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EVANGELICAL
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Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 January, 1930 Number 1

Thou crownest the year with thy goodness, and thy paths drop fatness!
Psalm 65. 11.

Religious Thought and Activity: At Home and Abroad

The legislative assembly of India has passed an Age of Consent bill which protects girlhood up to the age of 15. The vote was 67 to 14,—only 81 votes out of a total membership of 146. But the decision has wide popular support.

A Hindu publisher in Madura has recently published a life of Christ written for children by the Christian headmaster of a school. He is selling it to Hindu schools, where it is being taught to Hindu pupils by Hindu teachers.

A Romanist priest in Chicago who has been unusually successful in gaining converts from Protestantism has said that those he has won were nearly always from the uninstructed.

Evidently there is need of better instruction of our Protestant children!

Dr. E. Stanley Jones, the widely known missionary in India, whose book "The Christ of the Indian Road" has been read all over the world, has completed a new volume entitled "The Christ of Every Road: A Study in Pentecost."

This book is expected to have a distinct interest in connection with the 1900th anniversary of Pentecost this year. The volume is to be published by the Abingdon Press.

> *From shame and disaster; from spiritual decline and moral defeat; from going beyond thy purposes and resisting thy will; from being unable to hear thy voice; and from ignorance of the things that belong unto our peace,*
> *Good Lord, deliver us!*

Ground has been broken for two new army chapels,—one at Walter Reed Hospital, Washington, D. C., where Chaplain Alfred C. Oliver, Jr., is on duty, and the other at Fort Bragg, N. C., where Chaplains Walter B. Zimmerman and John H. McCann are stationed.

Proposed plans indicate that both buildings when completed will not only be useful, but will also present a most prepossessing appearance.

The Old Ship Church, otherwise the meetinghouse of the First (Unitarian) parish of Hingham, Mass., is going to be restored to something of its ancient architectural character. This is claimed to be the oldest church building in continuous use in America, having been erected in 1681.

The present ceiling will be removed, revealing a valuable example of 17th century American wood construction,—hand-hewn timbers, complicated curved trusses. The imagined similarity of the ceiling to the inverted hull of a ship is what gave the church its popular name.

Rev. Erasmo Braga, a prominent Brazilian minister, has written an article emphasizing the need of more missionaries in Brazil. He says in part:

"We have reached the point when urgent help is needed to save the (Brazilian) church from crumbling under the weight of the great results achieved. Statesmanship is the great need of our day. Depending largely on their own resources, the indigenous churches are in danger of being swamped by their growing responsibilities. Their leaders are overworked."

Labor missionaries is a term used in a formal manifesto of the Sacred Congregation of the Council of the Roman Catholic church, signed by Cardinal Sbaretti, dealing with labor unions and associations of employers and capitalists. The immediate occasion was industrial friction in the north of France, particularly in the textile mills.

Labor missionaries are priests set aside to study and help to guide in labor difficulties, "whose apostolate, besides protecting the population against the evil of indifference to the socialist and communist peril, will also testify to the maternal solicitude of the church for the world of labor."

A missionary in Central America sends home this word:

"The Lord is giving us a wonderful trip. I have just gotten back to the port from the interior. We have covered some 800 miles on horse and muleback. I am leaving tomorrow for another trip through Honduras, Nicaragua and Costa Rica. What I have seen of heathenism, superstition, idolatrous worship, utter ignorance of God and the gospel is more than the pen will describe. It would make your heart bleed to see, as I have, poor, pale-faced, ragged girls crawling on bloody knees and elbows over rough stones to reach an idol made of wood, to kiss it."

Thirty years ago one blazing hot day Rev. Charles Posnett of India thoughtlessly drew a bucket of water from a caste Indian well. The shocked owners would not use the well again until they had drawn and thrown away all the water polluted by the "outcaste padre." Now they are singing of their wonderful Jesus and telling over again the story of the cross.

"For 32 years I had been rejoicing over the tens of thousands of outcastes, but God is now drawing these caste Hindus—the leaders of Hinduism,—to himself. I recently witnessed the baptism of 250 men and women who used to be 'polluted' by my touch. That this decision should be a thing never to be forgotten, we baptized them family by family, kneeling in the river, with great crowds of onlookers watching from the banks."

Medical missions are being actively developed by Roman Catholicism in this country and Europe.

In the United States last year a society of medical missioners was formed and will shortly be ready to start its work, according to a report in the "Catholic Home Annual." It is composed of men and women doctors and dentists who volunteer to give three years' service in any mission field, bound only by a vow for that time and not taking the usual vows of those in religious orders. One year's training in missionary work is given.

In Germany there is now an institute in Wurzburg for the training of men and women doctors for missions. In Italy a priest is trying to work out a similar plan, while a young Japanese priest with a doctor's degree, the Abbé Totsuka, has started the idea of an association in France to promote medical missions called the Good Samaritans of the Sacred Heart. In Belgium a professor at Louvain is endeavoring to found a college for medical workers.

The Universalist General Convention, held recently in Washington, D. C., took action that is almost if not entirely without precedent in the annals of national ecclesiastical assemblies, conventions and conferences. It adopted a resolution by a vote of 97 to 62 in favor of legalizing the giving of information on birth-control and favoring the establishment of birth-control clinics under careful medical direction. The resolution came before the convention as a recommendation from a committee that has been studying the question for two years.

The convention by a much larger majority expressed itself as opposed to capital punishment.

A feature of special public interest was the dedication of the new Gothic tower on the National Memorial Church. It was dedicated to the ideal of "international justice and world peace as a loving and grateful tribute to Owen D. Young, who, inspired by faith in the constructive power of human brotherhood, contributed his rare talents of mind and heart to the healing of the nations devastated by the World War."

Mr. Young is a Universalist layman.

A city romance recently appeared in a New York paper.

Charles T. Wichmann, for the last four years well known to frequenters of the Salvation Army Memorial Hotel at 225 Bowery as Daddy Wichmann, died in his 78th year.

In 1924 Mr. Wichmann retired from his prosperous tailoring business in Rochester, N. Y., came to New York, and offered his services to the Salvation Army. Given the use of a little room near the entrance of the Memorial Hotel, he daily performed free of charge the work of a tailor for the men who came there. Many came to talk with him who merely wished to talk and had no clothes to be mended. He proudly related that 30,000 men had passed through his room in four years, and he said that many had benefited by his advice.

"My real job," Mr. Wichmann said, "is not to sew rags, but to get at the hearts of these boys. I draw out their manhood, for they all have some left. Sometimes I am able to turn them to God and safety."

A survey carried on at Chicago University has disclosed the fact that Roman Catholics and Protestants minister to approximately the same number of people, but while the Protestants have a thousand churches the Romanists carry on their ministry with 253. Chicago Protestants have thus built four times as many churches as the Romanists to care for the same numbers.

Further study shows that generally speaking Protestant churches have found it necessary to retreat from the downtown sections to choicer residential areas as the character of the population has changed, but Romanist churches have stayed.

The difference is almost certainly due to the fact that Roman Catholicism, as a highly centralized administrative unit, is able to lay out parishes on a strict geographical basis so as not to compete with each other, while the various Protestant bodies in the exercise of their cherished freedom have had no common strategy in the occupation of the field.

No Protestant can help asking whether by voluntary agreements something of the practical efficiency of the Roman church obtained through unity imposed from the center cannot be attained.

A New Year Prayer.

Eternal God, who makest all things new and abidest for ever the same: grant us to begin this year in thy faith and to continue it in thy favor: that being guided in all our doings and guarded all our days we may spend our lives in thy service, and finally by thy grace attain the glory of everlasting life: through Jesus Christ our Lord!—W. E. Orchard.

Prophet Harris is dead,—W. Wade Harris of the Grebo tribe of Liberia, West Africa!

While working on the coasting vessels of West Africa Harris gained some rudiments of education and of the gospel, but his association with British and American missionaries was of the slightest. At about the age of 60, just about the outbreak of the Great War, he appeared as a preacher and teacher on the Gold Coast, and more especially on the French Ivory Coast. He vehemently called upon the people to destroy their fetiches, to believe in one God and his Son, to read the Bible, and to await the coming of white missionaries who would instruct them. On the Ivory Coast alone there is evidence that probably 50,000 Africans abandoned their old beliefs under his influence and began to practise a simple, elementary form of Christianity. It is proof, however, of what instruction and exhortation he did give that the Harris churches maintained their existence apart from any outside missionary influence for over ten years. When Mr. Platt of the English Wesleyan mission went to investigate the stories that reached him that there was a large Christian community awaiting help on the Ivory Coast, he found 150 well established churches with a membership of nearly 20,000. Today the mass movement started by Harris has grown to nearly double that number.

Rev. William S. Marquis, D. D., who died last August, left a characteristically Christian last will and testament, by which he bequeathed to his children, with his earthly goods, a testimony "to the truth and preciousness of the gospel of Jesus Christ."

The will began with bequests of material things, and continued, as quoted in the "Missionary Review":

"I desire also to bequeath to my children and their families my testimony to the truth and preciousness of the gospel of Jesus Christ. This heritage of the Christian faith, received in an unbroken line from exiled and persecuted Huguenot and Scots Covenanter ancestors, is of infinitely more value than any houses, lands or bonds I hereby devise or bequeath to them.

"Furthermore, I desire to testify in this formal document, when a man weighs his whole life in the balance, to my joy in the service of Jesus Christ as a preacher of the gospel and pastor, and also as a promoter of his great worldwide missionary enterprises represented by the benevolence boards of the church.

"I do not need to remind my children how heartily their beloved mother joined in all this service. We gave our lives to it. We systematically set apart more than the tithe of our income to it. This was the highest joy of our wedded life. The service of Christ and his church made us partners of Christ and world citizens."

Sir Josiah Stamp, one of England's foremost economists, has recently declared that it would be a good thing for Britain, viewed solely from the standpoint of shillings and pence, to get rid of her liquor traffic.

Sir Josiah was the principal representative of England at the conference which drew up the Young plan. His words carry weight.

In a speech delivered before the Society for the Study of Inebriety at the British Medical Association Sir Josiah declared that 20 per cent of England's poverty is due to drink; that the productive efficiency of her workers is lowered at least 5 per cent from the same cause; and that there are total out-of-pocket social costs in sickness, crime and accident borne out of tax funds which would not exist but for alcohol consumption, of from £25,000,000 to £50,000,000 annually. Britain's beer bill, according to Sir Josiah, amounts to from 13 to 17 per cent of the income of her families. If one-half of this money were expended on food, clothing, housing and thrift, and had a cumulative effect of only 2½ per cent, there would be an additional national asset in less than one generation of £1,000,000,000 on top of the annual sum so spent.

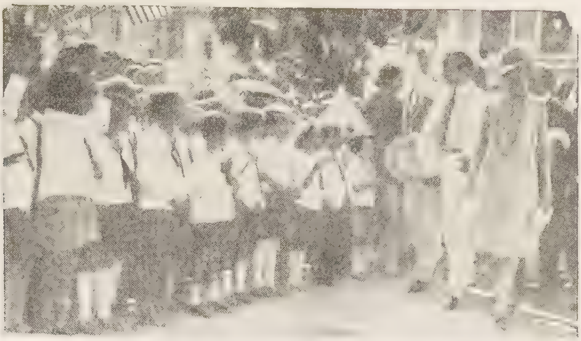
Sir Josiah admitted that prohibition would, on going into effect, increase the taxes that would have to be levied on other items than drink. He placed the size of this increase at somewhere between 8 and 15 per cent,—a figure offset by the economic gains in other directions resulting from prohibition.

The present Labor government has appointed a commission to inquire into the whole status of "the trade." A large number of the government leaders are teetotalers.

"Russia's Greatest Revolution of All" is the title of an informing article in the "Christian Register" by David Rhys Williams. He says there have been six revolutions all at one time,—political, religious, economic, governmental, legal, and social ethical.

The author considers the religious revolution comparable to that of the Protestant Reformation. The Protestant Reformation did not affect Russia in the least. Now something has happened which is far more thoroughgoing and significant. Not only is the old Orthodox state church no longer subsidized by the government, but it is on the same voluntary basis as the Mohammedan, Jewish, and other churches.

The revolution has completely ousted all churches from the entire field of edu-



After their first receptions in Porto Rico Gov. and Mrs. Roosevelt asked that city children use their flag-money for food for children in rural sections. (By courtesy of the Golden Rule Foundation.)

cation. None of Russia's young citizens today can be taught ecclesiastical doctrines outside of the home until he is 18 years of age.

In addition, there is a so-called anti-religious movement going on over there, —a movement against all old creeds, dogmas, and superstitions,—a movement that is being propagated so vigorously that it amounts to a religion in itself. This movement has its positive as well as its negative side. It is already hiring the best choirs in Russia. It has its own saints and martyrs and sacred writings; its own ceremonies for funerals, marriages, and infant dedication. The picture of Lenin already vies successfully with the ikon for the foremost place in the household. It has captured the youth of the land. "Call it atheism, secularism, materialism or what you will,—I choose to call it humanism. It is teaching human brotherhood, the facts of evolution, and the findings of modern science. If there is any religion in the saddle over there, this is it. The gulf between it and the former state religion is far greater than the difference between the Protestants and the Roman Catholic church from which the Protestants rebelled."

A Square Deal for the Redskin.

A refreshingly new point of view as to American Indians, that of treating them as human beings, has just been enunciated by the secretary of the Interior, Dr. Ray Lyman Wilbur. In a memorandum to the commissioner of the Indian Service in regard to the construction of certain roads through Indian reservations Dr. Wilbur stated that he "would like to adopt the following policy":

"That no public roads shall be built across Indian reservations unless the Indians approve of their construction, except in such cases as the public interest would permit condemnation of property for road purposes;

"That no Indian funds be used for the construction of public roads on Indian reservations unless the Indians agree."

"It seems to me," Dr. Wilbur stated in closing, "that we must treat the Indian groups as owners of the property with the natural rights of ownership and deal with them accordingly."

After the tragic blot upon our history that is our Indian policy, every such sign of better understanding of our responsibility is more than welcome.

The Passing of Constantinople.

The changing of place names under the stimulus of the newer nationalism is so familiar that there will be little surprise that the Turkish Nationalists have issued orders that letters sent to Constantinople, or any of the forms derived from the earlier name of Byzantium, must be returned, says the "New York Times." The mail address henceforth is Istambul.

St. Petersburg became early in the war "Petrograd," and is now "Leningrad." Christiania is Oslo. The Chinese Nationalists have informed the world that Peking, which means "Northern Capital," shall henceforth be known as Peiping, which means "Northern Outpost." Among the lesser capitals of the world Agram is now Zagreb, and Laibach has become Ljubliana.

Most of these places may still be reached under their old addresses. Holland does not insist that the outside world shall write the name of its capital in the most approved Dutch style,—'s Gravenhage. Postmasters in Holland know where to send letters addressed to La Haye, and even to Aja, namely, to The Hague. Not so Istambul, alias Stamboul, Constantinople, Byzance, Byzantium, &c. Letter writers should take special pains not to misspell it under penalty of having their correspondence returned unopened.

Scottish Church Reunion.

Recent developments in the union of the Established Kirk—the Church of Scotland—and the United Free Church of Scotland have been followed everywhere with intense interest, and now that union has been consummated—last October, after 20 years of negotiation,—a wave of thanksgiving beginning in Scotland has spread wherever church union and unity are being sought after.

It is regarded as the greatest religious event in Scotland since the Reformation.

It ends a disruption that took place in 1843, splitting every parish and thus crippling Presbyterianism to a degree. It was not a matter of doctrine so much as of polity: the Church of Scotland was a state church. But in this settlement, which Parliament had to legitimize, the absolute spiritual autonomy of the church is recognized. At the time of the Disruption the government of the day refused this demand as unreasonable.

The united church is national and is free.

Since the United Free church represents an earlier merger of the Free church and the United Presbyterian church, the present union, which goes by the name of the Church of Scotland, embraces all Presbyterians except the small body of the "Wee Frees," those who would not earlier unite with the United Presbyterians, and another small minority of 22 ministers who voted against union on the present auspicious occasion.

This minority got together after the union was consummated and held its first Assembly. As in all such cases there was a deep spirit of earnestness, a determination to make sacrifices for the cause, a reassertion of freedom from state patronage and aid, from ecclesiasticism and sacramentarianism. Its name is the United Free Church of Scotland (Continuing). The united church will pay it £25,000 in full and final payment of all claims to funds and property of the old United Free church.

A Scholarship Fund for Korean Students.

A movement for the formation of a scholarship and loan fund of $100,000 to provide grants to young Koreans studying in scientific and technical colleges and universities in the United States has been started by the Rev. Peong K. Yoon, minister of the Korean Methodist Episcopal Church and Institute, 633 West 115 Street, New York City. Mr. Yoon, who six months ago was transferred from a Korean church in California to New York, is one of the best known Koreans in America. He represented Korea at the time of the Portsmouth Peace Conference, forming friendships with President Roosevelt and many other notables.

"Japanese and Chinese students attending American universities receive various helps from their governments," says Mr. Yoon, "but there is none for Korean students. Some American institutions have been generous enough to award scholarships to some Korean students who study liberal arts, theology, and training for Christian and social services. For this the Koreans are deeply grateful. But nothing has been done for knowledge and skill so that they may return to Korea and there engage in developing the resources and transforming the life and bettering the economic conditions of their native land.

"There are many young Koreans, some born in this country, who want to be engineers, doctors and manufacturers. There are also graduates of Severance Medical College and of Chosen Christian College, Seoul, who are eager for post-graduate work in medicine, surgery, engineering and science. It is to help these young Koreans to achieve their ambitions and to serve Korea that we are planning to raise this scholarship fund."

Mr. Yoon and his associates propose to make this fund available for Korean students irrespective of their denominational affiliations. At the present time his congregation in New York is composed largely of students of many Christian denominations. It is proposed as a first step to provide three medical and three scientific scholarships per year at leading medical and technical institutions.

Summer Activities in Japan.

In the Tokyo Y. M. C. A. summer program camping has come to occupy a leading place in the minds of the leaders. With the gift received last year of the beautiful camp site at Lake Yamanaka at the foot of Mount Fuji, camping is becoming increasingly popular with members. This past summer over 250 boys and young men attended camp. This is a comparatively small number, and yet it is a most encouraging contrast to the time only seven years ago when days were spent by secretaries of the national committee in persuading a few parents to allow their boys to spend a few days in tents for that first camping experience in Japan.

This past summer there was also held in Japan under the leadership of Mr. Johannot of the World's committee an international camp for boys from China, Hawaii, Japan, Korea, the Philippine Islands and the United States. More than one hundred boys living together for ten days received a start in the spirit of international friendship which will grow and increase as these carefully selected boys take their places of leadership in their respective nations.

In this connection it may be of interest to know of the increasing number of groups of American boys and students who go to Japan during the summer time on various types of educational tours. A carefully worked out "true-false" information and attitudes test designed to measure the actual changes which take place as the result of such a sojourn in Japan has proved to be not only most interesting, but also a real help in increasing the efficiency of these kinds of tours in the future.

Universal Week of Prayer, 1930.
January 5-11.

Theme: Christian Unity.

Sunday, Jan. 5—Sermons and addresses.
Monday, 6th—Thanksgiving and Confession.
Tuesday, 7th—The Church Universal.
Wednesday, 8th—International Friendship and Coöperation.
Thursday, 9th—Missions.
Friday, 10th—Family, School and University Life.
Saturday, 11th—Home Missions and the Salvation of Israel.

The student department of the Tokyo Association with its 22 different college Associations doesn't stop work during the summer vacation. In addition to the regular summer schools and a camp for student leaders, three groups of students left Tokyo as soon as college was out for a month's religious deputation trip in the country districts of northern Japan and Hokkaido. This is the fifth year that these summer students deputations have been made with real results.

APPOINTMENTS AND ANNIVERSARIES DURING 1930.

The Eleventh National Convention of the Young Women's Christian Association of the United States will be held in Detroit April 25 to May 1, 1930.

This convention, because of its decisions of interest to the womanhood and girlhood of America, will be one of the outstanding gatherings of the year. There will be many guests from foreign countries.

The Universal Day of Prayer for 1930 has been set for March 7 by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America.

The theme will be—"That Jesus may be Lifted Up."

Program and other printed matter may be obtained from denominational headquarters.

The fifth Pan-African Congress is to be held in Tunis, Algeria. Attended by government representatives of France, United States, Ireland, Russia and Spain who have interests in Africa, the congress will be the first Pan-African meeting in Africa.

Due to the political situation throughout the world and its effect on the Negro race, the conference is said to be of special significance.

Chief Amoah III of West Africa is among those on the congress committee. Dr. W. E. B. Du Bois of New York is chairman.

Now the Disciples announce that they will effect or at least attempt a world organization.

Their denomination is represented in organized form in 25 countries in widely separated parts of the world. Accordingly an invitation has gone out for a World Convention of Disciples to be held in Washington, D. C., October 19-23, 1930.

Every such organization represents a gain in the effort to assemble the Christian forces for the evangelization of the world. As the "World Call," a missionary periodical of the Disciples, puts the matter:

"Today, deliberative gatherings are useless that do not represent the thought of the entire civilized world."

Eagerness to visit Palestine for the 1900th anniversary of our Lord's death is being met in striking fashion by the organization of a Pilgrimage under the personal supervision of Rev. William Burton of England, who has year by year taken a large number of travelers to the Near East.

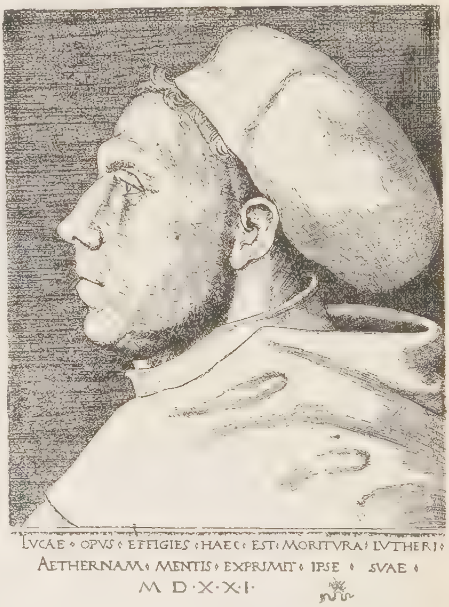
The party will be welcomed on arrival by Rev. S. B. Rohold and Rev. W. M. Christie, D. D., of Mount Carmel, where a conference is being arranged. Another special feature of the program will be a journey literally in the footsteps of the Lord Jesus from Gethsemane to Calvary on April 7th, the approximate anniversary of our Lord's death.

The 400th anniversary of the Confession of Augsburg will be celebrated this year, says "Le Temoignage." Augsburg is preparing to receive worthily the delegates of Protestant churches from all over the world.

Augsburg has a great past, but outstanding above all is the Diet when in the presence of Charles V and the Protestant princes the principles of the Protestant Reformation were proclaimed in the Confession written by Melanchthon under the inspiration of Luther.

Expositions and representations in the costumes of the time will commemorate the birth of Protestantism.

In this connection readers will be interested in a portrait of Luther recently discovered in Germany through the researches of the Luther Renaissance. It was painted in 1521, just before Luther departed on his memorable journey to Worms. It played a prominent part in the Reformation in Germany, and one wonders how it could be replaced by some of the Luther pictures now so well known. The features show unmistakably a remarkable consciousness of power, and a clearness and firmness of conviction that was ready for any word or deed in defence of the truth.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The painting is by Lucas Cranach the elder, famous German painter and engraver, an intimate friend of Luther, of whom he painted various portraits. We reproduce it from the "Evangelical Herald."

The Latin couplet underneath the portrait, inscribed by Cranach himself, is translated as follows:

"This picture of what is mortal of Luther is the work of Lucas (Cranach); that picture of his spirit which is eternal he himself has revealed."

Christian Endeavor's First Convention in Germany.

President Daniel A. Poling of the World's Christian Endeavor Union has issued the official call for the 8th World Convention, which is to be held August, 5-11, 1930, in Berlin, Germany.

The call sends greetings to Christian Endeavorers in every land, and invites them to the convention in the name of the Christian Endeavorers of Germany. It further says:

"We would convene in the spirit of him who said, 'By this shall all men know that ye are my disciples if ye have love one for another!' We would meet to make vital in the life of the world's youth a crusade with Christ for evangelism, Christian citizenship and brotherhood. We are confronted by the need for Christian education, the call to world evangelism, and the challenge to Christianize the social order. These questions are of vital importance to the youth of today. The convention motto will be: 'The Challenge of Christ to Modern Youth.' German Christian Endeavorers cordially invite us in the name of our common Lord and open to us their hearts and homes.

"Further particulars may be had from Edward P. Gates, secretary of the World's Christian Endeavor Union, 41 Mount Vernon Street, Boston, Mass.

"We call upon our four million fellow Endeavorers of all lands, all tongues, all colors and all evangelical churches to unite with us in prayer for the highest success of this world's convention."

Sixth Lambeth Conference of Anglicans.

With the addition of "Youth and Its Vocation" as the sixth and final group topic to be discussed, copies of the revised and completed agenda of the Lambeth Conference of the Bishops of the Anglican Communion which will meet in Lambeth Palace, London, July 30, 1930, have been received. Formal invitations to attend are being distributed to the 149 bishops of the Protestant Episcopal church in the United States.

The Lambeth Conference, which meets at intervals of ten years and calls into conclave the bishops of the Anglican church from all parts of the world, ranks among the greatest of the world's religious gatherings. This will be the 6th Lambeth Conference which has met since its establishment in 1851. At least a hundred bishops of the American church will actively participate in meeting, most of them as members of important committees which will discuss acute problems facing the Christian church.

The completed arrangements include on Wednesday, June 25, 1930, a thanksgiving service in St. Paul's Cathedral for the preservation and restoration of that edifice, at which King George V will be present and the archbishop of Canterbury will preach. Following this there will be a quiet day at Fulham for the attending bishops, and a reception in Canterbury Cathedral. The inaugural service of the conference will be held in the newly reopened St. Paul's Cathedral Sunday, July 6. The conference will begin the following day and continue till Saturday, August 9. The closing service will be held in Westminster Abbey Sunday, August 10.

Continual Prayer, Acts 6.4.

WILLIAM OLNEY, ENGLAND.

The leaders of Christ's early followers
Resolved continually to pray:
And their success in service witness bears
From this resolve they did not stray:
Mighty indeed were the results which streamed
From work of those, who prayer the chief thing deemed!
Do we today mourn that we do not see
Fruit from our toil which they enjoyed?
Let us seek to discover searchingly,—
Have we the same blest means employed?
Do our souls live fast by the mercy-seat,
Or is scant prayer the cause of our defeat?

Why worry when
you can pray?

The scheduled procedure for the conference is to devote the first week to a general discussion of agenda problems, and the appointment of seven committees which will consider the topics assigned to them. The general conference will then adjourn, and for the ensuing two weeks the committees will be engaged in the discussion of agenda topics and the preparation of reports. Thereupon the general conference will reassemble, and the final week will be given up to consideration of committee reports and the preparation of the encyclical letter in which the findings of the conference will be outlined and published to the Anglican communion throughout the world.

Among other events will be a reception to the bishops by the king and queen at Windsor Castle.

AN EXPERIMENT IN INDUSTRY.

Miss Frances Garside, New York.

So many have theories who have never had practice! This may be the reason the Young Women's Christian Association decided to secure the practice and reach conclusions based upon it that were more than theories. To know how the other girl lives, works, and meets her problems, and what those problems are, it is necessary for the seeker for information to put herself in the other girl's shoes. All of which explains the students-in-industry experiment conducted annually in the summer in Chicago.

There were 27 girls in the group last summer, and they represented 23 colleges and universities. Of these girls three were alumnæ, five graduated from colleges in June, and the rest were undergraduates. This was the ninth annual experiment.

When these girls left pleasant college campuses or homes to enter upon this adventure they did not know Chicago, they did not know each other, and not one had ever earned her living by her hands.

They started job-hunting on the morning of the 6th of July, when Chicago is just beginning to warm up to show how hot a city can get. They went from factory to factory looking for work. Only eight girls had to try more than ten factories, and at the close of the first day 23 had found jobs, and by the end of the week every girl was on a payroll.

Wages and experiences were pooled. The pooling of wages was done that they might learn about such work as did not pay a living wage. The fourth week of the six, taken as typical, found the median of wages for the week $14.45 with hours ranging from 45 to 57 a week.

They found physical conditions varied, but fair as a whole. Lighting in nearly all the factories was good, ventilation was poor. Sanitary conditions were not the best: washrooms and toilets were inadequate and dirty. A few factories afforded cafeterias, and the noon lunch was a problem for the reason that there were few desirable eating-places within distance for the brief lunch period. Safety devices are more and more gaining prominence. Safety campaigns are carried on in nearly all factories. In general the girls never know the labor policies of the firm that employed them. The hiring was done in an impersonal manner. Vacations meant quitting the job for all save those in the offices. Picnics and dances were considered good publicity, though lockers and restrooms were in greater need.

The employees did not take kindly to the newcomers. Friendships were difficult to form because of the tendency of the girls to find their friends among those of their own nationality, and the suspicion with which they looked upon all newcomers. Some foremen were patient, and as many exacting and nagging. There were pleasant boarding-houses, and others unpleasant.

The girls loaded trucks, they sewed on lamp shades, they bundled aprons in an apron factory, they worked in laundries, they operated box-nailing machines, they inspected tin cans for rust and defects, they stitched calendars, they packed meat, and somehow, someway, reached the end of the six weeks with an experience which will prove invaluable. For every girl whose life had hitherto comparatively been of the silken-cushion-and-ice-cream stamp will bend her efforts to help the girl whom fate has not so comfortably placed.

Not one of these 27 girls has a theory about working girls left in her head!

JEW VERSUS ARAB:

What Is Behind the Agitation?

REV. S. B. ROHOLD, MOUNT CARMEL, PALESTINE.

There can be no doubt that the Roman Catholic church is behind the present Arab agitation against the Jews. The troubles began in 1918, soon after the Balfour Declaration, when every endeavor was made to induce the Jews to believe that England would not carry out the terms of the mandate and that France would offer better conditions. The Jews, however, refused to give credence to the unworthy suggestion. At that time the Greek Orthodox church was on the verge of bankruptcy. She was Rome's greatest rival, for the papacy regarded Protestant missions in Palestine as of little account. The reason is at once apparent when we remember that the Greek church owns the majority of the holy places. Rome thought at that time that she was in a position to take advantage of the financial embarrassment of the Greek church to make a special offer to the patriarch (Dimianos). Rome offered to assume responsibility for all his church's debts and to recognize him as the sole patriarch of Palestine, subject to the important condition that he should recognize the supreme authority of the pope at Rome.

To his honor be it said, the old patriarch refused, and so Rome set about attempting to bankrupt the Greek church in earnest. When, as it seemed, everything was ready for liquidation, and the papacy, the only party possessing funds, was confident of buying up everything, the plot was frustrated by the unexpected intervention of the High Commissioner, Sir Herbert Samuel. He declared a moratorium and set up a commission to deal with the Greek church's finances. Sir Herbert, moreover, wrote to the king of Rumania, pointing out to him that as the Czar of Russia, who had been virtually head of the Greek church, was dead he (King Ferdinand) was his natural successor. Thus it came about that a Jewish high commissioner foiled the Romish plot. It is not surprising that soon after this the strongest opposition was started to the whole scheme to found a Jewish national home in Palestine.

Aspiration.

O tender Christ, bless thou this year!
Bless thou its dawn, and bless
Its noontide and its evening, Lord:
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of thy glory, king of kings,
The half not yet is told!
—*Mary D. Brine.*

ROME'S BID FOR THE JEWS.

A significant sidelight upon the present situation is the fact that of six Arabic newspapers in Palestine five have so-called Christian proprietors and editors. It is no secret that strong efforts were made in influential circles during the whole of last year to have the Palestinian mandate transferred to Italy. The recent concordat has made the pope a temporal sovereign who needs a state. Palestine has always been regarded by the papacy as its own special domain. Thus we can easily see from which quarter the wind blows! The section of the English press which is supporting the agitation against the British mandate does not realize that it is being made the cat's-paw of Rome. Protestant England needs to be aroused to the realities of the situation. The Jewish settlers in Palestine know full well that had it not been for an agitation engineered from outside the country and coming from so-called Christian sources the terrible troubles of recent days would not have occurred.

It is to be feared that Protestant Christians generally have little realization of the tremendous bid Rome is making to win over the Jews. A League of Zion has been formed with the avowed object of inducing Jews to embrace Roman Catholicism. The effort has made surprising progress in Germany, Austria, Rumania, Hungary and Poland. As a matter of fact, over 100,000 Jews have joined the Romish church since the War, and not a few of those in Palestine have also gone over.

The recent outbreaks in Jerusalem and elsewhere have undoubtedly dealt a terrible blow to Jewish Protestant missions. Of recent years Christian workers among Jews in the Holy Land have formed new friendships and have established many points of contact. In fact, at no time in the whole history of Jewish missions has the missionary been confronted with such an open door, or been made so welcome in Jewish homes, as within the last ten years. Our relationship has become so cordial that we have been encouraged to look for a great revival and mass conversions. We were even hopeful that a movement would be started which would bring revival to the church throughout the world. Now our fondest expectations have in a measure been dashed to the ground.

Back to Palestine.

For a Jew to become a Christian in Palestine is no longer attended with social disgrace, and there is no sort of persecution. In fact, leading Jewish women have accepted Christ and not been ostracized. This is deeply significant, and shows plainly that a new time has opened for the people of the Jews. Whatever may be the circumstances in the Dispersion, there is now in Palestine freedom to confess Christ. Consequently recent events, so devastating and terrible, have threatened to put the clock back for half a generation. It seemed a few months ago that the claims of Christ were making a new appeal, but now one must prayerfully wait for a settlement of differences before being assured of a readiness on the part of the people to accept the gospel message.

We are returning to the land of our Redeemer resolved by the grace of God to redouble our efforts. We shall make it clear to our Jewish brethren and to the world that we are utterly opposed to every form of anti-Semite propaganda, and that our one desire is to see Jew, Arab and Christian dwelling together in the land in peace. We do not hesitate to declare to our Hebrew brethren that their only hope of real and abiding peace is to accept the Prince of peace, Israel's rightful Messiah and king.

As we set our faces to the land that will yet see the fulfilment of the promises and prophecies uttered concerning it long ago, we desire to be assured of the sympathy and prayers of the Lord's people everywhere.—"Christian," London.

"ROCHDALE FOR CHRIST!"
EVANGELIZING A TOWN.

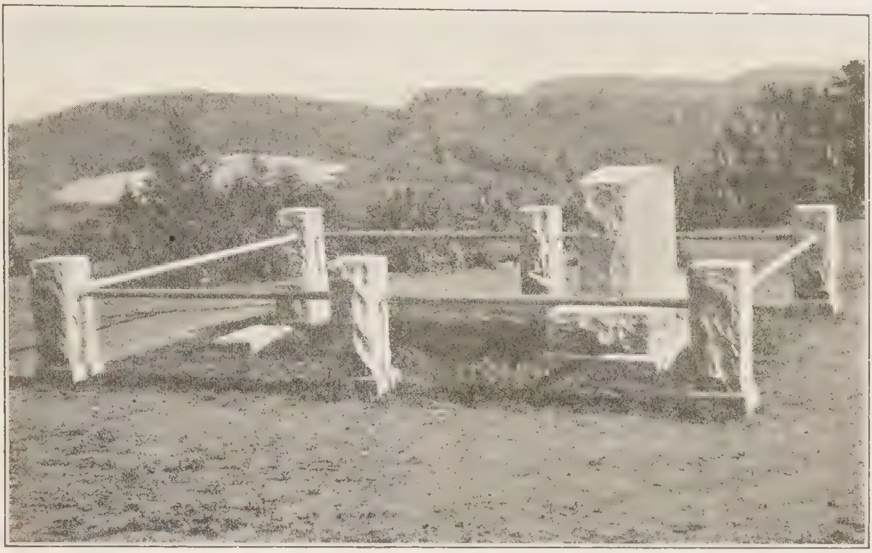
The large manufacturing town of Rochdale in Lancashire, England, was stirred to its depths last fall by a remarkable evangelistic campaign launched by the mayor, Alderman C. E. Dearden, who, setting himself to do something for the spiritual uplift of the borough, sought the coöperation of all the religious bodies, and by house-to-house visitation, the issue of a questionnaire to 26,282 householders, and a widespread series of meetings, indoors and outdoors, called upon the citizens to witness to the gospel of Jesus Christ. The campaign attracted attention all over England, and the mayor of Rochdale believes that he lighted a fuse that will spread throughout the country.

Interviewed by a local minister on behalf of the "Christian World," London, this paper gives the mayor's views. We quote in part.

"It would be difficult to find a more lovable or happy man than Mayor Dearden. His soul is aflame with love for Jesus Christ, and his whole personality radiates joy and happiness. He has a passion for souls, and many perplexed and sorely tried persons have found light and comfort as on bended knee our mayor commended them to God in prayer. He cannot conceal the kindly, gracious, upright and happy spirit within him. Need we ask why he is so greatly beloved? He has something many of us sorely need.

"What do you consider will be the result of your campaign?" I asked.

"I hope other towns will follow our example," replied the mayor. "We need a 'Britain for Christ' campaign."



The grave of Dr. R. A. Torrey at Montrose, Pa. Inscription on monument: "Reuben Archer Torrey, D. D., Founder Montrose Bible Conference, 1908. 'I have finished my course, I have kept the faith.'" (By courtesy of "King's Business.")

"Could you have inaugurated such a campaign without the help of the churches?"

"Certainly not," said the mayor. "If the churches throughout the land will do the work they are meant to do the spiritual life of the people of England will revive and our national problems will find a solution. I want the laity of the churches to feel their responsibility. We are a team. The bulk of the work rests upon our ordinary members. But we are all alike responsible. Presently the replies from the 30,000 homes of Rochdale will be sent to the churches. What will they do with them?"

"What about the message of the campaign?"

"Well," said Alderman Dearden, "you know our subject: Our response to the love of God in Jesus Christ. Our sole purpose has been to direct the minds of men and women to God. Men need to hear of God's love."

"You think our Rochdale people are interested in your campaign?"

"I do," replied the Mayor. "We have had our large Town Hall filled twice nightly for a whole week. People want to know the truth of our religion. Many of them are shy, and they are glad when someone will talk to them about Christianity. The more we are willing to talk about our experience of the love of God the more willing are men and women to listen."

"Come, let us be going!" he said, and with that we ascended the steps into the large hall for the final meeting. It was a great crowd. But there was little emotion. As one reflected upon the gatherings of the week one felt they were much like our church services on Sunday. All the meetings have been presided over by Canon Spencer Elliott of Mansfield, the spiritual director of the campaign. It was evident at the beginning that this was to be a campaign of instruction, a teaching mission. As the week went by we discussed in turn "The Holiness of God," "The Forgiving Love of God," "Repentance," "Decision," "The Cross of Christ," and "Praise."

The speakers—ministers and laymen of the town, including the mayor,—made one note ring again and again: "What is your response to the love of God?" It rang again in this final meeting on Saturday evening.

"We are all indispensable in the kingdom of God," declared Canon Elliott. "We must not let God down. He has given us a great task of witness, and we are one body in Christ. Go forth to your own church and determine to give Christ your whole strength and vigor! God needs you—this fellowship in Rochdale,—to work for him."

I looked at "this fellowship," "this body of Christ." It was a sight to cheer anyone keen about reunion. The hall was crowded, and we were singing with intense passion Canon Elliot's own hymn:

> Holy Spirit, by whose thunder
> Came the cloven tongues of fire,
> Shatter all that keeps asunder
> Those thou wouldst as one inspire!
> Speed the day, Lord, work the wonder
> When one church we stand entire!

Beside him on the platform sat Church of England clergymen, Free Church ministers, Salvation Army leaders. Almost every shade of political opinion was represented there. In the area were leaders and members of every Protestant denomination. All divisions seemed to be obliterated. We were one in Christ Jesus. We were not talking of what should be: the thing had actually happened. That was the marvel of it all!

"We need no new organization," the canon continued. "We need new life in the organization we have got. Let the whole church be one in the interests of the kingdom, and in that great day around the throne not one will be missing."

"This campaign," said the mayor in his closing appeal, "is the natural outcome of my experience. It has been built on prayer. Millions of prayers have been behind this effort. Thank God for Jesus Christ and give him the right place in your life!"

MOSTLY STATISTICAL.

The Unitarian Year Book for 1929-30 lists 375 active churches, with 22 summer congregations, 15 preaching stations, and 18 inactive churches.

While a loss is indicated in the constituency of the churches since the statistics were gathered the previous year, there is a gratifying increase in the number of members of churches. The constituency is reported as 131,250 and the membership 63,000.

Losses among ministers were 11 by death and seven by withdrawal. Seventeen names have been added, making a total of 487.

Forty-six vacation Bible schools were held in Japan during the past season, with an enrolment of 2640 pupils and a teaching staff of 351. Most of these were carried forward under the auspices of the mission schools and local churches, representing many denominations. The International Association of Daily Vacation Bible Schools makes an annual appropriation of $250 for this work in Japan.

234 vacation Bible schools were held during the last season in the Philippine Islands.

Ten daily vacation Bible schools were held in the republics of the River Platte during the summer vacation, which is the Christmas holiday season there. Two of these were Methodist, two Disciple, two Baptist and four Mennonite. Approximately 600 were enrolled. In all cases the enrolment represented the actual attendance, as children had to be turned away for lack of space or teaching staff. The majority of children in attendance are not Sunday school pupils, but as a result of the work in vacation schools many new pupils come into the Sunday school. Hugh C. Stuntz is preparing a new vacation school course, which will be printed in Portuguese for use in Brazil and in Spanish for other countries in South America.

Protestant Missions in the Mormon Area.

Dr. W. M. Paden, Salt Lake City, Utah.

A recent study of the missionary map and forces of Utah and southern Idaho, the home of nearly four-fifths of the followers of Joseph Smith and Brigham Young, may cheer those who are interested in the work of the Protestant church in our Galilee of the Gentiles and the cities and villages of our Samaria.

There are at least 200 ordained ministers of the Protestant church resident and active in Utah and southern Idaho, 75 in Utah and at least 125 in southern Idaho. Over 50 of these ministers are resident pastors of self-supporting churches—10 in Utah and 40 in southern Idaho. Some ten of these ministers teach in our Protestant colleges and academies. The churches also support ten Sunday school missionaries or colporters inside the Mormon lines. These men help us keep in touch with little fellowships beyond the frequent ministry of settled missionaries, and do a most effectual service in the hinterlands of our Mormon area.

Besides these traveling missionaries the Protestant churches have over a hundred ministers who are partially or wholly supported by our various church boards and who are resident in dominantly Mormon communities. These missionaries minister not only to the little flocks in the towns or villages in which they are resident, but do missionary work in reachable outstations. There is only one county in Utah, and none in southern Idaho, in which the Protestant churches have not established missions or visited the Mormon villages through its Sunday school colporters or by summer itineration. The larger Protestant churches have also a resident bishop, superintendent or executive who visits the missions aided or supported by the church which he serves, and scores of other adjoining settlements.

Beside these ordained or commissioned ministers the Protestant church has three academies and an interdenominational Christian college in Utah, and at least two academies and two Christian colleges in southern Idaho. These institutions are endorsed and aided by the churches back of them, or by the church at large. There are some 60 teachers at work in the Protestant academies and colleges of Utah, and nearly as many in the academies and colleges of Idaho. These teachers are chosen as Protestant Christians, largely supported by missionary benevolence, and are as necessary to the evangelization of our Galilee of the Gentiles and Samaria as are our traveling missionaries. In one of our academies, which has an enrolment of over 200, we sometimes have as many as 40% of the pupils who are of Mormon heredity or training.

Several of the Protestant churches also commission and support community workers, kindergartners and deaconesses as resident missionaries, usually in fields otherwise unoccupied. There are at least 15 of these good women who are doing missionary work in our Samaria under the direction of the boards of the Protestant churches.

BY WAY OF SUGGESTION.

"An Hour With the Organ" is the attractive title given to special musical services by some churches.

"Evangelizing," declared a bishop recently, "is the need in this mechanical, materialistic and rationalistic age. The need is for the spiritual, for God. When that need is supplied we shall see the pocketbooks open more readily than by any plans and concerted campaigns."

For the encouragement of the systematic reading and study of the Bible throughout our land the American Home Bible Institute of Washington, D. C., is sponsoring the formation of Around-the-Table Groups in homes and churches. The course selected for 1930, and now ready for use, is "Studies in the Life of the Christian."

The following declaration, credited to W. P. Fraser, is being circulated among church members through the medium of parish bulletins:

"Any time a dozen men will gather around their pastor with a great longing for the Spirit of God upon themselves and their church and a great passion for the winning of men, that church can have a revival. There are no arbitrary seasons with God. As soon as a group of men are fired with a passion to win other men, so soon God comes into their midst with his mighty power."

A Prayer Meeting Creed has been written by a Christian layman and is being circulated among the churches as follows:

"I believe the prayer meeting is an essential part of my church. I believe every member should try to attend regularly. As for myself, I shall try to be present on Wednesday evenings as often as possible. I shall come expecting to get and give a blessing, and receive needed help for my daily life. I believe

I should invite others to come. God helping me, I shall endeavor to live up to my creed!"

CURRENT THOUGHT.

The God to whom little boys say their prayers has a face very like their mother's.—James M. Barrie.

Personality is the individual's social stimulus value, ... the social effect which an individual has upon others.—Mark A. May.

The major hardship of the modern missionary is the intolerable weight of the things undone in this day of unlimited opportunity. The region beyond haunts him by night, as the clamor of the neighborhood beats about him by day. The need is a continued crying at the door of the missionary's bark house.—"Presbyterian World News."

There are special times and circumstances, as revival seasons, where there is a condition of religious interest and social contagion when decision can be more easily made. Advantage of such times should be taken to seize the tide at its flood and sweep souls into the kingdom. Pentecost still has its place and power in the Christian church and religious education.—Dr. James H. Snowden.

In Grace Covenant Presbyterian Church, Richmond, Va., many of the members have recently subscribed to what they call a standard of Accredited Christian Homes. The conditions to be met are:

Family worship regularly maintained;

Parents assisting children in the study of Sunday school lessons;

At least one parent must accompany the children to Sunday school;

At least one parent must accompany the children to at least one church service on Sunday.

Accredited Christian Homes might well become widespread. The plan definitely promotes the project of enlarging, stabilizing and vitalizing the Sunday school, all in order that the entire youth of the nation may be brought under the influence of religion.

First Things First!

DEAN SHAILER MATHEWS, CHICAGO.

We are seeing ever more clearly that the Christian cannot live apart from his age and world. Whether he likes it or not he must express his Christian motives and ideals in politics and business. He cannot withdraw into a monastery or be indifferent to the needs of his fellows.

True, this is no novelty. The heroes of faith have always undertaken to do good. They have ended tyrannies and founded democracies. They have abolished slavery and given new rights to women. The great difference between us and them lies in the immensely complicated social life that has resulted from our subjection of natural forces to the service of humanity. The problem which faced Christians of the past is the same in kind as that which faces us, but it was simpler. Ours is a greater and more puzzling task.

All the more, therefore, we need to center our attention upon the distinguishing office of the church. Sociology and political reform cannot replace religion. The gospel is not a new catalogue of duties, but a source of spiritual power. We can bring God to man by bringing men to Christ.

Back of all our attempts to improve Chicago must be our determination to bring God's spirit to Chicagoans. We are neglectful of our greatest asset if we forget religious fervor and spiritual renewal.

The churches of Chicago have an opportunity this autumn and winter to render this great service coöperatively. We can, if we will, unite in a systematized effort to make the church a dynamo of moral energy. We can bring God to man and man to God. Evangelism is more than revivalism. It is the evoking of new loyalty to Christian ideals and the application of spiritual power to human needs.

This is our central task as churches! We must induce Christians to further morality in all phases of our social life, but we can also bring them new courage and power from the heavenly Father.

Let us put first things first!

Pentecost Centennial Celebration in Ohio.

The Ohio Council of Churches, an interdenominational body that manifests great activity, seems to take the outstanding lead in celebrating the approaching 1900th anniversary of the Day of Pentecost.

They are planning to hold a big celebration in Columbus on the 19th to the 26th of this month.

Four interdenominational conventions will concur in the celebration: the 11th annual Ohio Pastors' Convention, January 20-24; the 3rd annual Ohio Conference of Women, January 21-24; the 2nd annual Ohio Laymen's Convention, January 21-24; and the Ohio Young People's Convention, January 24-26. These groups will hold separate sessions in the daytime and united meetings at night.

Field promotional work has been actively carried on the past few months, and registration of delegates has been early and promising of large numbers.

The keynote of the celebration seems to be—Unity. Present-day movements for organic union of denominations and for consolidation of churches in local communities will be studied and discussed thoroughly by prominent leaders of this and other lands. Christian unity will be considered in relation to such subjects as evangelism, religious education, youth, realization of social ideals, moral welfare movements, colleges and seminaries, administrative work, missionary program, work of the local church, interdenominational agencies. The actual workings of Christian unity in Canada will be reported by a group of speakers representing the United Church of Canada, including two former moderators.

While every part of the program will be of the greatest interest, two outstanding features will be a pageant, presenting the message of unity, in which over a thousand persons will participate, and the united communion service, when hundreds of different faiths will sit together at the Lord's Table.

Development of a musical and fine arts program for the celebration will be in the hands of Prof. H. Augustine Smith of Boston University: which means that it will not be hid under any bushel. In an interview Professor Smith explained that with the aid of a Centennial Choir of 400 Columbus singers and a Preachers' Chorus of 300 ministers he plans to develop a group of programs emphasizing three essential phases of a worship service,—the choral, the liturgical and the congregational singing.

His constructive purpose, he said, is to demonstrate to churches everywhere the possibility of a type of worship program "giving the members of a congregation an opportunity for genuine, exquisite, meaningful expression." Such an opportunity is needed, he said, to overcome the malady of "spectatoritis" now afflicting the churches, in which the congregations maintain a passive attitude and just look on and listen.

The fine arts program will center about a Temple of Religious Art, in which Professor Smith will present a thousand reproductions of religious art,—said to constitute unquestionably the largest and finest traveling exhibit of this kind in the world. To provide a setting for this exhibit the basement of the Columbus Auditorium will be transformed architecturally with decorations and furnishings, and an organ will probably be installed.

An exhibit of church architecture will be conducted in connection with Prof. Smith's exhibit.

This will be the greatest and most soul-inspiring religious gathering ever attempted in Ohio,—greatest in attendance, greatest in the program to be presented, greatest in spiritual inspiration, greatest in a demonstration of Christian unity, and greatest in arousing a passion for soul-winning under the direction of the Holy Spirit. Its blessings should overflow and reach the whole nation.

Calendar Dates for 1930.

Jan. 1, Wednesday—New Year.
Feb. 12, Wednesday—Lincoln's Birthday.
Feb. 22, Saturday—Washington's Birthday.
March 5—Ash Wednesday. Lent begins.
April 13—Palm Sunday.
April 18—Good Friday.
April 20—Easter Sunday.
May 29, Thursday—Ascension Day.
May 30, Friday—Decoration Day.
June 8—Whit Sunday (Pentecost).
Fourth of July—Friday.
Sept. 1, Monday—Labor Day.
Nov. 11, Tuesday—Armistice Day.
Nov. 27, Thursday—Thanksgiving Day.
Dec. 25, Thursday—Christmas Day.

The Blessing of Ishmael.

From the "Chronicle" of the London Missionary Society.

Say: As for me, my Lord hath guided me into a straight path: a true faith, the religion of Abraham, the sound in faith; for he was not of those who join gods with God. Koran 6. 162.

Can the church get any guidance from Scripture as to what her attitude to Moslem nations ought to be? Is there any indication there as to God's own attitude?

If one studies the psychology of the experience of the slave-girl Hagar on the two occasions when she met God alone in the desert, when out of rage, resentment, anguish and despair she won new faith and courage from the revelation and the promise of God, we find all the seeds there of the after-history of her son and all his descendants until their germination in Mahomet and Islam. We find also definite promises of God to her respecting the destiny of the nations that should spring from her son. They are to fulfil some great and particular function in the evolution of religious ideas. There was a vivid sense of a God who heard and saw and interfered with the course of circumstances that she preserved in the name of Ishma-el—God shall hear—and in the name she gave to God—God seen (Genesis 16). Her son and his descendants were to be men of a wild independence, of a fierce fanatical aggressiveness coupled with a remarkable spirit of hospitality.

Then we may well reflect on Abraham's prayer for Ishmael, and its answer (Genesis 17. 18, 20). He falls on his face and laughs and protests against the idea of Sarah having a child at their age, and says he is quite satisfied with Ishmael, and prays God to transfer all the promised blessings to this son of his love. He prays, "O that Ishmael may be under thy care!" God tells him that the everlasting covenant cannot be with the seed of Ishmael, nor the supreme blessing through him, "but as for Ishmael, I have heard thee: behold, I have blessed him!" A great destiny lies before him, and in some subsidiary way he shares a place in the world plan. It was not a merely personal blessing. We may expect from this that in God's providential ruling of all history a vivid and powerful part will be played by Ishmaelite races and influences, especially on the religious side.

It was a critical moment in the history of great nations and of world religion, that homely and domestic moment when Sarah saw the son of the Egyptian slave-girl Hagar mocking, and said to Abraham (Genesis 21):

"Put away that slave-girl and her boy! The son of that slave-girl is not to be heir with my son."

Abraham himself, we are told, resented this deeply on account of his boy.

Why did God tell him not to resent it but to listen to Sarah?

For one thing God knows human nature. He knew all about heredity and things happening in childhood pursuing you all through life, about repressions and complexes and racial peculiarities, and the danger of mixed marriages and how far down history seemingly simple things run. He knew that Ishmael would still be mocking at Isaac in 1929 in the Arab resentment at and ridicule of the Jews' new homeland in Palestine.

God said: "Do what Sarah says! It is better so. I'll take care of Ishmael."

He would always be a thorn in Isaac's flesh. And we see it running through all the centuries. Note Psalm 83, where Ishmaelites are in a confederacy of nations:

"Come, let us blot them out of being till Israel be no more a nation!"

God also knew that it was not in the temperament of Ishmael, not in his wild rebel nature to cherish and pass on the blessing that was coming into the world through the Jewish genius for religion. In view of that world purpose Ishmael had to be set aside. The main stream of the development of religion was not to be through Ishmael. But yet there was a definite promise of blessing and of a great destiny, of a great subsidiary part in the discipline of the human race and in the development of religious experience.

Isaac's part was to develop the conception of the unity of God, his personality, his intervention in human affairs and his government of the world, all impregnated with ideas of holiness, and righteousness, and mercy, and Messianic purpose, that invoked the great response of trust.

Ishmael relapsed into the idolatry of other Semitic nations till in the person of Mahomet he grasped with terrific results the idea of the unity and aimed to sweep idolatry off the face of the earth. So it would seem that in view of the divisions and superstitions that for centuries reduced Christianity to apathy and powerlessness God gave Ishmael his chance to discipline many nations and to lift them as far as he could with what little light there was in him.

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Even Isaiah had this vision of the lands inhabited by the Semitic and pagan neighbor races which we must seek to realize. The 19th chapter of Isaiah springs into a new significance in our time. There may have been a partial fulfilment before, but does it remain for the Christian church of our days to reach after a perfect fulfilment?

You can get from Cairo to Damascus through Palestine now by a Pullman car train, and pursue your journey by aeroplane or motor-car to Baghdad. Would not Isaiah, if he looks at this sight and at a mighty missionary Christendom in the 20th century, burst into fresh songs of praise?

> "In that day there shall be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing to the world around: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance!"

The only power that can so reconcile these ancient enmities and make them one on the religious basis indicated is the gospel which we have it in trust to take to Islam.

It may be well to note that the Arabs of Palestine are not Ishmaelites, but Edomites or Moabites, of the family of Esau, and traditional enemies of the Jews. It is they who appear in that most pathetic lyric of all literature, Psalm 137.7, and watch Jerusalem's fall:

"Down with her, down with her!" Edomites cried. "Raze her to the ground!"

The Bedawin Arabs of the Trans-Jordan deserts, of Arabia and Mesopotamia are Ishmaelites. The ex-king Hussein of the Hedjaz, and his two sons, King Feisul of Iraq and King Abdullah of Trans-Jordania, are direct descendants of Ishmael, being of Mahomet's own tribe, the Quraysh.

The promise of God to Abraham was: "In thy seed shall all the families of the earth be blessed." It is not thinkable, when this evangelic blessing is reaching all the heathen nations of mankind, that it should be in the will of God that the nations who are descended from Abraham according to the flesh, namely the Israelites, the Ishmaelites and the Esauites, should be neglected. Possibly in this direction lies the master-key to the whole project of the evangelization of the world!

A Prayer for the World of Islam.

Almighty God, Father of our Lord Jesus Christ, maker and Father of all men: reveal to the children of Islam thy fatherly love, direct by thy Holy Spirit all their zeal and obedience, look down upon the stirrings and movements that are moving the people of the Moslem world at the present time, and so guide them that all ignorance and fierce prejudice against the message of the good news that is in Jesus Christ may be done away! We thank thee for the greater readiness to listen to the Christian message that has been shown in recent times, and we pray that the Christian church may be worthy of its new and wonderful opportunity. Through him who is the revelation of the God whom Islam ignorantly worships, Jesus Christ, our Lord. Amen.

Alone with God.

Rev. Milton S. Rees, D. D., Rochester, N. Y.

But thou when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly! Matthew 6.6.

Eight times in this one verse the singular pronoun is used, making this lesson in the school of prayer intensely individual.

Every praying, believing soul needs to meet God absolutely alone. All other presence hinders the practice of the presence of God and the highest efficiency in prayer. The psalmist said, "Thou art my hiding place," and again, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

We are with the world too much and alone with God too little, and thus we have become worldly instead of holy.

One of the world's renowned scientists has recently declared that "prayer is the mightiest force in the universe, and that the Christian world is blind to this fact." From the offering of Abel's acceptable sacrifice down to the present moment all blessings of grace have been bestowed in answer to the triple intercession of the Son of God, the Holy Spirit and the believing soul.

Elijah was bidden first to hide himself, then to show himself unto Ahab. It was the hiding that made the showing so powerful. Samuel alone with God all night, then he appeared to Saul and told him of his sin. Daniel alone with God three times a day with his window open toward the holy city, and every Sunday school boy and girl knows of his deliverance from the lions. Peter alone with God on the housetop of the tanner's home down by the sea. Cornelius alone with God in his home, then the invitation to Peter, the response, and the beginning of the preaching of the gospel to the Gentiles. Augustine's mother alone with God, and she prayed her boy might be kept from going to Rome, but God permitted him to go: yet going to Rome became the means of Augustine's conversion, and beautifully he says "that God denied his mother once to grant her what she had prayed for always." John Knox alone with God, and Mary Queen of Scots declared she feared John Knox's prayers more than an army of ten thousand men.

Jesus alone with the Father all night on the mountain top, and the next morning he formally selected his disciples and delivered the most famous address ever given to the sons of man,—the Sermon on the Mount. Jesus alone with his Father in the Garden, and on Calvary, and now we "behold the Lamb of God that taketh away the sin of the world"!

"O thou by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod:
Lord, teach us how to pray!"

God Expects His People to Pray.

"But thou, when thou prayest," whosoever thou art,—assuming of course that you pray!

Thirty-nine times in the Old Testament and thirty-seven in the New Testament, seventy-six times in the Bible, the word "ASK" is used in connection with prayer. "Ask," said Jesus, "and it shall be given you!" "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not!"

All God's heroes and heroines are men and women of prayer: not all with college degrees or born of parents of prominence, but without an exception men and women who have spent much time alone with God. J. Hudson Taylor of the China Inland Mission rose at three to have two hours with God alone before the business of the day broke in upon him.

The first disciples, realizing that there was one supreme necessity and one great lesson as they stood on the threshold of their Christian life and service, grasped the truth and said:

"Lord, teach us to pray!"

When Mrs. Browning asked Charles Kingsley the secret of his beautiful life, saying, "Tell me that I may make mine beautiful too!" he replied:

"I have a friend!"

What a blessing and inspiration to many of us has been the companionship of some pure and genuine soul, ever conscious of a sort of baptism and consecration binding us over to a life pure and genuine like their own! What, then, must be the life lived in communion with Charles Kingsley's friend!

You may have read that beautiful story of the young girl who wore about her neck a locket that contained the secret of her pure and beautiful life. Her character was so ripe in its loveliness that her friends wondered while they admired. Into the locket that hung continually about her neck no one had been permitted to look. After her death, however, the sacred ornament was opened, and there were the words:

"Whom having not seen I love."

That was the secret of her heavenly life: communion with the unseen Christ whom she loved had transfigured her life into a likeness with his own.

To pray is to become Christlike, the soul fixed in steadfast gaze upon his image and glory, until as another has said, "Changed into the same image from glory to glory as by the Spirit of the Lord."

Jesus Gives Directions.

"And when thou hast entered into thy closet and hast shut thy door, pray to thy Father!"

This is not necessarily external isolation, but the solitude of the spirit which may be possible even in the crowd. The supreme necessity as well as the supreme difficulty is to shut the door and turn the key in the lock and keep out a whole company of unworthy companions who persist in accompanying you into the secret place,—worldly thoughts, worldly desires, the commercial, the domestic, the social and all other interests hindering the consciousness of the presence of God. To shut the door is the first step into the real presence. It is only in this privacy we can find God. While, it is true that in him we live, move, and have our being, he is only known in any real sense behind the closed door. Alone with God!

Then Jesus adds: "Pray to thy Father!" "After this manner pray ye, Our Father!" The one word which repeatedly fell from his lips is the greatest word ever uttered in relation to prayer, Father! Your Father, my Father, our Father! Our Father knows, our Father loves, our Father pities, our Father forgives. He invites us to come, and loves to have us in his presence. Just to look into his face is enough to transform life and make prayer real. A rewarder of all who diligently seek him! No good thing will he withhold from them that walk uprightly.

I have never requested our children to remain out of my study. They have had access any time they desired to come. When in the preparatory school they came rushing up two flights of stairs, and sat down in father's room to talk to him about their problems: and God forgive me and any other father who would not be deeply interested in the problems of his children! Later when in college and we were all home for the summer they came again to talk about the problem of college. And after college, what? They not only talked to me, but gave me an opportunity to talk to them. One of the most sacred memories of our home is the coming of the children into father's room. If an imperfect father finds such joy in the companionship of his children, what must be the joy of our Father in the coming of his children into the secret place!

All victorious prayer has in it the time element. Take time to be holy! Who was it that asked:

"Couldst ye not watch with me one hour? I spent the whole night alone with my Father, and a great while before day I rose and went out to a solitary place, and there prayed. And on this the night of my greatest agony couldst ye not watch with me one hour?"

In this tremendous age, with the rush with which we are going, he might repeat the question to many of us:

"Couldst thou not watch with me one hour? I am anxious to give you the best, and to make you a blessing. Come, then, with me into the secret place!"

What joy, what companionship, what holiness, what victory are possible behind the closed door! If you have lost this companionship and things in your life are different, sin and neglect are the cause. May I not in his stead invite you to return to that blessed companionship you once had in him?

Conditions with Reference to Answered Prayer.

Someone has said: "The doorway into the throne room of prayer is purity of heart, and the threshold of that door has carved upon it, 'Abide in Me!'"

The most comprehensive statement ever uttered concerning prayer fell from the lips of Christ when he said, "If ye abide in me, and my words abide in you, ask what ye will and it shall be done unto you!" Every prayer has a like condition. An "If" stands like a sentinel at the gate. Often we are waiting for the answer, and he is waiting for us to comply with the conditions that bring the answer. If we are abiding in him, and our lives are pure, he is on his throne to be vindicated.

Another important condition is faith, without which it is impossible to please God.

We may possess many other things, but faith is the victory that overcometh. "Whatsoever ye ask in faith." There is no greater agency in winning men than prayer, but we must go in the direction of our prayer. It is not enough to plead with God for others, but we must plead with them. Open your heart! Tell them the facts! There are few children that could withstand the open heart of a praying mother, or husbands that could refuse the open heart of a consecrated wife.

One night in Chicago a Sunday school teacher passed from the auditorium into an after service with twelve young women, who made their definite decision because after a simple luncheon in her home she opened her heart to these young women, relating how she had prayed for them and with tears one told of her anxiety. This is what I would stress, the importance of opening your heart to those in whom you are interested and for whom you have prayed.

Permit me to name one more condition, and I am thrilled as I think of it! "Whatsoever ye shall ask in my name, I will do it."

Whatsoever,—anything,—marvelous possibilities! He is about to leave his disciples and by the way of Gethsemane and Calvary return to his home. He has taught his disciples how to pray. He has given them conditions, but now, just on the eve of his departure, he gives them a new condition, saying:

"I am going to leave you with the use of my name. Whatsoever you shall ask in my name."

Some dignity and importance are attached to the representative of the National City Bank of New York at home or abroad, but with much greater dignity and responsibility we represent him. As these representatives of the bank transact business in the name of the bank, even so we go forth in his name to extend the kingdom.

During the World War two young men of New York became great chums, one the son of a wealthy silk merchant, the other the son of a poor widow. When this latter young man returned, his friend, who came later, gave him a note of introduction to his father, signed:

"For Charlie's sake."

When the father read the note written by his son he said:

"I will do anything possible for you for Charles's sake."

How often we close our prayers, "For Christ's sake"!

RECOMPENSE.

"Thy Father which seeth in secret shall reward thee openly."

Just as certainly as Jesus lived and taught, and lives again and intercedes, and God is on his throne, God answers prayer. The Safety Psalm, the 91st, begins with the secret place and at the close we have this assurance, "He shall call upon me and I will answer him."

"Shall reward thee openly." How?

Seen in the face, you need not tell others you are a Christian. You bear in your face the mark of the Lord Jesus.

It is detected in the voice. The Hebrew children declared, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace."

It is observed in the life. They took knowledge of the early disciples that they had been with Jesus and learned of him.

You do not need to come to Northfield, or even to attend your own home church, or read your Bible again, to know that God answers prayer. How far back into your yesterdays would you need to go to place your finger upon the place where God most definitely answered your prayer? If it were not so we would not be here. There is nothing more certain beneath the stars of heaven than the glorious fact that God answers prayer.

When Dr. George Adam Smith with an Italian guide was trying to make a certain height in the Alps, as they finally reached the summit so tremendous was the gale that the guide, pulling Dr. Smith down on his knees, said:

"Our only safety is on our knees!"

Our safety, our victory, our glory are on our knees!

Living within the Circle of God's Will.

Rev. James I. Vance, D. D., Nashville, Tenn.

Father, glorify thy name! John 12. 28.

It is a phrase from one of Christ's soliloquies. He seems to be talking to himself. He is passing through the valley of decision. He seems to be in doubt as to what he should do. In all of this he is intensely, dramatically, desperately but gloriously human.

"Now is my soul troubled," he says. The choice is not easy. Duty pulls him one way, comfort another. The desire to escape the humiliation and tragedy of his death counsels retreat, but the cause which he is championing and for which he has pledged his life bids him go forward. And so Christ is fighting the battle of Calvary before he reaches the cross-crowned hill.

"What shall I say?" he asks. He seems hardly to know what to say, what prayer to make. "Shall I say, Father, save from this hour?" Everything that was human in Christ clamored for that prayer. If he will only yield a little, if he will only agree to compromise with these crafty priests, if he will but give up his absurd claims to Godhead, it is not too late. He may still escape. He may get back his lost popularity and become once more the idolized hero of his people.

"What shall I say? Shall I say, Father, save me from this hour? But for this cause came I unto this hour!" Christ did not come to live, but to die. He did not come to shun the cross, but to seek it. He came to feel the nails and the thorns, not to be pampered and applauded.

Christ has been traveling toward the cross for a long time, ever since the star shone down its light on that stable in Bethlehem. Yea, long before that, Christ was traveling toward the cross. And now he is close enough to put out his hand and touch it. It is the last week. Palm Sunday is behind. Two days more, and the arrest, and then the trial, and then the hour to die. With the clock striking the hour shall he pray, "Father, save me from this hour"?

"No! No!" he says, "I cannot make that prayer. I have traveled too long. I have suffered too much. I am too near achievement. I cannot ask for exemption now. I cannot pray, Father, save me from this hour!"

Then Christ makes his choice, he proclaims his great decision. Facing the cross, stepping deeper into the shadows of Calvary, he cries:

"Father, glorify thy name!"

The struggle is over. The battle has been fought. The battle has not been lost: it has been won. The battle has been fought before the battlefield was reached.

To be sure, the struggle will come back for a moment there in the Garden, but there will be no doubt then as to what to say. There will be weariness, there will be the agony that sweats blood, but there will be no doubt as to what to say, for Christ has learned what to say, and with lips strained with pain he says it:

"Father, if it be possible, let this cup pass from me! Nevertheless, not my will, but thine, be done! Father, glorify thy name!"

No wonder they heard the angels sing!

Jesus shows us the path to take when our feet falter. He shows the choice to make when our souls are in doubt. He shows us the creed to shout when courage sags and temptation whispers and the hardships which ever walk in the wake of duty faithfully performed counsel retreat. "Father, glorify thy name! Nevertheless, not my will but thine be done!"

Some months ago a birthday card came to me from a little friend in New York City. She had suffered a great deal, but she has the big secret, and through all her suffering she has grown in her spiritual life. One by one the things and the people she loved best have been taken from her, but through it she has learned to say, "Father, glorify thy name!" On one side of this card printed in illuminated letters, I read:

"In the center of the circle
 Of the will of God I stand:
There can be no other causes:
 All must come from his dear hand!"

On the other side of the card, in her own handwriting, from Thomas à Kempis' "Imitation":

"Thou hast him whom all the world cannot take from thee."

My friends, have you discovered that secret? Can you say for yourselves, for your work, for your ministry, for your service, for your home, for your business, for your loved ones, for all that you have and are and hope to be, "Father, glorify thy name"?

I want to say three things about the will of God.

SPACIOUS.

The first is, it is spacious.

The will of God is not a little corner of the world. When God asks us to live inside the circle of his will he is not asking us to live a narrow and contracted and diminished and unsatisfied and dissatisfied life. There is room inside that circle for God himself to move, and surely space ample for the stride of Jehovah will not cramp us.

The lamp is not reducing itself when it ties up to the power-house. The brook is not reducing itself when it meets the river. And man's little life has not been reduced when it has united with the infinite.

Of course, there are things outside the circle of God's will. Sin is on the outside. The things which war on the Ten Commandments are on the outside. The things which are hostile to the Sermon on the Mount are on the outside. God is running this world, but God is not the author of sin. It is a crazy creed that would make God the author of that which he forbids, the creator of that which he destroys.

But it is not so much what you say or do or really are that relates you to God's will, that puts you inside the circle or outside. That which puts us outside is self-will. It is a rejection of God's authority. It is a refusal of the doctrine which says that man's chief end is to glory God. None of us is sinless, but it is one thing to live in known sin and it is another thing to struggle against sin, even though you slip and fall. The penitent is always inside the circle of God's will. The self-righteous Pharisee is always on the outside.

There is room enough inside the circle of God's will for you to be happy, for you to dream your dream of dreams, for you to do your biggest work, for you to achieve your loftiest ambition, because inside are the plans and purposes and activities of God himself. You may roam the field forever, and never an hour that is stale, nor a moment stained with regret.

That is the first thing I want to say about the will of God. It is spacious. The next thing is that it is supreme.

SUPREME.

Sometimes in our more pious moments we say:

"The Lord's will be done!"

Well, it is going to be done whether we say it or not, whether we like it or not, because God is running this world. God is not the creature of the forces which operate in his world. He is the creator. He is not dependent upon our whims for the success of his undertaking. He is not a feature of a theological system. He is not the result of an evolutionary process. He is an objective reality. Why not? If there be such a thing as a finite personality, why not infinite personality?

Suppose you could run this universe back to the ultimate atom! You would have to travel some to do it, wouldn't you? It would take a long, long time for that journey, but suppose you could run everything back to an atom. Who was the father of the atom? Who made the molecule? Who electrified the electron? Who packed into that tiny cell the limitless universe, and its endless development forever? The biggest of all the fools is the fool who says in his heart, "There is no God!"

God is supreme. He has ordained whatsoever comes to pass. There is no other creed possible for a man who thinks straight and thinks far. Of course, if you think short and if you think crooked you can be satisfied with a muddier creed, but if you think straight and if you think far you cannot stop short of that. Because if we should come upon some bigger and better thing than God, then this bigger and better than God would push him from his throne and take his place.

In the nature of the case, a real God must be supreme and reign without a rival. What folly, then, to talk about breaking the will of God, about defeating the law of God! We do not break God's law: we break ourselves.

Yonder is a man in charge of a policeman on his way to the lockup! We say he has broken the law. He has broken himself on the law! Government is not in danger. The poor wretch has run against the law of the land, and has broken himself. And so, do not you see, it is not a question as to whether or not the will of God stands, for it stands eternally. It is simply a question as to whether or not we shall elect to live inside or outside the circle of God's will.

We may elect to live outside, and we shall be forced sooner or later to submit. We may elect to live inside, and we shall have him whom all the world cannot take from us. Freedom of choice is not a scheme to defeat the will of God. It is merely the power to decide whether you will live your life inside or outside of that will.

SAFE.

The third thing is, the will of God is safe.

Do not be afraid of it, because the will of God is just an expression of his character! God's will is what it is because God is what he is, and God is love. God is our heavenly Father.

God would have all men be saved and come into the knowledge of the truth. It is not the will of your Father which is in heaven that one of these little ones should perish. So why be afraid to trust your life to God's will? He thinks more of it than you do. Why be afraid to trust your business to your heavenly Father? He can handle it better than you can. Why be afraid to trust your loved ones to his care? He loves them with a tenderness and a compassion and a discernment that you can never have.

I am not advocating a life of indolence, because inside the circle you will find the means as well as the end. But it is one thing to go to your work in the morning scheming how by your wits and your skill you can get the better of your competitors, and it is another thing to go to your work praying, "Thy will be done!" It is one thing to face your Calvary,—and some day you are going to meet it if you have not met it already, it is waiting for you down the road,—it is one thing when that hour comes to pray, "Father, save me from this hour!" and it is another and a different thing to face your Calvary saying, "Father, glorify thy name!"

I have never been willing to ask God to give me a certain field, or a certain position, or a certain church, or a certain work. I have been afraid to do it. I have been afraid that complete failure might be the result. God knows where I can best serve him, and I had rather he would select my work than try to select it myself.

I have never asked God to give my children any worldly honor or position, because I have seen too many children ruined by these things: not necessarily, to be sure, but I do not want to run the risk. Hence I have tried to pray for my children the prayer which I have heard so often coming from the sainted lips of my mother for hers, "Father, glorify thy name!"

Dr. James I. Vance of Nashville.

This is the great secret of life. Have you learned it? Do you want to know God? Does it seem sometimes to you as though he were hard to know? Are there moments when you are half disposed to say that he cannot be known, and you are tempted to be an agnostic?

You will never know him by reading the books which men have written, and you will never know him by the stupid processes of human reason. What you need is that lightning flash of illumination which comes to the heart that has surrendered to God.

"If any man willeth to do my will he shall know!" This is the great secret of knowledge. It is also the secret of power. It is friction that eats up power. It is fighting God that makes you weak. What we need is to have sweep in on us some of the frictionless might of the Almighty over the wireless lines of a surrendered life.

SURRENDER.

This is God's plan. "My people shall be willing in the day of my power." And so surrender is the strategy of victory and the secret of power,—surrender to God, surrender to the heavenly Father, to the only person in the universe to whom you can surrender without defeat.

It is the secret of peace, too. It is the secret of the kind of peace Christ had. It is the secret of the inward peace which Jesus has to give.

They say that in the wildest storm that sweeps the Western plains there is a place of perfect peace, where a baby might lie unharmed. It is right at the center of the cyclone. I do not know whether this is true or not, but I do know, my friends, that in this wild, stormy, tumultuous world of ours there is one place of perfect peace. It is there at God's feet where we make our surrender.

There is a story that I got from a speaker in Northfield years ago. It is the story of an old ecclesiastic in London, old Bishop Hall. There were just the two of them, himself and his wife. They had no children. They were deeply religious. They had made a full surrender of their wills to God with one exception: they felt that they could not live without each other. And so their prayer was that when God called one he would take both.

One day the old bishop reached the point where he felt he could say to God even as regards this, "Thy will be done!" Perhaps under the influence of her husband's example his wife in a few days reached the same decision.

A week later Mrs. Hall died. When they went to tell her husband about it they found him in his study, seated in his arm-chair, a look of ineffable peace on his face. God had taken him too!

God did not want to separate them. What he wanted was their full surrender, and when they made it they had what they asked for. Hand in hand and side by side they passed through the gate into the glory.

"Have thine own way, Lord,
  Have thine own way!
Thou art the potter,
  I am the clay.
Make me and mold me
  After thy will,
While I am waiting,
  Yielded and still!"

Studies in the Parables of Jesus.

3. The Three Travelers, and the Two Friends.

Rev. Prof. James Moffatt, D. D., New York.

I want to speak this morning of two parables which are peculiar to Luke's Gospel. He has a collection peculiar to himself. They were spoken in the middle of the ministry of Jesus.

The first is the story of the Three Travelers, commonly called the Parable of the Good Samaritan. There are four travelers, but only three that count.

The story comes in Luke 10, and is set like the majority of Luke's parables in a historical incident.

A certain jurist asked Jesus what to do to inherit eternal life. Jesus asks him, What is written in the law? How do you read?

He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

"A right answer!" said Jesus. "Do that and you will live!"

But he willing to justify himself said to Jesus: "But who is my neighbor?"

And Jesus answered with this story:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan as he journeyed came where he was: and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow . . . ."

Let us turn to read in the Greek, an inferior reading, but a beautiful word:

"Next morning he went outside and gave the money to the innkeeper."

There was a delicate touch of courtesy!

He did not want to have the man overhear him.

Now we have the story of an inquirer dealing with Jesus, and Jesus answering him by means of this story. The jurist was one of those professional interpreters of the law, that is to say, of God, his religion and life. In the old days the priest interpreted the law, but since Ezra's day the interpretation of the law had included not only the responsibility for interpreting but often for administering the law. Therefore he was suspicious of the orthodoxy of a teacher like Jesus. He was trying to get Jesus to commit himself, and he asks him this question: "What must I do to be saved?" A person may ask that because in a real sense he wants to receive instruction, but another may put the question to a man to get an answer from him that would reveal the answerer's religious opinions: and that is what this jurist wanted. He put a stock question that was to test the orthodoxy of Jesus.

Jesus fell back on the confession of faith repeated by the Jew. The man ran off the great confession glibly, combining the two great words of the ancient law. But the man, anxious to make excuses for himself, said to Jesus:

"But who is my neighbor?"

Now honest discussion is always a good thing in religion. Jesus welcomed discussion. But discussion is not a good thing when people are discussing in order simply to raise questions. Peter once said, "How often am I to forgive my brother?" These questions, as Jesus implied, are not meant to be answered, only Jesus does answer the lawyer by taking up his own point and driving home to the conscience of this interpreter of the law the essential meaning of the word neighbor.

Observe, the man who asked Jesus this question has no difficulty at all about love to God: it is love to his fellow men that arrests him! According to Judaism a neighbor was a member of a religious community or fellowship. The Pharisees, like this jurist, confined their neighbors to those who shared their own rituals and scruples, and a neighbor was anyone who observed the law carefully according to the tradition of the Pharisees. Jesus says: "You ask me who is your neighbor? He is anyone who really needs you." And he tells this story of the Three Travelers, or as we say, of the Good Samaritan.

Dr. James Moffatt of New York.

This is one of the parables where we have a Samaritan. It is curious that some modern Jewish scholars actually try to remove the Samaritan from this parable. Why, they ask, should the Samaritan be on this road from Jericho to Jerusalem? Whether or not the Good Samaritan was on the road he is in the parable, and there is no putting him out. It is a curious survival of Jewish prejudice which crops up in the mind of educated scholars today.

The Samaritan was moving about the country on his business, and Jesus is speaking not about everyday events, but about an extraordinary event of which no doubt he had heard as he moved up and down the country, because these parables are taken from the last period of the life of Jesus when he was moving from Galilee to Jerusalem.

In Luke's version of the Sermon on the Mount in the 6th chapter he left out the teaching of Jesus about loving one's neighbor, the teaching of Jesus which is in Matthew 5. 48, and here he gives this practical substitute for it.

What Jesus meant by the definition of neighbor includes not only brother Israelites, but anyone in need of help; and the point is, the charitable Samaritan is worth more than a priest without charity. The one thing that counts before God is domestic charity. Jesus raises no question about the creed or the race of the person who is in need.

The story tells itself, but there is one point which in our Western minds seems a twist, and yet which to the Oriental mind was no difficulty. For example, when Jesus is asked, "Who is my neighbor? Whom ought I to love?" the story really answers the question, How is a man to love? The point is that neighborliness is a reciprocal relationship. Jesus said, "Go and do the same," because he wanted to drive home to this man how he ought to act, and he tells the story with Oriental flexibility.

The point of the story, like all parables, is really a single point. In the parables of Jesus he did not include all his teaching. In this story the point is the practice of love.

Here is a man who falls into trouble on this dangerous road between Jericho and Jerusalem, a road infested with robbers. He gets stripped and belabored. By chance a priest comes by on his way down from Jerusalem, having finished his appointed months of service. He sees the poor wretch lying there, but passes by. And so does a Levite. They felt it was dangerous to interfere with a person like this, because if they went near the robbers might be in hiding, or perhaps the man might be dead. Then comes a Samaritan. He saw the man and had compassion upon him. Human pity and human feeling stirred him. He not only had pity on the victim, but he showed personal attention. Jesus does not say the wounded man was a Jew. He was a man in need, and it was a Samaritan who was appealed to by the voiceless pain of the sufferer. Now this Samaritan, according to the Jewish standard, was a heretic, and yet, says Jesus, the man knew the law and the will of God better than the professional interpreters of the Jewish religion.

The point Jesus makes here is that this Samaritan who acts upon his impulse and instinct knows the meaning of love to one's neighbor, and knows it because he has not given professional study to it but because he simply obeys the divine instinct of compassion. He had not been engaged in any service in the Temple, he was not fortified by any recent attendance at religious gathering in the capital. He just had a human heart and the teaching of God in the Old Testament. Jesus suggests that worship of itself will not prompt a man to be humane, that sacrifice and ritual do not necessarily produce the love of others and of mercy, and that the person who is a real neighbor may be a person who in the eyes of orthodox people is not quite faithful and strict enough in his religious obligations.

To act in a neighborly way is to respond immediately to the slightest call of need and pain. Remember this is a lesson upon the practice of brotherly love and interpretation of the word neighbor!

Jesus suggests three points which are worth keeping in mind.

In the first place, real neighborliness must always be personal!

Charity is not giving money. What people want is not simply bread, but a touch of human sympathy: and to be a neighbor is to put yourself into the life of some one who needs you. The best gifts come through human sympathy, understanding and intelligence. This poor wretch was picked up and taken to an inn, cared for until he regained his health; and he regained it in the best way, because he found himself surrounded by this atmosphere of thoughtful sympathy.

"This man picked me up and looked after my expenses when he went away. He foresaw that I would need money till he came back, so he arranged for my support. He did that without knowing me!"

People who get that sympathy in life are greatly helped toward God. One of the things that destroys religious faith is injustice and the lack of charity, and nothing so disposes people to believe in God and to love God as to receive without any claim or desert such kindness and help from people who name the name of God.

That personal touch in charity and help is a point made by Jesus here. "You ask who is your neighbor? General questions like that do not need to be answered. As you go through life chance will bring you into the realization where as you act upon your human instincts you will discover what it is to be and have a neighbor."

This personal thoughtfulness, therefore, is the first point Jesus makes in the parable.

Second, Jesus makes this point, that love to one's neighbor is one side of religion.

Sometimes one has heard this parable discussed and preached upon as if the whole of Christianity were social service. I think today there is a real danger of an unfair exaggeration of social service in the Christian gospel. It is only one side.

Religion, said Jesus, is to love God with all your heart, with all your soul, and with all your strength, and all your mind; and your neighbor. In this parable Jesus is not describing Christianity. He is describing one of the two phases of Christianity, love to one's neighbor. That should be the expression of love to God, but there is no suggestion here that you should substitute ethics for religion. No one more than Jesus emphasized worship and the love of God, but he answers in this parable the simple question raised by his inquirer, and therefore assumes that the man who goes to do likewise is a man who already practises love to God.

It is interesting that at this time there were Jews in some countries who were tempted in our modern direction. Philo, the philosophic Jew, in writing a book upon the Ten Commandments pointed out that a number of people in his day took the first five commandments and concentrated upon them, whereas others took the last five and made them their guide. The first five were practised by people who said they were the most important commandments, referring to God. Others said No, you have to be philanthropic, and the last five commandments upon morality are the most important. But neither class, says Philo, really obeys the law of God. You must combine love to God and love to your neighbor.

Now as far as we know Jesus did not meet persons who were tempted to concentrate upon love to one's neighbor. He did often meet people who required to be reminded that love to God carried with it love to one's neighbor.

In the slums of Portsmouth Father Darling once wrote in a letter to a friend:

"The godly are so inhuman, and the human are so ungodly!"

Jesus met a number of godly people who were inhuman, but he never means to suggest that religion means simply serving pain and suffering. You have to keep in mind the one emphasis in parables.

Thirdly, I want you to notice, though it is often forgotten, the contrast between this parable and what follows.

This parable is immediately followed by the story of Martha and Mary. Luke goes on to say that in the course of the journey they came to a certain village, and Martha welcomed them into her house. And then follows the story of Martha and Mary.

I think Luke here shows what is called his artistic nature. There is a legend that Luke was an artist. If you reflect you can see the artistic use of contrast in these two instances, and I feel sure Luke put them together not because they happened one after another, but to illustrate the two sides of religion. In the parable of the Three Travelers the point is action. "Go and do thou likewise!" Don't talk about religion, don't discuss the general principles, but act in any opportunity that comes to you to help! And then Luke says, Look at Jesus going to a cottage and praising a woman who would not act! Mary was praised because she sat at the feet of Jesus and listened to him, and Martha, the women who acted, is blamed for interfering with Mary.

Now that is another side to religion. Some require to be spurred on to action, others require to be reminded that attention is vital to the religious life, and Luke puts these two pictures together to illustrate from the teaching of our Lord his respective stories upon one or the other of these elements. That, I think, is the artistic point of the evangelist in putting these two stories side by side.

THE TWO FRIENDS.

I want now to take you to the next chapter and see the enigmatic parable, this time of interior life. We have been speaking of the practice of neighborly love, but there is another side to things, and Luke now goes on to describe how Jesus taught people about prayer. He is giving them a lesson on how to pray. The parable I refer to is the parable of the Two Friends.

(Concluded next month.)

Witnessing for Christ.

Rev. G. Frederick Cox, British Columbia.

It has occurred to me, in one of those flashes of inspiration God gives his servants when they wait upon him, that witnessing for Christ is a comparatively forgotten aspect in preaching. Yet there were only two elements Jesus bade his disciples observe in the communication of his message: "Preach the gospel" and "Ye shall be witnesses for me." Many do preach the gospel, but how many remember the word, "Witness for me"?

In a sense, of course, preaching the gospel may be counted as witnessing, but there is something else, something which I am persuaded is of vital import in the impartation of the things of God, something which will give the message power and an interest that now it often lacks: that is, simple plain witnessing to what the Lord has done.

I recall that when Henry Drummond, following Mr. D. L. Moody's revival, wanted students in Edinburgh to carry the flame of revival to other university centers he asked:

"Are there any who think they can speak?" And then he added: "We don't want you!"

The men chosen were men for whom the Lord had done great things, but who were not in any sense orators. One of them was so far from being a speaker that he could only say as he faced the hundreds of eager faces at his first meeting:

"Once I was blind, now I see!"

Then he withdrew. But those simple words of real witnessing won more for the kingdom than would a thousand carefully practised syllables of the most ornate sermon. They were with power because they were of God. There was no attempt to uplift the self, nothing but a sincere, heart-felt tribute to the overwhelming mercy of the Lord who had redeemed him.

I recall one of the most effective evangelistic speakers I know: a man who resurrected an almost defunct church, and has been marvelously enabled to make it, under God, the most powerful influence for righteousness in that city. His preaching is not solid in the old Presbyterian sense. It lacks the profundity of philosophy, but it is strong in witness-bearing. With a wide experience of the power of God unto salvation in individual lives this minister proclaims the good old evangel without admixture in burning tones, and tells of man after man who has been in his own experience lifted up and made anew in Jesus.

And was not this the way of D. L. Moody? A friend of the writer who heard the world-famous evangelist toward the close of his career described his impressions thus:

"He did not try to preach a great sermon, but he would speak a little and then break off to tell a story of some one who had been converted. And so on like that right through."

In other words, D. L. Moody did not attempt to impress by eloquence but by a faithful recital of what God had done for men. That, added to a deeply consecrated life, was the secret of his power. He was first and foremost a witness-bearer to the mighty working of God.

It would, of course, be a huge mistake to imagine that anyone could long sustain the interest of a settled congregation without the deep and prayerful study of the Word of God and without "giving attention to reading" in the wider sense, but nevertheless the work of witness-bearing is of supreme importance, especially in seeking conversions. Further, it is not only carrying out the express command of our Lord, it is good psychology. To hear of others embracing salvation sets up a powerful suggestion in the minds of the hearers toward immediate decision.

Preach the gospel! Witness for Christ!

Is religion an opiate? Where religion is mainly a matter of tradition and orthodoxy, mainly something taken second-hand from others, it could easily become an opiate, dulling the senses and closing the eyes to truth, as has been the case to some extent in Russia, or again in Latin America. But when religion is a matter of personal experience, redeeming and renovating, then so far from being an opiate it becomes an eye-opener, it gives vision and power, and produces the real moral uplift upon which the true life of a nation depends.—E. Stanley Jones.

Keeping the Anniversary of Pentecost Christian.

Rev. John M. Versteeg, D. D.,

Minister, South Avenue Church (Methodist Episcopal), Wilkinsburg, Pa.

1.

Keeping our anniversaries Christian! That is always much of a chore. The more spiritual the anniversary, the more of a chore it is. If Christmas and Easter have not gone the way of all flesh, they have certainly gone the way of the flesh. On these great days Nick and the bunny run all over the lot. How queer, and yet how significant, that two such worthies should come into their own on the days when the incarnation and the resurrection of our Lord ought to stir Christendom to its depths! And if we imagine that just because Pentecost is preëminently and predominantly spiritual its anniversary is going to be Christian without deliberate and earnest effort to keep it so, it may yet eventuate that our thinking is far from the truth. Indeed, there is a possibility that things have already gone too far. Perhaps in our preparations we have sold our birthright to this birthday for a mess of publicity. It would not be the first time if we had! At all events, this year will tell the tale. We shall soon know whether the anniversary of Pentecost was just an emotional debauch, merely a respectably religious rite, or whether it warmed the heart of God by making a spiritual contribution to the church and to the world.

Early indications are disquieting. For one thing, we are too glibly taking it for granted that we so much as have the right to observe so sublime an event! Who among us has sat down or stood up to raise the question whether we are in fit condition for the celebration of this anniversary? May not the presupposition be a deal of a presumption? May not our nonchalance bespeak spiritual conceit? How much time have we spent with Jesus, getting ready for the Spirit's sway? Pentecost does not come to men who are disobeying Jesus. "Spiritual things are spiritually discerned." Our fathers had the right of that. Pentecost, it must be remembered, roots back in Calvary. And but for that lineage Pentecost is impossible. Of that we may be sure. In other words, we may date up an anniversary, but we cannot date up a Pentecost.

I am writing these lines in my study in a suburb of the smoky city. Pittsburgh, with the rest of the land, is agog with celebration. It is well that this is so. For this is "the light year" for us. We are honoring the magnificent contributions to electrical illumination and application made by that intrepid pioneer, Thomas Edison. But though we call this the light year, we all know it is not a light year. Naturally not! They are different things. Yet how closely they are related! The headache-begetting dimensions of the journeys which light makes annually, and the perpetual miracle of "the dead stars that still shine on," as yet are recognized by but a few of us. Here or there an astronomer or an Einstein thinks of this. Just now our anniversary visualizes what we do with light rather than what light does with us. Yet that is by far the weightier story. In due season, if civilization faint not, a popular celebration of the significance and service of light to the totality of the universe rather than to our relatively puny uses may be held. In like fashion, but with infinitely less justification, we are likely to limit Pentecost in our celebration; to set it up on a smaller and weaker scale; to remember it for its peculiar rather than for its cosmic proportions; to argue as to just what happened; to dogmatize about details: in short, to prattle about particulars instead of possessing the power.

Another ominous sign about the impending Pentecostal celebration is that our denominational managers have their hands on it.

You remember, do you not, the appalling blunder made a few years ago when the stewardship revival was made subsidiary to the treasuries of our boards? If we are going to preach about money (it was reasoned), why not cash in on it? And cash in on it we did. But at what a cost! A movement that had within it the possibility of making the whole church kingdom-minded deteriorated, for all its pious phraseology, into a Get-funds-quick-and-get-plenty-of-them drive! I was in on that campaign. Being fresh from the seminary then, and having not yet met up with the go-getter psychology, I was going the rounds telling young folks that it was high time to bring Mammon before the judgment seat of

Christ. But I was caught in the act! What do you think I was told?

"Quit talking ideals! Go shake the tree!"

I am far from saying that all the leaders said things like that, but I am saying that the overwhelming tendency was to use stewardship to get money rather than to get stewardship to use money in Christian ways. Not much was said about this back there. We went into spiritual eclipse before we knew what was happening to us!

With such a lesson warningly before us the managers in charge of the campaigns to utilize the Pentecostal celebration ought to hear from the folks back home, and that right soon. Likely they will not. Most of them are popular men, and some of them are powerful men. One takes one's life in one's hands to say them Nay. Yet they ought to be talked to out loud. Not that they are not good men. Not at all! But for the most part being partial in their work they are partial in their outlook. Departmental heads get to be just that. About the hardest thing in the world is to get into the heads of these heads of departments an idea that is either churchwide or lifewide. Just now the mouths of the heads of our departments of evangelism water in anticipation of the chance their departments will get in the coming anniversary. They expect to have a time of it. Let me not be misunderstood! They ought to have a time of it. We are not getting anywhere nearly enough people to commit themselves personally to Jesus as Saviour and Lord. That goes without saying. But if that commitment is in terms of the usual and restricted evangelistic effort, and if the stress is on numbers rather than on quality, Christ will once again be wounded at the hands of his friends, and little will come of the whole anniversary.

2.

If we really mean to make this an anniversary of Pentecost we had best, first of all, acknowledge that our conception of Pentecost has been unchristian, and decide without further reservations that it has been unchristian long enough! Let us tell the whole truth about it without favor, if not entirely without fear!

It is easy enough for most of us to see that a good deal has been read into Pentecost that has no business there. Protestantism has had enough to put up with when one considers that all along its health has been none too robust.

Of all the diseases with which it has been smitten Pentecostalism is certainly one of the saddest. For that has imitated the emotion but neglected the devotion of that august event. How it would have hurt Luke to the soul had he ever dreamed that men would use his annals in Acts to perpetrate such antics as they do in the name of religion! Their interpretations make the Word of God of none effect through their excitement. Excited men have had large uses. Most of us are too calm just now. We prize balance overmuch. But men whose excitement comes to glossolalia rather than to considerateness are excited to small purpose: in fact, to no purpose at all. Besides, there are in all denominations people with a flair for the novel whose genius for reading into the Pentecostal narratives things that are not there is exceeded only by their ability to read into Revelation the curious and far-fetched.

Yet this is not the worst thing that befalls the opening chapters of Acts. It is not what we read into but what we leave out of them that plays the mischief most. Let me cite an instance or two!

Pentecost had certain material connotations. That Christianity is the most materialistic of religions, as Bishop McConnell has put it, is clearly indicated by the New Testament account of Pentecost.

The power that came into the lives of those disciples back there gave them a deep concern for property. With a spontaneity that is startling the record of those who "received the word" culminates in the report that they "had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." "Neither," the record reiterates, "was there among them any one that lacked." All this is so plain in the recital that it has no business being so obscure in our reckoning. From the way men talk about Pentecost one would never suppose that it had anything at all to do with property. Indeed, so inured are we to this that we set up all our defence mechanism the moment it is mentioned. Hence, so far from explaining the property-connotations of Pentecost, we explain them away. The writer has the suspicion that even in so high grade a group as that among which the "Record of Christian Work" circulates some one who has so far patiently labored through this article right at this point turns from it, convinced that this discussion cannot possibly be sound!

Not only was property involved in Pentecost, but honesty was. And not merely honesty in the abstract, but the plain, old-fashioned honesty that got down to particulars,—the sort of which we so sorely need a revival in our day!

It is all right for those of us who have had some experience in church finance to smile indulgently as we read of Ananias, and to remark upon the vast number of descendants he has whose technique is improved and the consequence of whose defalcations seems to be less apparent, but upon whose shallow souls we see the same old mark of the beast. It is easy for us to get out of this section of the narrative with the naïve observation that the old crime of short-changing the Lord goes on unabated to our day. And nothing could be easier than for us to bethink ourselves of 20th-century Sapphiras, and even to make allowances for that mistaken loyalty by means of which many a modern wife swears to her husband's lies, fully conscious of what she is up to. But the fact is that there is nothing indulgent or humorous about this part of the record. It is austere: tremendously serious! And when we rivet our attention upon the incident rather than upon the incentive back of the incident we miss the message Luke was eager to convey. The Pentecostal insistence is upon taking honesty in earnest: especially upon utter honesty in religion!

Occasionally this has to do with finance, but more frequently with something far different. Just the other day I was talking to a gathering of ministers convened for the purpose of aiding the approaching Pentecostal celebration to make our churches more missionary-minded. The question came up whether when we speak of Christ we really mean what we say. Is there not danger that when we say Christ we mean only a partial or a theological one, or that we have gone to the folly of parading Mammon under shelter of that name above names? This is what they were considering.

One complacent Rotarian present arose magnificently to the defence of his friend Mammon. There was promise of a real contribution to our common thought in the answers that were coming his way. But just at this juncture one brother began a moving recital of how 42 years before God for Christ's sake had forgiven him his sins. Others followed suit, and in true Methodist style a hymn was begun, and off we were to the lovely realm of devotion. All of which was good enough, but not any of which was appropriate enough! Gone was the searching of our souls to see whether we were acquiescing in anti-Christian attitudes in the name of Christ! It never dawned on these brethren that we do Christ a disservice when we let the devotions we pay him prevent the candor we owe him; when even unconsciously, as was doubtless the case in this instance, we permit enthusiasm about Jesus to shut out the truth about him.

When reverence wards off reality the good is once again made the enemy of the best. It is thought-provoking, to put it mildly, that ministers holding a meeting in intended allegiance to Pentecost should themselves fail to manifest the honesty Pentecost itself manifested.

Our reading things into the account, or leaving things out of account, has had strange consequences. Multitudes clamor for Pentecost who would shun it deliberately if it came. We only think we want the real thing, but we would be horror-stricken if we got what we asked for. It would look red to us, or yellow, or at least anything but good. What we are after is something emotional or partial; something some preacher has told us that Pentecost was. But Pentecost in its fulness, its reality, —the whole epoch-making, God-bestowing event,—is far from us. It is the one thing many of us who ask for it want least of all!

3.

Upon closer examination one is likely to find that what we read into the Pentecostal narratives is, generally speaking, the emotional, and what we leave out of them is, generally speaking, the ethical. Along we come with our desire to have Pentecost over again, and when we scrutinize that desire we find that, generally speaking, it is evangelistic. But when you make evangelism over-emotional or under-ethical, or both, you may still have the name of the gospel, but the unburied remains of its soul will be tagging on behind!

What with those who frown upon Pentecost because it was emotional and those who clamor for it because it was evangelistic, it is high time that some of us stress the ethical until the event again stands in some approximation to a true perspective. Were ethics over-emphasized as were some of its other phases it would only serve to make up somewhat for the neglect to which this aspect all along has been subjected. But there is little prospect that ethics will come into their own in reference to this event. This is equivalent to saying that there is little prospect that Pentecost is going to be taken seriously.

Even at this, we are eager that in noting the ethical side moderation will be evinced. If we care for a true replica of that great event of the Spirit we dare not omit either the emotional or the evangelistic side. As we Methodists would put it, the witness of the Spirit and the witness to the Spirit are vital to Pentecost. No one, therefore, should suppose that just because this article majors in ethics we can afford to treat the other elements of Pentecost as minors. That would be a woeful distortion!

With all this said let me now propose a fourfold test of the genuineness of any Pentecost! No doubt there are other tests,—this one may suffice us here:

(1) Does Pentecost save money?
(2) Does it make a difference in the social order?
(3) Does it cause concern for the totality of life?
(4) Does it call forth violent opposition and enable us to suffer constructively?

Let us regard these in turn!

(1) When I say that Pentecost saved money I mean not that it accumulated but that it redeemed money. Pentecost made money secondary. It subordinated possessions to the chief and urgent business of enabling the fellowship to express the Spirit divine.

If a Pentecost is genuine this will be one of its evidences. I incline to the belief that this will be more evident in a Pentecost now than it was in the original. Protestantism has been overly friendly to Mammon. Luther was from the start. He needed powerful backing, and so he backed the powerful. And Calvin and Mammon were on tolerably good terms. Up to his time Christians had had some compunctions of conscience about the taking of interest. To put it mildly, he scarcely sensitized their consciences at this point. From Luther and Calvin on Mammon has had strong Protestant leanings. It is a favorite pastime of Protestants to assign Mammon to the Jews. This is one way we have of fooling ourselves. While by no means a stranger to synagogue or mass, Mammon finds Protestantism best to his liking. Most of us hate the pope more in one month than we hate Mammon in a lifetime.

The question is whether Mammon should be allowed to disport himself much longer on these sacred precincts of ours. For he has a mean way with him. Mammon has only one instinct, and that the acquisitive one. No sooner does he feel at home in a place than he tries to monopolize it. Hence one finds money dominant in many a Protestant fold. The result is that Protestantism, which started as a movement, is a deal of an establishment. It has settled down, but unfortunately in the wrong company. It is feasting with Mammon when it should be suffering with Christ.

Pentecost is intended of God to call Christendom back to its rightful Lord. "With unperturbed pace, deliberate speed, majestic instancy," those whom the Spirit claims for his own will hound the church with the kingdom. They will manifest and further a new conscience on wealth. They will dethrone Mammon for keeps, and usher in a reign of God which has the Lamb conspicuously in the midst of the throne.

To put all this more concretely, their whole attitude will change from the profit-motive to the service-motive. Money will be made to minister to the Master in such a way that new converts will understand from the start that to follow Christ means to look upon money for Jesus' sake, not for our own! The outcome of our income must be the success of Christ's cause. "Two things," averred the saintly William Law, "need to be kept under a most strict rule, our time and our money." Pentecost saw to it that they were. And a genuine new Pentecost will see to the same thing!

(2) A true Pentecost, furthermore, will make a difference in the social order.

What I have never anywhere seen mentioned about Pentecost, and what yet is one of the most evident things about it, is that it resulted in the first Christian social order. Of necessity it was a circumscribed one, and unfortunately it did not last long. But nevertheless a real and altered ordering of the collective life of the believers resulted.

I do not say that their life was lived by order (though by order of the Spirit it undoubtedly was, but who ever thinks of the Spirit in this way?), but that their life was lived in order,—an innate orderliness begotten of the conviction that only considerateness of the group becomes the children of God once they are fully in the Spirit.

There was a passion for fact in the minds of the Pentecostal people. They wanted to know exactly how matters stood. They went about things with mathematical precision: "As every one had need." There was a universality about them: "Not any . . . . lacked." Nor was any item omitted. There were those who attended to the life of the spirit. There were those who healed. There were those who waited on tables. There were those who paid the bills, and were glad of the chance. In other words, their experience of the Spirit had not only ethical but social results. Never had they lived as now, and now they lived together for the purpose of promoting the spirit of Jesus in the life of the community.

Many attempts, mostly abortive, have subsequently been made to duplicate this communal achievement. But either the attempt suffered from a miniature hierarchy, or it was one-sided in its spiritual aim: it was after the prestige of a doctrine rather than the promotion of a life. Pentecost set the early Christian off not on an argument, but on an adventure (in which argument had a real but limited place). You entirely misread the record if you suppose that the Pentecostal fellowship rested content with giving things to Christianity. Of course, that was done. But its chief concern was to see to it that Christianity was given to things. "Thy money perish with thee!" is the first rebuke of tainted money on record.

Here, then, we have a fairly thorough view of a little social order with "No Trespassing" signs up for Mammon! Today on a much larger scale this result must come: an inclusive spiritualizing of wealth as a means by which people of all stations may become rich in the things of the Spirit. No little social order will do in a day when virtually all the spiritual tariff walls are down. It is becoming increasingly evident now that it is a race between no order and a Christian order, between the anarchy of materialism and the spiritual ordering of our collective life. We must bring forth fruits worthy of Pentecost.

If the honest, clear-cut conviction that property must bless and not blast personality came into the Christian conscience through this anniversary to enough of an extent to affect the thinking of the whole church, we should have a clear token that a Pentecost worthy of the name had come to us!

(3) And Pentecost caused the early Christians consuming concern for the totality of life. This is why it became so irresistibly missionary.

Kirby Page has recently indulged in a childish oversimplification in contrasting Jesus with Christianity. Dear old Bishop Quayle used to counsel us to read the dictionary by the yard: something Page and similar writers have either never heard or heeded. Christianity, by any fair interpretation of that word, is Christ in his historic ongoing. It is Christendom that is anti-Christian. And why? Because in addition to its mechanistic social order it concerns itself so little either with the entire life of Christendom or with the entire life of what used to be differentiated as heathendom. Never in their wildest fancies has it crossed the minds of most "Christians" that all the religions of the world are today fighting the selfsame foe,—secularism,—and that therefore missions are justified because we throw into the breach the power and program and personality of Jesus, whose unique contribution to the downthrow of secularism Christendom has generally spurned. Those early Christians had the simple faith that Jesus could be counted on to improve life at every point! But when we narrow down our religion to a creed (which then goes to repress what it was meant to express), or to a church, or to a given procedure, we deny the totality of Christianity and we deprive humanity of the totality of life, to which Christ came to minister more abundantly.

If now, to make the matter concrete, we find that after this celebration of the Pentecostal anniversary the average of givers to missions remains about three to one, as it is now, our celebration will be another scandal in the history of Christendom. But if with more passionate persuasion the people of the church of Christ give themselves to world evangelism, become more intensely international in their sympathies, more interracial in their attitudes, then we may be sure that the Spirit has again invaded our lives with his light and power!

(4) And last of all, we can make sure whether Pentecost has really recurred if we find that violent opposition on the part of good as well as bad people develops, and that our ability to suffer has the constructive issue of making the world suspect that after all there is something in Christianity worth having!

The participation of the religious leaders in the opposition to the Pentecostal procedure is emphatically noted in the 6th verse of the 4th chapter of Acts. It is as if Luke were saying: "Be sure not to overlook this!" But down through the centuries we have! The 23rd verse of the same chapter once again calls attention to the enmity of the religious leaders. When Pentecostal power prevailed in a rounded ministry to the people, "the high priest and all that were with him . . . . were filled with jealousy." Then hands were violently laid upon them, and prison and persecution came to them, and suffering and sorrow were multiplied unto them, and the blood of the martyrs became the seed of the church. But how they stood it!

Had we today the eyes to see as Jesus saw we should change that Te Deum trio:

The glorious company of the apostles praise thee!
The goodly fellowship of the prophets praise thee!
The noble army of the martyrs praise thee!

to a quartet by adding:

The illustrious circle of holy jailbirds praise thee!

These men and women were "in prisons oft" because they so seldom held their peace. It rarely occurred to them to act with tact. As for law and order, there was for them but one law in order, and that was the law of the Lord. They were obsessed of the notion that it is right to obey God rather than men. This is why most of them much of the time were in trouble, and why just about all of them came to grief. From the start they had been ready for it. The Master had served his disciples fair notice that similar treatment would be given them as had been accorded him. "I send you forth," he said, "as sheep in the midst of wolves. The time will come when he that killeth you will think he doeth God service." His prediction came true. As it had gone with him, so it went with them:

They met the tyrant's brandished steel,
  The lion's gory mane;
They bowed their necks the stroke to feel,

they followed in his train! For Pentecost had been to them, and the Spirit was upon them, indeed, very nigh to them, in their mouths and in their hearts.

And if Pentecost recurs it will cause us to note with regret how differently it is with us than it was with him and with them! We are respectable. We do not get into trouble. Of course, it is not to be expected that we should get into the same trouble they did. Enough of the spirit of Jesus has percolated through to make such brutalities impossible in large sections of the world. Where coal and iron police govern, or in Gastonia, or in Paterson, or in its sister-city Passaic, barbarities may still persist, but these are only hangovers with which the citizenry at large has no sympathy. Persecution today is administered in milder and subtler doses. With a preacher it may simply mean that some leading churches will refuse to consider him for their pastorates, and that some leading laymen walk with him no more. With a layman it may simply mean business embarrassment, social ostracism, or those insidious spiritual slights that go so far to make life miserable. But for the most part we do not even get into these difficulties! Our religion keeps us too tranquil and pacific for that. No riots or revolutions result from our religion. We cause no disturbance. We are sanctified, and no one is on to it. Nobody persecutes us for our religion. We haven't that kind!

And thereby hangs a tale. The tale is that we are strangers to Pentecost. When that comes we will suffer. Blood will flow. Trouble will be made for us. But also when that comes out of our cross will come the crown, which like those early Christians we will hasten to place upon the brow of Jesus, for it is to his Spirit we then shall owe that which we are!

The Significance of the Holy Spirit.

William Revell Moody, Lit. D.

Just as Jesus Christ came to reveal God in human nature, so the Holy Spirit came at Pentecost to glorify Christ, reveal his truth, and convict the world in respect of sin, of righteousness and of judgment. Now for two thousand years his presence in the world is the source of power for Christian witness and service.

Even before Pentecost his presence was manifested. Frequent references to his work occur in the Old Testament, inspiring and enduring for service. We read of the Spirit clothing himself with certain leaders of Israel in great crises. But these seem to have been exceptional and extraordinary occasions. With the advent of Pentecost his presence and power have become available to all believers who submit unreservedly to the conditions under which he can possess a human personality.

Dr. William R. Moody.

The history of the church is filled with illustrations of the transforming and energizing power of the Holy Spirit. Through his presence a band of humble fishermen, who in the crisis of their leader's apprehension and crucifixion were filled with fear and fled from the fury of an incensed and bigoted hierarchy, were transformed into valiant and brave heralds of the gospel. They defied the Sanhedrin, endured scoffing and persecution, and faced cruel martyrdom with a note of triumphant joy. Such an one as Saul of Tarsus, an intolerant enemy of the cross, became the great apostle to the Gentiles. The "sons of thunder" are characterized by an abounding love, and vacillating Peter becomes the fearless spokesman of the apostolic band.

Nor was the power of the Holy Spirit manifested solely in the early days of the church. From Augustine, the youthful libertine who became the great spiritual leader, to the present day the achievements of a great band of dauntless souls are explicable only on the ground that they experienced Pentecostal power. It is the miracle of the ages that in a remote province of imperial Rome a small group of insignificant fishermen, recruited by One whose presence in the world was unknown beyond a limited district among a despised sect, should within a generation have diffused the teachings of Jesus Christ throughout the known world. When it is realized that the nature of their message was essentially at variance with all that was most generally accepted in the religious field; that it met the combined contempt, ridicule and determined opposition of all religious and secular powers; and that spite of all this it continued to grow in power and effectiveness, the marvel is still greater. Even Rome the eternal finally bowed before the subtle power of the Christian propaganda of the "lowly Jesus," and the citadel of imperious force became for centuries the center toward which believers looked for spiritual guidance.

To the continued presence of the Holy Spirit in faithful believers must this unparalleled phenomenon be attributed.

When it is attempted to define the nature of the Holy Spirit he seems to elude the limitations of definition. It was only when Christ, "who being in the form of God . . . . made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men," that God became comprehensible to human intelligence. Who can define God? He is intelligible only in terms of Jesus Christ. So the Holy Spirit does "not speak of himself," but reveals his presence in human lives and service.

What, then, is this revelation?

It is threefold. He guides "into all truth," he gives prevision, showing things to come, and he gives forceful utterance. This was fully illustrated in the effectiveness of the preaching in early apostolic days. The words which are preserved for us in the Scriptural record are apparently the simple testimony or witness of unlearned disciples, and the significant statement that the speaker was "filled with the Holy Spirit" gave convicting and convincing power to their utterances.

It is the guidance of the Holy Spirit today that sometimes leads unlettered men into a deeper knowledge of the Scriptures than learned scholars, and enables to clearer understanding of the true significance of its depth of meaning. This by no means implies that the Spirit would place a premium on ignorance. On the contrary, some of the greatest spiritual leaders have been and are men of scholarly attainment. But the spiritual insight into truth is not conditioned upon their learning: rather, their learning is illumined by the Spirit. On the other hand, by the same Spirit some are led into truth though they have never enjoyed the privileges of scholarship. Truly the Spirit is no respecter of persons! It is the humble receptivity of a soul that provides the Spirit's opportunity. If he is no rewarder of boastful ignorance, at the same time he despises the presumptuous arrogance of the learned.

And if the work of the Spirit is to enlighten the mind in respect of the meaning of past events and the application of Christ's teaching to present day problems, like the prophets of old he teaches what may be looked for in the future. Not that he lifts the veil which hides the immediate future in world affairs, but of the ultimate conquest of Christ in the universe he gives assurance to the believer.

It is through his influence that in hours of bereavement and of sorrow worse than bereavement there is brought to mind the words of Christ, illumined with new significance. Thus are fulfilled the promises of Christ respecting the coming comforter, teacher and guide.

Finally, the Holy Spirit gives forceful utterance to the servant of God. Time and again the word fitly spoken has been the means of fruitful results, even when the speaker has been least conscious of its significance under the circumstances. Many a minister and Christian worker will testify to having experienced a sense of discouragement and futility in some sermon or service only to learn, sometimes long years after, that what seemed failure at the time was in actuality the power of God unto salvation to souls. For not only does he enable the servant of God, but he also prepares the hearer. At times it would almost seem that he works directly upon the human without any human intermediary, and a Francis of Assisi and a Henry M. Stanley respond directly to the operation of the Spirit.

If there is available to every believer this great power for service, it is a natural inquiry how the Spirit may be received by the individual. The answer is twofold: through the Scriptures and through experience.

The first condition is deep yearning, analogous in the physical world to hunger. "If a son shall ask bread of any of you that is a father, will he give him a stone?" asked Christ, who then added, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" The presence of the Holy Spirit for effective service, therefore, is in the first instance in answer to prayer. He comes in power to the individual as a gift, even as forgiveness for sin is the divine response to the penitent sinner. This is the divine aspect of the enduement of the Spirit. He is available for any obedient believer who in deepest yearning implores his presence in his life and ministry.

Again, as in the conversion of a soul, there is a reciprocal action on the part of the petitioner. Complete consecration to God's will must accompany the prayer. To cleave to known sin in the life of the individual is an effective deterrent to the bestowal of God's gift. If the energizing power of the Holy Spirit is sought for personal aggrandizement or fame or preferment or any unworthy object, prayer will be in vain. It is only as the individual seeks to be intrusted with power for service solely for the glory of God and in the spirit of Christ's Gethsemane prayer, "Thy will, not mine, be done," that a fulfilment of the promise may be realized.

Is not this the obvious need of the hour? Never was the church organized in every department of its life as today. But the machinery needs energizing. In spite of societies, conventions and specialized training, efficiency of service is lacking. Many frankly avow the futility of all the elaborate mechanism, and are asking what is lacking. Is not the answer to be found in the neglected emphasis upon the teaching and work of the Holy Spirit?

Pentecost and Its Permanent Possibilities.

Six Outline Studies on the Holy Spirit in the Book of Acts.

Acts is the chief source book in the Bible on the Holy Spirit. So prominent is he that the book has been called the Acts of the Holy Spirit. He dominates Acts over a period of 30 years or so just as Lord Jesus dominates the four Gospels over a period of 33 years.

There is little formal teaching on the Holy Spirit in Acts, but every chapter manifests his presence and power even though he be not mentioned by name, giving flesh-and-blood illustrations of teachings found elsewhere.

One who proposes to follow these studies will find it helpful to get a separate booklet of Acts, underlining in red ink every reference to the Holy Spirit as we proceed. The American Bible Society (Bible House, New York City) sells a pocket edition for 6 cents, postpaid. Thomas Nelson and Sons (381 Fourth Avenue, New York City) publish the American Standard version at 11 cents, postpaid.

First of all, read through Acts at a sitting, noting every reference to the Holy Spirit!

Study 1. The Pre-Pentecost Period, Acts 1.

The great events of THE Day of Pentecost are recorded in Acts 2. But five references to the Holy Spirit occur in Acts 1. What do they reveal?

Verse 2. Luke in his introduction gives the key to Christ's life. Having had part in bringing into existence Christ's human body and soul, the Spirit was upon him throughout his earthly career. Our Lord lived, taught and worked in the power of the Spirit.

Verses 4, 5. Our Lord's charge to the disciples. What about? The promise of the Father, made eight centuries before, Joel 2. 28, 29. When to be fulfilled? Why not depart? So that all might share the mighty impending experience together.

John the Baptizer's chief emphasis upon the ministry of Christ was that he should baptize with the Holy Spirit and fire, Matthew 3. 11.

Verse 8. Our Lord himself had not entered upon his public ministry until the Holy Spirit came upon him. The disciples had knowledge of the gospel, but they lacked one thing needful. Truth is only fuel: it needs fire to make it flame. The disciples lacked Holy Spirit power!

We shall see what a difference the coming of the Spirit meant. The great danger is witnessing without the Spirit's power. There is no power in utterance or effort apart from him. Power is in him, and so in the Spirit-filled believer.

The nine days between the ascension and Pentecost are the real nine days' wonder! The machinery of salvation was complete. Christ had died, risen from the dead, and returned to his seat at God's right hand, but not a word was being spoken, not a soul was being saved. Why not? Because the Holy Spirit was not yet.

Verse 16. Peter speaking. The relation of the Holy Spirit to the Hebrew scriptures.

These references show that he existed and was active in human history before his special advent at Pentecost in relation to our Lord and the Scriptures. But he is as yet a promise unrealized.

We leave the disciples waiting.

Next Study, February number:
The Day of Pentecost, Acts 2.

Next Month!

Efficiency and Equipment number.
The World's Largest Synagogue;
The World's Largest Y. M. C. A. Building;
A Bushel of Practical Suggestions;
What the Church Owes to Christian Endeavor;
The Jocular Preacher—Prof. David Smith;
Grace in the Writings of Paul, Peter and John—Dr. G. Campbell Morgan;
Parable of the Two Friends—Dr. James Moffatt;
Why Is Modern Christianity Unconvincing? —Rev. S. M. Shoemaker;
D. L. Moody: Discoverer of Men and Maker of Movements—Dr. John McDowell;
Every Christian an Evangelist—Dr. Floyd W. Tomkins;
Christian Personality, the Goal for Pupil and Teacher—Dean Herbert W. Gates;
Rev. Charles W. Abel of New Guinea interviewed by W. R. Moody;
Restoring the Cost in Pentecost—Rev. Ralph T. Templin;
And other articles.

Send us the names and addresses of any likely subscribers to whom you would like specimen copies sent free!

In Forthcoming Numbers!

G. Campbell Morgan—The Consciousness of Grace; Grace and History; Grace and Individuality; Rest; "We Would See Jesus!"; and four others.
Dan Poling—Where is Final Authority?; What is the Supreme Business of Men?
Raymond Calkins—Some Wonderful Things in a Wonderful Verse: The Modern Message of the Minor Prophets, five addresses.
James Moffatt—Parables of Our Lord, concluded; Wonder, Love and Praise; and eight other addresses.
Charles R. Erdman—Christian Certitude; The Faith of Abraham; The Beloved Disciple.
John McDowell—What is the Purpose and Value of Religion? and other articles.
Clarence A. Barbour—The Way of the Cross; The Process of Life; Making the First Thing First; The Grace of Fidelity.
Robert E. Speer—Master and Lord; The Resurrection (April).
Paul Scherer—What Are You Getting out of Life? Imitators of God as Dear Children; Following—Followed; Elihu; and two others.
Henry J. Wicks—The Apocrypha (March).
George A. Buttrick—Blessed are the Meek! The Meaning of the Cross; and other addresses.
Robert Laws—Life Guidance from God.

Remittances should always be made payable to "Record of Christian Work." Correspondence may be addressed to "The Editor."

We have also unpublished Northfield addresses by F. B. Meyer, J. Stuart Holden, John A. Hutton, J. D. Jones and James Reid of England.

PENTECOST AND ITS PERMANENT POSSIBILITIES.

The Holy Spirit and the Believer—Charles R. Erdman.
Pentecost, An Epoch in World History—Charles R. Erdman.
The Fulness of the Spirit—W. Hoste.
The Believer's Pentecost—F. B. Meyer.
Have Ye Received the Holy Ghost?—F. B. Meyer.
Tongues of Fire—T. DeWitt Talmage.
The Twofold Ministry of the Holy Spirit—Cornelius Woelfkin.

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France.

I am always grateful to you of your kindness in sending the **Record.** I can assure you that it is always of great use for my work. To show you how grateful I am, and to give you opportunity to know our Albigeois, a really historical country in the story of the French Reformation, I have the pleasure to tell you that regularly I shall address you the regional paper of our Églises Réformées Évangéliques, called "La Voix."

Yours sincerely and thankfully.

(Signed) L. Marchand.

Jaffna College, Ceylon.

Dear Sir:

Before we went on furlough in 1928 we were receiving the **Record of Christian Work** free. I wonder if that Fund still sends the magazine to missionaries? If so, we would be glad to receive it.

It is hard for friends at home who have so many magazines to realize how we folks in the East appreciate reading material. We are constantly in need of new thoughts and inspiration so that we may pass on to our native people something of value.

During this week we are having in our Congregational churches "Children's Week," with meetings for parents, meetings for teachers, and meetings for the children, closing with Rally Day. Our pastors are working enthusiastically on their programs, and we hope those who attend the meetings will be benefited by them.

(Signed) Mary Moulton Phelps.

Nazareth today.

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Gospel of the Kingdom: Studies in Matthew.

January 5, 1930.

The Childhood of Jesus.

Matthew 1 and 2. Lesson portion: 2. 10-23.

Homage and gifts of the magi, 2. 10-12.

What is this caravan approaching from the East? Wise-men, members of a high official caste of learned men who devoted themselves to the study of astrology and other sciences. They were, in fact, the thinkers and scientists of that day.

Having come thus far under the guidance of a special star in a spirit of earnest expectation,—for science and religion went hand in hand in those days,—the wise-men followed on in their long pilgrimage until they reached the royal babe in the "house" where he now lived. Then, true to Oriental custom, they prostrated themselves, and paid homage, and presented their gifts. These were products of Arabia.

The prophecies of Daniel were known throughout the East. The wise-men might figure out from Daniel 9. 24, 25 WHEN Messiah should appear: but they would not know WHERE to find him without the Hebrew scriptures.

There is no Mariolatry in this record, or anywhere else in the Bible.

Escape, and exile in Egypt, 2. 13-15.

Foreseeing Herod's murderous animosity, God now directed Joseph to flee to Egypt with mother and child, and to remain there pending further directions.

Egypt was some 300 miles away from Bethlehem. Picture the added difficulties and dangers of that journey! Our Lord was harassed by enemies even in his earliest years.

Massacre of the Bethlehem boys, 2. 16-18.

One of the most pitiable episodes in all history! Murder was and is a common Oriental way to get rid of rivals.

Some calculate that not more than ten or a dozen male infants under two years old would be in a town of that size. What makes the massacre so hateful is Herod's purpose,—to kill the best beloved baby that was ever born.

Back home to Nazareth, 2. 19-23.

There are no exact indications in the text of what time elapsed in these several migrations, but from now on the child Jesus would live the life of an ordinary Jewish child in the home, the school, and presently in his father's carpenter shop, learning the trade. Luke covers the period in one verse (2. 40).

The human and the divine.

Note throughout our lesson portion the mingling of the natural and the supernatural, the human and the divine! The lesson is international in scope.

Matthew sees fulfilment of prophecy in

each episode: 2. 6, 15, 18, 23. Who were the prophets quoted?

Four times God communicated with man in dreams: 2. 12, 13, 19, 22. His providential care neither slumbered nor slept.

Jesus of Nazareth is the God-man. He is God. He is one of us.

Suppose Jesus came as king today,—as come he will, in a day and hour that we know not,—no longer in humiliation as a little child, but in power and great glory. What reception would he receive from you, from your neighbors, from other classes in town and state and nation?

Golden Memory Text—Thou shalt call his name Jesus: for it is he that shall save his people from their sins. Matthew 1. 21.

January 12, 1930.

The Baptism and Temptation of Jesus.

Matthew 3 and 4. Lesson portion: 3. 13 to 4. 11.

Upwards of thirty years have elapsed since last lesson. The time is near when Jesus Messiah must step out upon his lifework. For some months the nation has been stirred by John the Baptizer with his call and proclamation: "Repent, for the kingdom of heaven is at hand!" Those who heed his warning are baptized of him in Jordan, confessing their sins.

Fulfilling all righteousness, 3. 13-17.

One day Jesus joins the line seeking baptism. John somehow recognized him, and would have hindered him, but Jesus persisted in his request, and the great baptism took place. Why? Not that the sinless One had sins to repent of and confess, but as one of "us" he would respond to John's call and "fulfil all righteousness."

Here is a new word, a new fact, something positive. John's ministry and method receive indorsement, and are shown to be not merely negative, a turning from sin. Righteousness is being right with God. Before Jesus could begin preaching righteousness he must fulfil it, "all" of it.

The indorsement of God the Father and God the Holy Spirit follow his baptism.

Read again Dr. G. Campbell Morgan's sermon on "Fulfilling All Righteousness" in our December issue!

Tested by the devil, 4. 1-11.

But could Jesus be really tempted? Yes and no. It is no sin to be tempted. Sin begins when one consents and yields to sinful suggestion. In this case the temptation came from the personal Devil without, not from within: from just as real a personality as Jesus himself or the Spirit or the angels. Did Satan welcome such a meeting? There was nothing in Lord Jesus to respond to his enticement (John 14. 30). He was tempted in every respect like ourselves, yet without sinning (Hebrews 4. 15).

Substitute "test" for "tempt," and the ambiguity disappears. For character needs testing to strengthen it.

Note the time and circumstances of this testing! It was after the voice from heaven had assured our Lord of divine sonship, and after the Spirit of God had rested upon him in a new way, and while he was suffering acute hunger that our Lord faced the underworld of evil. And it was not an accident, for he was led in the Spirit in the wilderness, showing that the testing was a further part of preparation for his ministry.

Testing.

The first recorded test was physical, to satisfy a normal bodily appetite that called loudly for food. Satan's suggestion "if"-ed Lord Jesus' divine sonship, prefacing the test with a doubt, and further implying independence of God's providence, lack of trust, the selfish use of his known power for personal gratification.

The second test was spiritual, urging Lord Jesus to an act which looked like great faith, but would in fact be presumption, spiritual pride. God's providence is to be trusted in the path of his will, not to be tested and trifled with in spectacular stunts.

The third test was also selfish, an appeal to earthly ambition, to attain the known aim of his coming by Satan's short cut rather than by God's way of the cross. The devil made a bid for his own highest ambition,—worship, homage. But devil-worship seems rather a raw proposition to place before Lord Jesus, who sharply dismissed the tempter, naming God as the only true object of man's worship and service.

The greatness of our Lord in Satan's estimation is implied in the greatness of the offers made him.

Triumph.

Now we see what our Lord's early education has been! He has instant command of the Word of God, meeting each test by an assertion of God that exactly fits the evil suggestion. Satan is argumentative; our Lord is brief, direct, conclusive. Thus God's will triumphs in his heart and life.

Not that merely quoting Scripture insured victory, for Satan could quote (or misquote) Scripture too. Our Lord rested on the reality back of the written word. The same means are in reach of every believer.

Heaven was observing both incidents, 3. 16, 17; 4. 11!

Jesus' obedience to John's call was immediately followed by the opening of heaven, the descent of the Spirit upon him, and the Father's word of identification and approval. Now, if never before, Jesus was sure of himself, of his deity, of his righteous life up to this time.

And so when his conflict with hell was won angels came and ministered to him.

Temptation appeals in vain to the person who is saturated with God's Word, trusts his care, and abides in his will.

What a comfort to know that now our Lord is able to succor all who are tested!

Golden Memory Text—This is my beloved Son, in whom I am well pleased! Matthew 3. 17.

January 19, 1930.

Jesus Begins His Ministry.

Matthew 4. 12-25.

Some considerable time elapsed between verses 11 and 12, according to scholars. Harmonies of the Gospels set the events of John 1 to 4 in this interval.

Messianic ministry.

When his forerunner is silenced Lord Jesus establishes headquarters at Capernaum and undertakes a ministry which Matthew states was in fulfilment of prophecy as regards location. Turn to Isaiah 9 and see how verses 15 and 16 are part of the prophecy of the birth and reign of the prince of peace.

He gathers around himself a band of disciples. The four men named are not now meeting and hearing Jesus for the first time. They had been followers of John the Baptizer, who had so identified Jesus of Nazareth that they recognized him as Messiah (John 1. 41). What we have here is their special call to a new lifework, to abandon their secular occupation and follow him in service.

The character of his ministry was threefold (17, 23, 24),—teaching, preaching, healing; spiritual enlightenment and also physical betterment; ministering to the bodies as well as to the souls of needy humanity.

Turn to Luke 4. 14-21, where our Lord claimed to be fulfilling the Messianic ministry of Isaiah 61. 1, 2! What a needy world he went to work in! Vast throngs from all the Near East came to him. Healing especially has the same appeal to crowds everywhere today. Gospel and medical missionaries would probably say that the peoples of those lands have the same needs today.

The kingdom of heaven (17).

Here is another new term! In the Greek it is, "the kingdom of the heavens." It is found only in Matthew, who uses it 32 times. This frequent occurrence must have great significance, and we must seek an answer to the question, Just what is "the kingdom of the heavens"?

Now if one takes it as an axiom of Biblical interpretation that words are used in Scripture with specific meanings, and that different words mean different things, it follows that we are confined to Matthew's Gospel to get the meaning of this unique name. One must take the 32 passages in which it occurs and see what they say.

Here our Lord said that this kingdom is "at hand." Its being at hand is reason for immediate repentance on the part of Israel. But who is its king? Who are its subjects? How does one enter it? Has it geographical limits? What are its laws? Did it ever actually arrive? When did it or will it end? We must watch all references to it as we proceed with our study.

But there are some things we can at once say it is not. It is not heaven, it is not the Christian church, it cannot be identified with any Jewish restoration or with any other kingdom as such. It may have characteristics in common with these, but it will produce confusion, we repeat, if we do not recognize that Matthew uses a new term with its own meaning and application.

We have said that Matthew's Gospel identifies Jesus of Nazareth with Messiah and king of Israel. The reader must notice, however, that there is not a word in John the Baptizer's preaching about an impending earthly king or kingdom, nor does Jesus himself seek acceptance as a king or go about establishing an earthly kingdom.

Is the world any better off—apart from him,—than when our Lord began his ministry?

Not every believer was or is called to full-time service, but has any member of your class heard a special call?

Golden Memory Text—Repent ye, for the kingdom of heaven is at hand! Matthew 4. 17.

January 26, 1930.

Standards of the Kingdom.

Matthew 5.

This and the two following lessons are from the Sermon on the Mount, one of the most popular passages in the Bible (at least in parts), but one of the most debatable as to its proper meaning and application. The teacher must be prepared, by the careful study of the sermon as a whole, to answer questions such as the following. Read with an open mind and heart, unbiased by views already adopted!

(a) Is it a summary of a continuous address or a compilation in Matthew's way of remarks made at different times? (Note 5. 1, 2 and 7. 28, 29.)

(b) Was it for immediate application to those who heard it, namely, our Lord's disciples, or is it a code of laws for a future period,—when Jesus Messiah returns to reign?

Can you find any passage that hints that it was not for our Lord's hearers? Surely it was pointedly addressed to them! Does Lord Jesus intimate anywhere that he is giving the laws of any kingdom? He does indeed make references to the kingdom of the heavens as a present thing,—conditions of entrance, 5.20 and 7.21; some who possess it now, 5.3, 10; rank or standing in the kingdom, 5.19: but note that the relation between his hearers and God is that of Father and children.

(c) Is it practical for the man of the world today, or even for a believer in Lord Jesus? Is it possible to meet its high standard and searching demands?

These "sayings" contain eternal principles of righteousness, of life and conduct pleasing to God. They do not reveal a plan of salvation in the gospel sense, since they were spoken before Calvary. An unsaved man cannot keep Moses' law: how then can he fulfil these more searching requirements? A believer can only hope to do so by the grace and power of the Holy Spirit.

Standard of character, 5. 17-20.

These Beatitudes are always true, even though the world would not include more than two or three of them at most in listing its blessed ones.

The blessed (happy) ones in every case are persons of CHARACTER, not persons possessing material things. They cannot be robbed by others of their character.

Blessedness is due to rewards of character, which are both earthly and heavenly, and which may be a present possession.

The characters displayed by these blessed ones manifest both active and passive virtues; sometimes personal, sometimes Godward, and again reaching out to others.

The Beatitudes can be tested. Exhibit the character required, and claim the reward promised!

Standards of conduct, 5. 17-20.

Our Lord's declaration of his relation to the Hebrew Bible is explicit and exalting. He came not to annul it, but to complete and enforce it.

Righteousness of CONDUCT in strict law observance is his demand, and is the test of greatness or littleness in the new kingdom, which, indeed, has the old laws but with new meanings that complete the old. He took the laws of murder and adultery, and made them more severe by locating sin in the will rather than in the overt act (21-30). He forbade the abuse of divorce and oaths (31-37). Instead of retaliation he commanded non-resistance and generosity (5.38-42).

Standard of love and prayer, 5. 43-48.

He cut off the wrongful added tradition about hating one's enemy by an all-embracing, unrestricted law of love and prayer.

And why? That we may be children of our Father which is in heaven; and not only so, but also that we may be perfect in love like him, not calculating like the publicans.

Can we realize this? Yes, in Christ (Colossians 1.28, etc.).

One day lived according to this mountain sermon would be a bit of heaven on earth, says Dr. Snowden!

Have your scholars committed the Beatitudes to memory?

Golden Memory Text—Blessed are the pure in heart, for they shall see God! Matthew 5.8.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

Why Pray for Others?

Acts 2.30; James 1.5-7. January 5, 1930.

Why pray for others? To follow the example of Christ, who is even at the right hand of God, ... and maketh intercession for us. As he ever lives to pray us through, we should ever live to pray others through.

"Thirty years of living," wrote Dr. A. J. Gordon, "three years of serving, one tremendous act of dying, nineteen hundred years of praying: what an emphasis on prayer!"

Prayer, said Luther, is a powerful thing, for God has bound and tied himself thereunto.

* * * * *

We are told that Pastor Li Mei of China has influenced more men to go into the ministry and other forms of Christian service than any other man of modern times in Asia.

One who marveled at such results asked him what his method was. He replied simply and humbly:

"Dare we restrain prayer for others?"

* * * * *

Tacked upon the vestry door of a certain Episcopalian church is a list of names, and above the list this memorandum:

"People whom I wish to pray for in this day's services."

"I am never tired of praying," writes one man, "because I always have a definite errand when I pray."

God wants us to be definite in our prayers for others.

* * * * *

Why pray for others? As well ask, Why pray at all?

Because—prayer moves heavenward the man who prays. If it did no more than this it would be worthwhile;

Because—prayer moves God through making it possible for God to move in the direction of others;

Because—prayer moves the world.

Archimedes said he could move the world with a lever if only he had a fulcrum and a place to stand. Then, O Christian, stand with the lever of prayer upon the solid rock, Christ Jesus! Faint not, neither be weary in your efforts to lift them Godward!—Adapted.

How Can Nations Practise the Golden Rule?

Matthew 7. 12; 20. 20-28. January 12, 1930.

Practise the Golden Rule through the press!

Said President Hoover, speaking of the power of the press:

"It is almost final in its potency to arouse the interest and consciousness of the people. It can destroy their finer sensibilities, or it can invigorate them."

If you were president of the United States how would you apply the Golden Rule to the papers, pamphlets, magazines and books derogatory to our national institutions, printed by foreigners in their own language and read by their own race?

"Mightiest of the mightiest means
On which the arm of progress leans,
Man's noblest mission to advance,
His woes assuage, his weal advance,
His rights enforce, his wrongs redress,—
Mightiest of the mighty is the press!"

* * * * *

There is probably little that can be done to make the present adult generation internationally minded, but the children are not beyond hope.—From "Cease Firing."

Give the children a true idea of war in their history books, and the next generation will no more want war than they will want an earthquake!—Israel Zangwill.

We read that the school-bags sent to the Mexican children by the churches here in the United States have done more to effect a friendly feeling between Mexico and the United States than any other single method yet attempted.

* * * * *

No other power in the world equals the substitutionary power of love. Said Toyohiko Kagawa:

"I stand against all learning, all institutions, all governments, all arts, all religions, which reject love. I protest against every so called church which preaches faith and fails to love. I oppose the politicians who rely on force and know nothing about love.

"Through love all things are born again. Love alone is all-powerful. Love creates, rears, leads. Love alone is eternal. Love created the world, and love maintains the world. Love is the essence of God."

Where love is there is God.

* * * * *

Let us not neglect prayer in our practice of the Golden Rule!

How often do you pray—

For young people in other lands;

For young people from other lands who now live in our land;

For missionaries at home and in distant fields;

For every movement and agency that helps to promote good will among nations;

For the American Legion, for all men and women who made sacrifice in the World War;

For President Hoover, Secretary Stimson, and all other public officials, and for the heads of other nations;

That the spirit of Jesus Christ may prevail in all human relationships, and love may abound.

Shall We Abolish or Expand Missions?

Matthew 28. 18-20; Acts 1. 8. January 19, 1930.

In China a group of heathen women discussed with sang-froid the best method of killing babies. When a Christian woman was told of this discussion she said:

"Oh, yes, before I became a Christian I killed my baby girl! My daughter also killed her baby girl. Now all is changed! I love my baby girls, and my daughter loves her baby girls."

Mother love in China would surely vote for expansion. Innumerable instances like this in every land could be given as to the worthwhileness of missions.

* * * * *

How would the men in the commercial world vote on this question? Listen to one of them:

"We could make no better investment than to endow missionary workers."

Not long ago in a manufacturing concern 600 doors were built in a 10-hour day, all of which were sent to South Africa.

When barbarous people become Christianized their first move is to change their living quarters.

* * * * *

Missionaries should abandon—

A—superior complex;

B—e willing to be dispensed with altogether;

A—leadership of their own, wherever possible;

N—onessentials in religious instruction;

D—uplicating work done by other mission boards;
O—bsolete methods;
N—ational prejudices, inbred in their natures.

* * * * *

Missionaries can expand their service through—
E—stablishing agricultural stations and industrial work;
X—ploration of unknown sections of their particular fields;
P—roviding recreation grounds;
A—better understanding of other religions;
N—onconformity to a narrow denominational creed;
D—esire to improve the whole man bodily, mentally, spiritually.

They can do all these things, and much more, but not without your help and mine. It is for us to say whether the missionary task is abolished or expanded.

What is Our Church Planning This Year?

Acts 2. 41-47; 13. 1-3. January 26, 1930.

Plan to keep out of ruts, abandoning methods that have had their day!

Some one said: "Change is the most permanent thing in the universe."

Service gets poor and cold even in the warmest and bravest heart when there is no change to animate it. Monotony has killed more good intentions than over-abundance of zeal. We are in this world of progress to pro-gress, not to stagnate. Change is the key to efficiency, and enthusiasm the hand that turns it.

* * * * *

Stress loyalty to the church's working program!

Disgrace is always linked with the name of Benedict Arnold, in spite of his many gallant deeds. His countrymen can honor the memory of the men that led the British troops, but both nations despise a traitor. Disloyalty is scorned even by those who profit by it. Then adopt your church's program of work, even if you were not asked to take a hand in its making!

* * * * *

Plan to stress church attendance!

Oliver Wendell Holmes said: "There is in the corner of my heart a plant called reverence which needs to be watered once a week."

Said another: "When a man tells me he can learn more of God beside a brook on Sunday morning than the minister can tell him from the pulpit, and I find that his name is not Tennyson, neither Wordsworth nor Coleridge, I break it to him gently that I am not impressed."

Fifty-seven varieties of excuses for absence from church may be boiled down to a single strange delusion that primary concerns should of course give place to secondary ones.—John Andrew Holmes.

* * * * *

Plan for—
P—rayer, more of it;
L—ess of Martha's spirit and more of Mary's;
A—dvertising the church in all possible ways;
N—ew interest in those outside the circle of church membership;
N—eighborly love;
I—ncrease in your charity for your brother members' failings;
N—eeds of your denomination, even should it need you in other fields of labor;
G—etting more power from on high.

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

JANUARY, 1930.

WEDNESDAY, 1st. *We will be glad and rejoice in thee! Song 1. 4.*

Since thou art the present portion of thy people, Lord Jesus, favor us this year with such a sense of thy preciousness that from its first day to its last we may rejoice and be glad in thee! Let January open with joy in the Lord and December close with gladness in him!—Charles H. Spurgeon.

THURSDAY, 2nd. *Only fear the Lord and serve him in truth with all your heart! For consider how great things he hath done for you! I Samuel 12. 24.*

I want the New Year's opening days
To fill with love, and prayer, and praise:
Some little things to do for thee,
For thou hast done great things for me!

FRIDAY, 3rd. *For to me to live is Christ! Philippians 1. 21.*

Living his teachings is, I think, perhaps the only effective way to teach the religion of Christ.—Philip Cabot.

SATURDAY, 4th. *And the Lord said unto him, What is that in thine hand? Exodus 4. 2.*

Our nature with its capacity and our calling with its opportunity are charged with potentiality if laid at his feet. We have, each one of us, all that is necessary to glorify him before the proud world and to add something to the fulfilment of his purpose of deliverance.—J. Stuart Holden.

SUNDAY, 5th. *These that have turned the world upside down have come hither also! Acts 17. 6.*

I would like it to be said that the men and women who attended the ministry of the church were known by their mental honesty and moral integrity and by the deliberate and definite way in which they attempt to apply the disturbing principles of Christ to the things of their own time and generation. —F. W. Norwood.

MONDAY, 6th. *Grow in the grace and knowledge of our Lord and Saviour Jesus Christ! 2 Peter 3. 18, R. V.*

If you find that the limits of your living today are the same as they were twenty years ago, you had better start growing at once! That is not a healthy sign. Spiritual growth is God's purpose. Understand, there is something wrong in your soul unless you are growing in the grace and knowledge of our Lord Jesus Christ!—Hubert Brooke.

TUESDAY, 7th. *He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees! Luke 12. 1.*

The easiest thing in the world is to belong to the Pharisees. Perhaps the hardest thing in the world is to know it.—Mark Guy Pearse.

WEDNESDAY, 8th. *And Jesus said unto them, ... If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you! Matthew 17. 20.*

For years I've prayed, and yet I see no change.
The mountain stands exactly where it stood;
The shadows that it casts are just as deep;
The pathway to its summit e'en more steep.
Shall I pray on?

THURSDAY, 9th. *Howbeit, this kind goeth not out but by prayer and fasting. Matthew 17. 21.*

I will pray on! Though distant it may seem,
The answer may be almost at my door,
Or just around the corner on its way:
But whether near or far, yes, I shall pray,—
I will pray on!

—Edith L. Mapes.

FRIDAY, 10th. *Love the brotherhood! 1 Peter 2. 17.*

If Christians would but realize the universal brotherhood of the church of Christ the kingdom of God would be hastened.

Mohammedanism is a worldwide brotherhood. If you ask an African from one of the country districts, says a traveler, "Who are you?" he will not give the name of his country or of his tribe: he will say: "I am a Mohammedan!"

SATURDAY, 11th. *Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled! Matthew 5. 18.*

If you would find something against which you can lean your back and know that it will never give, you can and must look for it in religion.—Arthur John Gossip.

SUNDAY, 12th. *And behold, there came a leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean! Matthew 8. 2.*

Leprosy represented not only bodily disease in its most loathsome and terrible form and its hideous effects upon the human frame, but also in its deeper spiritual connection. It represented disease as the result of sin and separation from God. For the leper was unclean, and by his terrible disease was isolated from his fellows and separated from the sanctuary of God and the privilege of his fellowship and worship.—A. B. Simpson.

MONDAY, 13th. *The name of Jehovah is a strong tower: the righteous runneth into it and is safe. The rich man's wealth is his strong city, and as a high wall in his own imagination. Proverbs 18. 10, 11.*

The contrast is not between the poor and the rich, but between those who trust in Jehovah and those who trust in earthly possessions.

TUESDAY, 14th. *The wisdom that is from above is first pure, then peacable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. James 3. 17.*

Not one particular in this wonderful catalogue is unattainable by us if we will but abandon ourselves without reserve to the Holy Spirit, who will work in us the wisdom from above.—J. East Harrison.

WEDNESDAY, 15th. *I the Lord have spoken it, and I will do it. For this moreover will I be inquired of by the house of Israel, to do it for them! Ezekiel 36. 36, 37.*

The fulfilment of the great promises of the new covenant is made dependent on prayer. —Andrew Murray.

THURSDAY, 16th. *And when he had thus spoken he showed them his hands and his feet. Luke 24. 40.*

But only they reach
Heaven at last

Whom these frail, broken
Hands hold fast!
—John R. Moreland.

Friday, 17th. *Then opened he their understanding that they might understand the scriptures. Luke 24.45.*

Many can bring the Scriptures to the mind, but the Lord alone can prepare the mind to receive the Scriptures. Happy are we if we have had our understandings cleared and strengthened by the Master!—C. H. Spurgeon.

Saturday, 18th. *What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Peter 3.11.*

There is one thing needful, that those who are called Christians will set themselves for Christ's sake to live the Christlike life, striving to let men see in everything the truth and purity and courageous goodness of Jesus Christ.—Mark Guy Pearse.

Sunday, 19th. *I would have you to be free from cares! 1 Corinthians 7.32.*

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and he who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

Monday, 20th. *And he laid hold on the dragon, that old serpent which is the devil and Satan. Revelation 20.2.*

We know that he is doomed to destruction and is now fighting a losing battle. He first appears in the first book of the Bible and disappears in the last book. It is not a personal contest alone, but a world war against all that is holy and true and good.—Floyd W. Tomkins.

Tuesday, 21st. *Blessed are the pure in heart, for they shall see God! Matthew 5.8.*

The Christian who has practised the presence of God and has endeavored to keep his heart pure in order to earn the promise made to the pure in heart, has within him a certainty that nothing can shake that these promises are fulfilled. This communion with God, which it is the fashion to call religious experience, is the primary ground of faith.—Dean Inge.

Wednesday, 22nd. *And Jesus put forth his hand and touched him saying, I will! Be thou clean! And immediately his leprosy was cleansed. Matthew 8.3.*

Now we can take the "If" out of our doubting prayers and come to him with full assurance of faith, and will it because he wills it!—A. B. Simpson.

Thursday, 23rd. *Behold the fowls of the air! . . . . Consider the lilies of the field! Matthew 6.26, 28.*

When we see the lilies
Spinning in distress,
Taking thought to
Manufacture loveliness,
When we see the birds all
Building barns for store,
'Twill be time for us to worry,—
Not before!

Friday, 24th. *The garment of praise for the spirit of heaviness. Isaiah 61.3.*

Then religion is intended by God to be a beautiful thing, and pious people are to be the most attractive folk in the street! Everything about them—manner, mood, speech and action,—are all to be (as it were) clothed in fairest attire.—J. H. Jowett.

Saturday, 25th. *I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10.28.*

What a place of protection! But as if to make it stronger Jesus goes on to say: "My Father . . . . is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."—J. Wilbur Chapman.

Sunday, 26th. *What does the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul? Deuteronomy 10.12.*

How much of your time does God get? How much of you does he get? He wants you. Some of you will slip a dollar to him, and give him a little service, but has he got YOU? That is the question!—Melvin E. Trotter.

Monday, 27th. *Be not anxious for the morrow! Matthew 6.34.*

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourself so! If you find yourself so loaded, at least remember this: It is your doing, not God's.—George MacDonald.

Tuesday, 28th. *For yet a little while, and he that shall come will come, and will not tarry! Hebrews 10.37.*

"A little while" the earthen pitcher taking
To wayside brooks from far-off fountains fed:
Then the parched lip its thirst forever slaking
Beside the fulness of the fountain-head!
—Jane Fox Crewdson.

Wednesday, 29th. *Come, Lord Jesus! Revelation 22.20.*

If we covet a genuine revival of spiritual life and power, let us all open our lips, our purses, our hands, and our hearts to this deepest, grandest, most heaven-born of petitions: "Come, Lord Jesus!"—T. L. Cuyler.

Thursday, 30th. *Verily I say unto you, I have not found so great faith, no, not in Israel! Matthew 8. 10.*

Dost thou want that faith? It may be had thus: Look away from difficulty and temptation to Jesus! Feed thy faith on its native food of promise! Study what he has done for others! Thus thou wilt believe.—F. B. Meyer.

Friday, 31st. *The Lord your God which goeth before you, he shall fight for you. Deuteronomy 1. 30.*

The Lord as our pioneer, preparing the way! The faithful man never has to break new ground: the Lord broke it before him. Our apparent discoveries have all been discovered before us. Circumstances may surprise us: they never surprise God.—J. H. Jowett.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

JANUARY, 1930

Wednesday, 1st. Psalm 90. 1-6, 12.

1. It was in Israel, through the great prophets, that men first firmly grasped the truth concerning the one eternal, living and personal God. This changed the attitude of man to the facts of life, and even to death itself. Instead of the dark inscrutable fate whose control of man's existence awoke only dread, there arose a new confidence in the holiness and mercy of that eternal will on which all things and all men depend. They dared to ask him to "make us glad" and to let his glory shine upon them. They even felt that he might recognize and confirm the "works of our hands" (15-17).

2. Hence there springs up the yearning cry: "So teach us to number our days that we may get us an heart of wisdom!" It is an echo of this word that appears in the exhortation of James (1. 5): "If any of you lacketh wisdom let him ask of God, who giveth to all men liberally and upbraideth not: and it shall be given him!"

3. On a New Year's Day this is a good prayer to offer from our hearts. If we live we know that we shall have many temptations, many trials of our faith, many perplexing problems. In our weakness and foolishness what we shall need most is the strength and calm of the "heart of wisdom." And Christ, who is the wisdom incarnate, in giving himself will give that boon to us.

O Lord of wisdom and of might, thou hast revealed thyself as lord of love! Grant us that fellowship with thee in Christ which is the source of peace and strength! Amen.

Thursday, 2nd. Luke 15. 1, 2.

1. These brief sentences are an introduction to one of the most moving chapters in the whole Bible. They are worth our careful meditation. For, in the first place, they set him, our Lord and Master, in the midst of a crowd where extremes meet. The social outcasts and even perhaps degraded immoral people are drawn by the spell of his glorious and powerful personality to listen to him. And the highly proper people are there, those who observe every religious ordinance and are teachers of the same,—the scholars and the gentlemen of that day. They are all drawn to one central figure, to hearken spellbound to the ringing voice, the rich truths, the royal sympathy of this One called Jesus.

2. The three parables which follow were drawn forth by the fact that the second class of people blamed him for being so cordial and friendly with the others. It was not a distinction between rich and poor. Some publicans were wealthy, some Pharisees were poor. The distinction was that the one class knew that they needed a Saviour and the other, superior people, did not.

The hearts that were hungry for God were always welcomed by Jesus, whatever their past had been, however correct, however reprobate.

3. And none of us can afford to neglect the question whether we approach Jesus today from the one point of view or the other. The world is now listening to him. Some hear him with yearning, trust and love. Others still hear him with scorn and dislike.

O God, thou searcher of all hearts, we come to thee in humility and in trust because thou hast uttered thy word of love and mercy in Jesus Christ, the friend of sinners! Amen.

Friday, 3rd. Luke 15. 3-7.

1. The answer of Jesus to the grumblings of the Pharisees and scribes takes us deep into his own consciousness. Their attack was central. It bore upon the very heart of his ministry, upon the question, What

did he undertake to do for men? And his answer is that he is the shepherd of all men! He owns and cares for human souls as a shepherd cares for his flock. They are to him as sheep. So great is he in relation to human nature and to human beings!

2. The individual is immeasurably dear to him: the lost individual is so pitiful in his distress and in his danger! These grumblers in their fancied security do not in the least understand what he is doing with these people. He is their Saviour. From the sins which the "righteous," the Pharisees and scribes, can only condemn, he and he only can deliver them.

3. His complete devotion to this task, his enthusiasm for saving the individual, his supreme joy over each one who is brought to a sincere penitence, are all expressed in his picture of the shepherd and his lost sheep.

O Jesus,
Thou shepherd ever kind,
Thy very name is music
To ear and heart and mind! Amen.

Saturday, 4th. Luke 15. 8-10.

1. In the two parables combined, not to speak of the Prodigal Son, it is evident that Jesus places the supreme emphasis on repentance. Not upon outward conformity to the law, not upon the triumph of Israel over Rome, not upon any organized national or political movement does he put the primary stress, but upon a repentance which is concerned with the relation of the individual to God, and in which heaven takes an interest.

2. His own deep and direct and immediate interest is upon those who are confessedly "lost." The sheep that has wandered, the coin that has disappeared: their owners value them and cannot be satisfied till they are recovered. Modern theology is much concerned with religion as man's valuation of God, but Christianity follows its Master when it keeps in view the fact that God has his valuations and his satisfactions,—"joy in the presence of the angels of God."

3. It is in the bringing of the emotional in God to view that the gospel transcends all other revelations. The Pharisees saw his holy law only. They saw him dealing with a people. But Jesus reveals his love, his emotional valuation of the individual, and lo, "God is love!"

O thou whose love hast given even thine own Son for us and for all mankind, we surrender our hearts, our consciences, our whole selves to the sway of thy will! Amen.

Sunday, 5th. Luke 15. 11-32.

1. Whether spoken on the same occasion as the others or not, this parable is addressed to the same class of persons and deals with the same problem, viz., What is Jesus aiming at? Having pictured the situation from God's side—the side of the owner of the sheep and of the coin,—he pictures it more fully, first, from the point of view of that which was lost. And now it must be a man who represents all men. He is self-centered, selfish, reckless, and he becomes lonely, miserable, disgraced, defeated. Then he is—feeding swine!

2. Primarily the picture applies directly to the classes whom "the righteous" scorned, the publicans and sinners, the moral outcasts of society. No one doubts that they have wandered from God. They do not deny it themselves.

3. But in following Jesus they have at least begun to "come to themselves." They have confessed that they are unhappy and ashamed. And they confess that they hunger for home, the nameless home of the spirit. It has begun to define itself for them in the person and teaching and work of Jesus. Their regular teachers have no help to offer them, no way of repentance can they proclaim, no way of hope can they open up. But Jesus has opened up this way. He speaks to their hearts as well as to their consciences, and indeed to their consciences through their hearts. His holy love has given a deeper shame and a higher hope.

O God, who hast deigned to call thyself our Father, how completely hast thou proved thy fatherhood in Christ! Grant that we may prove our right to be called thy children! In his name. Amen.

Monday, 6th. Luke 15. 11-32 (continued).

1. If the penitent son is a picture of the publicans and sinners, the elder son is no less a picture of the Pharisees and scribes who rebuked or grumbled at Jesus. They profess never to have left the Father's home and to have kept the honor of the house. Jesus does not directly attack their own moral consciousness in relation to God. He allows it to be assumed that they have been true, that they are righteous, that they are whole and need no physician, that they are of the ninety and nine which did not wander from the shepherd's care.

2. But he does directly attack their moral blindness regarding the classes whom they would ostracize. They had failed to feel the situation of the penitent son and to be moved by the picture of the Father's loving mercy. And they are acting the mean and narrow-minded and morally obtuse part of the elder son.

3. And now what is left for them? There is only one way open, and that is to confess that they have sinned in opposing the method of Jesus. For them the way to God is closed unless they tread in the way that Jesus has opened up. They say that they see, and therefore they are blind. Let all hypocrites confess that they have been walking in the darkness, and cry for the light!

O holy and divine Spirit, intimate Lord of our inmost selves, forgive all our deceitful ways, and grant us in the depths, where *we are alone with thee, there to be truly and fully yielded unto thee! In Christ our Lord. Amen.*

Tuesday, 7th. Luke 16. 1-8.

1. It would appear that this steward had been caught in making inconsistent records. His contracts with merchants had been for so much payable to him for his master. He kept part for himself and in his records for his master inserted the net amount after deduction of his graft. Suspecting such a procedure his master demanded a full accounting which would expose the facts. Then the steward proceeded to deal with the merchants, making them alter the contracts in their own favor.

2. Here is another example of the intimate knowledge which Jesus had acquired in his business life of the ways of business! He sees how all true business rests on and presupposes honesty, and yet how often men take advantage of those who trust them most to cheat them and make personal profit out of their trust! For that unfaithfulness he has in various parables set forth his several condemnations.

When men have faith in us we must be faithful or suffer as the outcast.

3. But—it must have been with a smile,—he pictures that master as whimsically saying:

"What a clever fellow that rascal steward is! He has already made friends of these merchants so that when I dismiss him they will continue friendly relations with him!"

We must pray for the divine grace that we may be utterly honest in all our business relations! In the name of the righteous God. Amen.

Wednesday, 8th. Luke 16. 9-13.

1. Our Lord in verse 8 has said that the master when commending the shrewdness of the man who swindled him was justified: for mere worldlings are often more far-sighted than children of light. They lay up store for the future, whereas religious people, even those who are sincere, are often careless. They know that there is another life, and they do not set themselves earnestly to prepare for it. They know that God has entrusted them with sacred duties and precious opportunities, and they are lax and weak in their dealings with them.

2. Some say that the next three verses are best read as a commentary upon the relations of a father to his young son. He gives him small sums of money, he assigns to him simple duties, he demands faithfulness in little things. Only if he grows up honorable and faithful towards his father will he be served heir to large personal possessions.

3. Jesus sums up the universal situation by the strong utterance of verse 13: "No domestic can be the slave of two masters in separate households." His whole time as a slave who is owned and ruled by his master belongs to that master. He must, if he has the choice, decide whose slave he will be. In ordinary life at that time, of course, a slave had no choice. But Jesus says that men have a choice as to their destiny. They can be slaves of God or of Mammon, one or the other, not both.

It is a hard saying, but each of us must face it for himself in his own soul's life.

O thou Father of the children of light, help us to rejoice in thy light, to see our path clearly, and to walk in it by the continual guidance of thy Holy Spirit! Amen.

Thursday, 9th. Luke 16. 14-18.

1. The Pharisees have heard his teaching about stewardship. They turn up their noses at it. For at any rate some of them are wealthy and make their gains not by honest toil but by preying on others,—rich widows, for instance. So Jesus turns upon them with vehemence.

2. They try, he says, to get a reputation for righteousness among men,—not before God. And yet it is God who searches the heart and determines the real quality of a man's character.

How constantly do the professors of religion, those who are publicly identified with it, need this teaching! The temptation is increasing to appear pious, to make good one's position, even to get fees for religious service! And how hard to make the constant effort to be pure in motive, spiritual—wholly spiritual,—in desire and intent! So easily do insincerity and unreality come in and take captive the soul of a man who is publicly a religious man!

O thou who art of purer eyes than to behold iniquity, grant us a like hatred of every wrong in our own hearts, that we may confess it and cast it forth by the power of thy grace in Christ Jesus! Amen.

Friday, 10th. Luke 16. 19-31.

1. Jesus has just said in verse 16 that every one is pressing into the kingdom. But now he deals with one class who are not doing so, viz., those rich persons who are content with selfish luxury. They ignore, have no feeling for, the poor, however pitiable is their condition even when daily making their mute appeal. A dog's sympathy is more than theirs.

2. In the parable are many elements of instruction. First there is the fact that the wretched poor Lazarus has destiny of glory, while the selfish wealthy man has only doom before him. In another life the relations are reversed and Dives is the beggar.

3. Then he thrusts home upon the Pharisees the fact that persuasion is a moral affair. A miracle would not change their minds! If life and revelation in life cannot win their hearts to the true valuation of things it is certain that the appearance of a man risen from the grave would also fail.

O thou who, being rich, didst for our

sakes become poor that we might have eternal wealth, grant that the hearts of thy people may be filled with pity like to thine! Amen.

Saturday, 11th. Luke 17. 1-4.

1. By an offence we must understand some act or word or influence which prevents men from entering the kingdom or tends to destroy their faith in Christ himself.

To involve others in sin is of course an offence of the worst kind, but anything which prevents them from entering on the way of salvation is a stumbling block or hindrance.

2. The man who deliberately creates such an offence is doubly guilty. No doom is too dark for him, no moral condemnation too severe. If the warning is addressed to his disciples it must bear upon some act or course of conduct on which he saw that they or some of them might enter which would interfere with the spread of his gospel. (Compare the message to John the Baptist, Matthew 11. 6, and the warning about the child, Matthew 18. 6, and the rebuke of John the disciple, Mark 9. 38, 39.)

3. In that case it is we who are his disciples who must fear lest we be proved to have led any astray and to have contracted not the blood-guiltiness which the psalmist confessed, but that soul-guiltiness on which Jesus pronounces the utmost woe.

O Lord of all destinies, deliver any of us who have become guilty of leading others astray! Give us a broken and a contrite heart that we may praise thy measureless mercy! For thy name's sake. Amen.

Sunday, 12th. Luke 17. 5, 6.

1. The disciples have become aware of the principle of faith. They have begun to see what they only grasped more fully much later, after the resurrection and the gift of the Spirit, that on the human side our relations with God hinge on faith as on his side they hinge on holy love. But they do not yet understand that faith cannot be measured quantitatively, and so they ask for "more faith."

With his royal kindness Jesus tells them that the least faith is yet faith, that it puts them at once in a new universe. Things happen differently in every direction as soon as men have any measure of real personal trust in the Father and Lord of their lives.

2. It is significant of their growing apprehension of his lordship over them that the disciples ask for such a gift. To them he has now become the dispenser of spiritual blessings. The realm of their inner lives is his. And it is significant of his divine consciousness that he accepts the homage implied in their petition.

3. There are three great mountains whose weight is crushing many hearts all round us, perhaps at times our own. These are fear, which medical men say is working havoc in many lives; sorrow, which no loyal and loving heart can escape; and sin, universal and unremovable by human hands. These three mountains can he cast into the sea when we exert ourselves to an act of living trust in the God and Father of our Lord Jesus Christ and of us all.

Lord, may that grace be ours
Like saints in faith to bear
All that of sorrow, grief or pain
May be our portion here! Amen.

Monday, 13th. Luke 17. 7-10.

1. Jesus must have addressed this little parable to a group of well-to-do people. He does not necessarily imply that he approves of all their attitudes and actions towards their slaves. He simply looks at life as it is, and from their accustomed ways he draws a lesson as to their attitude towards God.

The reasoning is what the logicians call a fortiori. That is, Jesus argues that if they expect their slaves to behave towards them in certain ways of dutiful submissiveness, how much more appropriately ought they to behave in like manner toward God! "Does he thank the servant (slave) for doing his bidding? Well, it is the same with you. When you have done all you are bidden, say, We are but servants (slaves), we have only done our duty!" (Moffatt's translation).

2. It is remarkable, very remarkable, that while Jesus speaks constantly of God as our Father he speaks so often of human beings as his servants, or even slaves. He is ever careful to prevent us from the sin of presumption, of thinking that being children of a kind father we can take things easily or even claim from him so much reward for so much service. He does promise great rewards for faithful service, but the rewards are for service that is true, humble, loyal, unselfish.

3. The ripest saints are those who even in lives of utmost devotion have ideals of perfect obedience beyond anything they have attained. To the end they claim no privilege as of right, and accept all privilege with the joy as of a perpetual surprise.

Dismiss me not thy service, Lord,
But train me for thy will,
For even I in fields so broad
Some duties may fulfil:
And I will ask for no reward
Except to serve thee still! Amen.

Tuesday, 14th. Luke 17. 11-19.

1. Gratitude is rare. In this group only one in ten felt it powerfully. The nine no doubt rejoiced exceedingly at their sudden deliverance, and we must suppose that they did later think with some measure of wonder and gratitude of the deliverer. But only

one man of the ten connected his joy so directly and immediately with the giver that he was impelled, before anything else, to lie prone before him and pour out his thanksgiving.

2. He gave glory to God. He recognized Jesus as the instrument of divine grace. And his thanksgiving was worship of God.

How easy and how difficult it is to give glory to God! Easy and wonderful,—for this is the very shining of God's glory when the acts of grace are reflected back upon him from hearts of joy. Difficult, and shamefully so,—because we do not vividly apprehend even unusual blessings as directly flowing upon us from his intention concerning us.

And he was a foreigner! Presumably he was less instructed than the heirs of the Hebrew faith. Yet his faith is greater than theirs, great enough and direct enough to make him grateful to God.

3. At one of our most crowded summer resorts there was a man appointed as watcher of bathers in the sea who in the course of years had saved many lives. He was powerful, skilful and brave. When asked about the attitude of the people whose lives he had saved he said that more than 75% never said, "Thank you!" But how many receive all the blessings of life every day, as well as special "deliverances," and never "say grace," never feel grateful to the giver!

O Lord of all, from whom all the blessings of this life come moment by moment, grant us to be unfeignedly thankful and to show forth thy praise not only with our lips but in our lives! Through Jesus Christ our Lord. Amen.

Wednesday, 15th. Luke 17. 20, 21.

1. Most of those who asked when the reign of God would be established were thinking of outward events, of physical transactions. Their minds were concerned mainly with nationalistic ambitions. No doubt they quite expected that obedience to the law would be exacted of all and would be made easier when Jehovah had overwhelmed their enemies and taken fresh control of their own lives and fortunes. But their minds seem to have been fastened mainly upon the hope of those outward, overwhelming events which the whole world would recognize as the arrival of the kingship of God, the triumph of Judaism.

2. Jesus in these trenchant words transfers attention to another view. He makes a demand upon their imagination which must have perplexed and offended them by its nature. They must not look for external, physical events as "signs" of the arrival of the kingdom. Even if a man should rise from the dead they might remain unconvinced. It is not a case of "Here it is, there it is," as if God's throne were like that of an earthly emperor, or his authority were enforced by an army. Then he uses the startling words:

"The kingdom of God is among you already."

There were men there present in whose hearts the reign of God had already been established.

3. The same situation is to be considered today. Some are looking for a visible presence of Christ. Many others are scoffing at the idea of a divine kingdom. But whenever humble hearts have received Christ, there the reign of God has actually begun. It is as real as any earthly seat of government. It is spreading marvelously every day throughout the world.

May the hearts of us who meditate together on this passage be filled with the power and spirit of our living Lord this day! Amen.

Thursday, 16th. Luke 17. 22-25.

1. These words come out of the brooding love of Jesus for his disciples. He looks forward to the days when their Lord will be absent while his servants wonder and long for his appearing. Jesus is not deceived either by success or by failure in his ministry. He knows that there will be a history, and even a long and dark history, of his kingdom upon the earth. How his true followers will long for his glorious appearing!

2. And yet they will be in error as to the presence of the kingdom and its coming. They will find it here and there in this and that event. They will persuade themselves and others that they have read the signs aright. They will be taken up with prophesying about the second advent. But there will be no need of obscure and difficult proofs or merely local discoveries when "the day of the Son of man" has really come. The blaze of light, as it were, will fill the heavens. No one will be in doubt about its reality and glory when the reign of the Son of man is universally established.

3. For himself that day is not yet arrived. He is there, it is true, actually and locally among them, the very Son of man for whom they long, whose glory is the kingdom of God. But his "day" cannot come till his "hour" has passed. First his light must be quenched in suffering and defeat. It must seem as if his light were quenched before the day comes when it will cover all the horizons of heaven and earth.

O thou almighty and all-wise God, who holdest rule over all the ages past and to come, send forth thy light and thy truth, the love of the Son of man, that all the peoples may praise thee in him their Lord and Saviour! Amen.

Friday, 17th. Luke 17. 26-37.

1. The mind of Jesus was confronted as none before him by the relations of the eter-

nal and the temporal. Like the apocalyptists, the people who tried to picture the end of the ages, he too was concerned with the future, with the purpose of God concerning Israel and concerning the world. But unlike them he saw the relations of time and eternity, he saw the future of mankind, in relation to himself.

2. It is around himself—the days of the Son of man,—that supreme transactions are to take place. These can only be conceived in symbols. By means of inadequate historical illustrations only, like those of Noah and Lot, can his mind set them before other minds. It is no wonder if the minds even of those who heard him were bewildered by his words, and could only grasp their meaning imperfectly.

3. Jesus is always greater than all that he says about himself, for in him transactions are taking place in which God is dealing with humanity. Hence he warns them as in verse 33 that the central matter about which we must be actively concerned is not distant events and world catastrophes, but our own attitude towards life and its values. We must yield our lives to God if we would possess them forever.

O, come again, thou mighty king!
Let earth thy glory see,
And let us hear the angels sing,
He comes with victory! Amen.

Saturday, 18th. Luke 18. 1-8.

1. Jesus was familiar with the sight of men engaged in prayer, formal, public, official. In that kind of prayer there can be frequency without earnestness, regularity of action without wrestling of soul. Of real prayer, private, personal, direct, intense, men are apt to grow wearied. They get sick of its apparent futility.

2. Men really form a picture of God alike when they forsake and when they persist in prayer. The forsakers seem to think of him as hard-hearted, indifferent, like the "judge of injustice" in this parable. But even such a judge can be overcome by persistence. Surely God can be likewise overcome! Will he who is judge of justice, who has pledged eternally to do right by his own, will he not most certainly come to the aid of his people in distress? Of course he will! Therefore men must learn to keep on praying straight to God even when the heavens are silent and judgment is long delayed.

3. We must not forget that though Jesus uses the picture of an unrighteous judge to illustrate the name of God it is the still greater and more persuasive name of Father by which he would have us conceive more worthily of God.

O thou who art the holy One and judge of all the earth, whose justice shall shine as the sun over the darkest ways of men, grant us such confidence in thy righteous ways that our prayers may be persistent and triumphant, through Christ thy Son, our Lord! Amen.

Sunday, 19th. Luke 18. 9-14.

1. Self-righteousness is closely allied with scorn for others. He who thinks everything of himself is apt to think of others as worth nothing. This is one of the most disagreeable results of self-confidence, that it induces pride and contempt at one and the same time. In the parable this fact is brought out with terrible clearness.

2. The two men are confronted with God, and behind the whole paragraph we must realize his presence and his judgment. Each man addresses him in character. The Pharisee reveals his pride in his own excellence and his contempt for the unprivileged. He has no pity for the publican, feeling no need of pity for himself. On the other hand, the publican is apparently unaware of the Pharisee, unless fear and dislike made him stand "far off" from him. But in any case he is aware of God in another way. And his cry for mercy is direct, intense, sincere and human. He speaks for us all as we ought to speak to God.

3. That is the lesson which Jesus would have us learn. If no man can approach God with self-satisfaction it follows that everyone should do so with uttermost humility.

But that does not mean that we must forever be beating our breasts. The last whisper of a dying saint is for the mercy of God, but it is uttered in perfect peace.

Thy love to me, O God,
Not mine, O Lord, to thee,
Can rid me of this dark unrest,
And set my spirit free! Amen.

Monday, 20th. Luke 18. 15-17.

1. The attitude of the disciples reveals their sense of the greatness of Jesus. Many of their mistakes arose in connection with their estimate of his greatness and his power. If he had gone about meek as a dove, self-effacing, destitute of a commanding mien and royal energy, this would not have been the case.

2. The rebuke of Jesus accepts their homage and corrects their blunder. They could not see that his authority was so great as to include infants, that his love shone no less on little folk than on adults. Thus he revealed a range of life hitherto only dimly seen by human eyes, and a kind of love which human hearts had not conceived, a "love divine, all loves excelling" in that even babes were embraced in its wondrous sweep and power.

3. And his revelation went much further. They who thought he must not be troubled with children are told that the kingdom of God consists of such. Now their increasing hope was that they would live to see that kingdom and enter into it. But the Master tells them that it must be received before it

can be entered into,—and it must be received as by a little child!

Jesus, the children are calling:
Oh, draw near,
Fold the young lambs in thy bosom,
Shepherd dear!
Fathers themselves are God's children:
Teach them still!
Let the good Spirit show all men
God's wise will! Amen.

Tuesday, 21st. Luke 18. 18-23.

1. Jesus does not forbid the use of the title "good." He can and does often himself use the word of others than God. But he wishes this young man to see what good means, and whence it comes. "One only is good" in the ultimate sense, and all others from him receive goodness.

2. Then he challenges him with the commandments, searching his heart and conscience. But the young man meets the challenge with ignorant boldness. He has kept them all! Why then does he ask the question? If fulfilment of the commandments is alone necessary, why does he not already know that he has gained eternal life? Either he does not know how deep the commandments go, or there is, to his own conscience, something more which is necessary for eternal life.

3. Jesus does not meet the case with the tone of one who is merely meek and negative and self-effacing. He suddenly adopts the tone of the Lord of human destiny.

"Give up everything,—your whole world, —and come, be my follower,—humble, dependent on me! That is the way of eternal life!"

There can be little doubt that he was attracted by this man's character and ability and enthusiasm, and here offers him a place among his apostles. For that it was a necessity that a man should give up all other earthly interests and give himself wholly to the service of the kingdom and its king.

O thou who art lord of all lives, we beseech thee to call and send into the harvest field of the world many young men and women whose hearts are given up entirely to the service of souls in thy glorious gospel! Amen.

Wednesday, 22nd. Luke 18. 24, 25.

1. It is worthwhile to meditate earnestly on these two brief verses. Jesus tells us how difficult it is for the wealthy to enter into the kingdom of God. It is so difficult for them to receive it as a little child!

2. We must remember that the possession of wealth is a relative thing. Every one who is able to live at ease is wealthy in the meaning of this passage, every one who is raised above the level of the poor is rich. And these terms vary from one generation and from one country to another.

The effects of living at ease are manifold. It tends to make the sense of dependence on God less direct and constant; to create the sense of superiority towards the less "fortunate," as we call them; to awaken covetousness,—which really means the desire for more comfort, more show. It tends also to stifle the will to give freely, generously, "till it hurts." These are all dangerous effects which we need to study in our own lives.

3. It is important to remember that not all were called of Jesus to strip themselves of all. But all are called to watch against their wealth lest it work evil within their own hearts. Whether a man possesses millions or thousands or only hundreds of dollars, he is thereby placed above others and within reach of some measure of self-indulgence. And in that measure does it become hard for him to live simply and directly toward God and generously toward his fellow men.

O thou almighty God, from whom all things have come and who possessest all things, teach us most humbly to depend on thee even for the daily bread which seems so sure and abundant, and most truly to use thy gifts for thy service in our own lives and in the lives of others! Through Jesus Christ, thy supreme gift and our true wealth. Amen.

Thursday, 23rd. Luke 18. 26-30.

1. His disciples were evidently appalled by the severity of Jesus. They exclaimed to one another, Who then can be saved? If the poor were already as they believed manifestly under the divine displeasure, and the rich cannot receive the kingdom into their already well-contented hearts, it looks as if a double barrier were raised across the path of all human beings.

2. Jesus does not weaken his position. He reiterates that with men this is impossible. But he casts us on the grace of God. There is power in him to conquer the situation in us and for us. He can open the closed way, cast down the impassable barriers.

3. And Peter therefore speaks out with new hope. He and other disciples have been among the well-to-do, the contented, but they have flung all away in order to follow him. Are they not safe?

To follow him! There is the secret of the divine omnipotence. The breaking of bonds, the freedom of the Spirit, is there. The men who will yield all to him are in the way of life. They have manifold more here and now, and they have eternal life!

Take my life and let it be
Consecrated, Lord, to thee!
Take my moments and my days:
Let them flow in ceaseless praise!
Take my silver and my gold,
Not a mite would I withhold!
Take my intellect and use
Every power as thou shalt choose!

Friday, 24th. Luke 18. 31-34.

1. Why is it said so emphatically that the disciples could not understand words which seem to us so plain? And how is it that their bewilderment was so great that they remembered it afterwards when they had come to understand these words as clearly and easily as we do?

2. The reason is to be found in the impression of an overwhelming majesty, of a regal authority and power, which the Master produced upon them. The constant impression which he made upon them, which drew them into an utter trust and an unbreakable loyalty, could not coalesce with the idea of his humiliation and shameful execution. They had to choose between the fear and doubt awakened by this picture of his betrayal and execution and the inconsistent or contradictory picture of his actual sovereignty as he taught and ruled their lives.

And the reference to his resurrection, which we think ought to have cleared their minds, seems only to have confused them more deeply. For how could a dead man raise himself? They were hardly yet able to conceive of One who was sovereign even over death. Afterwards they remembered this turbulent dismay when the risen Lord had cleared the heavens for their boundless hope.

We praise thee, O God of life and love, that thou didst deliver up even thine own Son unto death that thou mightest also make him the conqueror of death and give to us all who must die the assurance of life everlasting! Amen.

Saturday, 25th. Luke 18. 35-43.

1. The same impression is conveyed here as throughout this Gospel, that of the awe with which people regarded Jesus. They crowded round him not because he was going about in a sweet and melancholy mood, pensive and unassuming, but because primarily he radiated power and authority. These eager, turbulent throngs would not have crowded around one who was only a "gentle Jesus, meek and mild."

2. Hence, as with the children, so with the blind beggar, the impatient, reverent people thought to do him honor by fending off intruders who were unworthy of his interest. What right had a mere blind beggar to engage the attention of one so great as he? But as with the children, so with this man, Jesus counts none too lowly for his royal reward. Before all and to the amazement of all he calls him and gives him the boon he asks.

3. This was love, pure unmitigated love, the love of majesty, the love of tender sympathy. It was manifested on the plane of everyday experience. There it seized the mind and won the trust of the disciples. Having seen it there they were better prepared to see it also on the cross. For he who stooped to heal the blind man stooped lower to save a blind world.

O love divine that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near!

Though long the weary road we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

Sunday, 26th. Luke 19. 1-10.

1. The interest of Zaccheus is another evidence of the far-spread and exciting rumors about the mighty personality of Jesus. Not only do crowds of people follow him from place to place, but echoes of his words of power and stories of his works of power spread ahead of him and awaken curiosity and wonder. Even a man like Zaccheus, who has been trying to steel himself to an unpopular because unpatriotic calling, is excited beyond measure by the prospect of seeing and hearing this Jesus from Galilee.

2. Perhaps Jesus saw at once that there was something unusual about this man besides the shortness of stature. He may have asked the crowd who he was, or he may have asked Zaccheus himself what he was doing up there in the tree, peering down upon him. At any rate a chord of sympathy was struck between them, and the rest of the beautiful story followed naturally from the man's hunger of soul and the royal beneficence of Jesus.

The joy of Zaccheus is an offset to the surprise and indignation of the crowd. The leaders are angry while this religious outcast rejoices openly.

3. Into that man's house, the home of a "lost" man, Jesus goes with the divine gift of salvation. Always, to all men who know that they are living without God, Jesus comes, offering himself. He is today in all lands the One supreme ruler of our relations with the God of holiness and of love.

O thou who didst come to seek and to save the lost, we praise thee for the unnumbered hosts whom thou hast found! May we be found of thee daily, welcoming thee to our hearts and homes! For thy love's sake. Amen.

Monday, 27th. Luke 19. 11-27.

1. The whole passage is evidently meant to deal with the problem as to the date when the kingdom should be fully and finally established. After his death and resurrection this took the form of wondering about his second advent, as it is called. The early church was deeply influenced by the continued hope that he would return immediately, while the first apostles were still alive, to establish his reign over all the earth.

2. The answer of Jesus is here thrown into the form of a parable in which the emphasis seems to be placed upon the following points:

(a) The lord of these slaves left them for a long and indefinite time.

(b) It was the length of his absence, hope deferred again and again, which tempted them to rebel. Especially those who disliked him threatened to resist his authority.

(c) Some remained faithful and were rewarded accordingly.

(d) The faithless were punished.

3. One must sympathize deeply with the perplexity of the disciples which arose from the strange program of Jesus, so unlike what they had been taught to expect. And it seemed to them that One who was so mighty ought to establish an earthly kingship immediately. But Jesus has put his people then and ever since to the supreme test of loyalty to a Lord who reigns over them, over us, in the Spirit.

Come, Lord, come, wisdom, love and power,
Open our ears to hear!
Let us not miss the accepted hour!
Save, Lord, by love or fear! Amen.

Tuesday, 28th. Luke 19. 28-40.

1. Jesus has been acting and teaching as the Master of men. He has worked great wonders of healing. He has taken complete control and direction of the lives of his disciples. He has accepted the homage of an increasing multitude of followers, pilgrims to the Feast at Jerusalem. And yet they are perplexed and humiliated by the fact that he will "do nothing." He will not use his power to make himself king of Israel and emperor of the world. For a moment his policy seems changed when he deliberately throws his claims into a dramatic form by his solemn entry into Jerusalem.

2. On one side we must note the daring of this open display of his authority. He knows that the authorities seek his life. He knows that Jerusalem is the seat of Roman government, he knows the danger of a popular uprising. But his hour has come. He can no longer withhold the fulness of his claims. Louder than words, or even miracles, is the call to faith and obedience addressed by him to Jerusalem by this royal progress. "He came unto his own." He claims that allegiance. He declares that he is the Messiah, the deliverer and king.

3. It is deeply affecting to consider meditatively thus the popular gladness, the dangerous excitement, even the enthusiasm for Jesus, and then his quiet gaze as he rode down the hill and up into the city on the back of the colt.

"Yes," he was saying, "I am your king, but not your kind of a king! I would be lord of your souls, which you will not yield, —not of your swords, which I reject."

Ride on, ride on in majesty!
Hark, all the tribes Hosanna cry!
O Saviour meek, pursue thy road
With palms and scattered garments strewed!

Ride on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, thy triumphs now begin
O'er captive death and conquered sin!

Wednesday, 29th. Luke 19. 41-44.

1. The Lord of Israel saw deep into Israel's heart. He knew what was in man and received with grave sadness the superficial acclamations, the boisterous shouts, the mistaken homage of the crowds. He knew how they could be swayed and who would sway them. The authorities were against him, relentless, powerful, and they would secure his downfall.

2. "His own received him not" even while they seemed to do so. Jerusalem did not understand what was happening, was making her choice blindly. The city of sacred memories and sublime opportunities did not realize the great day of decision which had come to her. "The day" was there, but hidden behind a thick veil. The doom of the city was near. The same blind fanaticism which was about to destroy him would engulf herself and all her children.

3. Somewhere on the slope of Olivet he must have paused. A deep silence spread through the crowd. They waited perhaps for some tremendous portent, some word of command, some sign that now he would seize the throne. Instead they saw him weep, they heard words that sound across the centuries and in our hearts like the dirge of Jerusalem. And then he moved on again!

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh:
The Father on his sapphire throne
Expects his own anointed Son.

Ride on, ride on in majesty!
In lowly pomp ride on to die!
Bow thy meek head to mortal pain!
Then take, O God, thy power and reign! Amen.

Thursday, 30th. Luke 19. 45-48.

1. There is here the same note of conscious authority which penetrates the whole story of the ministry of Jesus. He who has entered the city as a king goes to the Temple and proceeds to cleanse it. "A greater than the Temple is here." His view of the Temple is characteristic. He sees it as the house of prayer, the center, symbol and means of communion with God. This its true function is obliterated by the noise, the covetousness, the ribaldry of a market place.

2. It has been recently suggested that Jesus really meant by the cleansing of the Temple that the day of sacrificial worship was now to be done with. He would himself be the great sacrifice for the sins of the

people and make an end of all other efforts to win the forgiveness of sin. He could not say this, for no one would understand. But his disciples understood it later when the church, the community of the redeemed, was fully established.

3. The Jewish authorities were confronted with one who daily in a cleansed Temple carried on his teaching. He was master of the situation. Therefore they sought his destruction. But fear held them back, for the multitude, still hoping wrongly, were under the spell of his majestic personality.

O thou who art the Lamb of God, bring us into thy peace! Amen.

Friday, 31st. Luke 20. 1-8.

1. The priests and scribes began their attack upon him with great cleverness at a point on which they hammered till the climax was reached on Calvary. They saw that he was acting and teaching as one who had supreme authority. He had taken command of the city and the Temple. He not only regulated the Temple traffic, he sought to abolish Temple sacrifice. He healed and he taught as one having authority, and gathered enormous crowds.

2. They therefore challenged him on the supreme feature of the situation. Not details of his conduct or of his teaching were attacked, but his right to be supreme over the life and spirit and destiny of Israel. Who gave him this vast universal authority over the worshipers of God?

3. His answer is a counter challenge. Whence did John the Baptist get his authority to institute the rite of baptism for the whole people, with all that it implied? Their cowardly failure to meet that test freed him from all their claims to question his authority. If they denied the less, they would refuse the greater.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!

Yet weak and blinded though we be
Thou dost our service own:
We bring our varying gifts to thee,
And thou rejectest none! Amen.

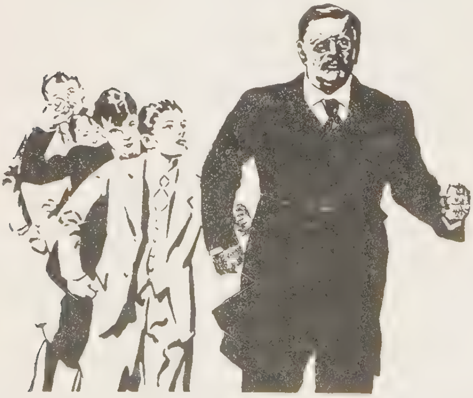
OUR BOOK TABLE

WINTER EVENINGS WELCOME THE COMRADESHIP OF GOOD BOOKS!

White House Gang (The), by Earle Looker. Fleming H. Revell Co., New York. 244 pages, illustrated. $3.

A remarkable book, which can be described only in superlatives!

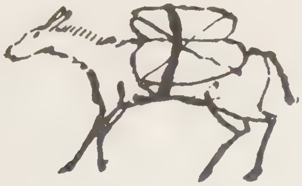
It is a racy recital of experiences of a gang of six boys—of whom Quentin Roosevelt was one, the author another, and Charles Taft, son of the future president, another,—during President Roosevelt's incumbency in the White House. The president was as big a boy as any of them.



The "White House Gang" following President Roosevelt down a hall of the White House, imitating his stride and gestures. Quentin in the lead.

Their pranks and adventures, their jokes perpetrated upon many who crossed their path, their excursions on the Potomac and elsewhere,—what gang of boys ever had a better time? The president himself was fertile in proposing things to do. He was, besides, an even-handed disciplinarian when any mischief or unthinking impropriety was committed. The boys learned undying lessons in gentlemanliness and chivalry and respect.

Besides a most human picture of "TR" we see the gracious presence of Mrs. Roosevelt: who assisted the author in the preparation of this narrative. Then there is Quentin,—a lad of parts and promise, whose gallant death in the War throws a subdued glamor over these boyhood experiences of his.



Drawing of a mule by President Roosevelt in a letter to Quentin reproduced in "The White House Gang."

The book is marred, like others of these publishers, by a ridiculous excess of commas. Two-thirds of the commas should be thrown on the junkpile and not be allowed to obstruct the flow of reading.

Visit India with Me! by Dhan Gopal Mukerji. E. P. Dutton and Co., New York. 298 pages, illustrated. $3.50.
Mukerji has written six previous volumes, together with seven books of animal stories and Hindu fables for children. They are all distinctive and highclass, but we like this new book best of all.

The plot is a visit to India of an imaginary wealthy American business man who had learned to love the culture of Hindustan during lectures at Yale. He takes Mukerji along with him to be his guide. The prime purpose of the trip is to visit objects of Indian art and learn their symbolism. Of course contemporary life in India enters largely into the narrative.

In the course of their travels they meet all classes of Indian society, and by this device one gains an understanding of much that lies below the surface of native thought and activity, religious, social, literary, political. But it is the art that occupies the reader's major attention. The usual great treasures of Indian artistry in stone and wood are of course visited, but there is a further world of objects of which many here pictured and described will be new to the average reader. The 24 pictures exhibit many most beautiful objects. There are also meaningful pictures of present day persons and structures.

Added to all this wealth of beauty is the poetic, mystic style of the author. He must be a creditable model of his race. He views nature with poetic insight, and his language lifts the reader into a domain which is seldom found in everyday literature. He also has a sense of humor.

One gains a friendlier and more respectful view of India by reading any of Mukerji's books.

Palestine Today and Tomorrow: A Gentile's Survey of Zionism, by John Haynes Holmes. Macmillan Co., New York. 271 pages. $2.50.
A notable contribution to the present consideration of Palestine affairs!

Dr. Holmes is the widely known freelance minister of the religious group gathered around himself under the name of the Community Church of New York City. He was invited to go to Palestine as the representative of the great Jewish philanthropist Nathan Straus, who is also a most generous benefactor of Palestine and the Zionist movement. Hence Dr. Holmes had the entrée to all phases of Palestine life, political and social, British, Arab and Hebrew.

A man such as he, of broad sympathies and the keenest intelligence, might be expected to produce a thoughtful and comprehensive survey and interpretation of conditions over there: and the reader will not be disappointed. The account of his journeyings (60 pages) is racy and informing. His survey of Zionism (20 pages) supplies the historical background one needs to know. "Problems" (85 pages) tackles the pros and cons of the land problem, the people, the government, and Zion. "Achievements" (65 pages) tells what has been done by Zionism in agriculture, industry, schools, health and cultural work,—a most important section! The book climaxes in "The Promise," which discusses what kind of success should be the goal of Zionism, what such success means, and how the whole situation can be amicably adjusted in the best interests of Arab and Jew.

Dr. John Haynes Holmes of New York.

Every believer in Lord Jesus, every Bible student should keep thoroughly posted on the Holy Land and its people. We are in the stream of prophecy!

Biblical Themes.

Christian God (The), by Richard Roberts. Macmillan Co., New York. 154 pages. $1.50.
A bold—one had almost said—a desperate book! It is a piece of the new Christian apologetic. An essential of the method of this discipline is the acceptance of all that is most recent in the various fields of modern discovery. An example of the author's thoroughgoing application of this principle

is found in his statement on page 37, "The first man of the modern type came from Africa and established himself in France about 11,000 years B. C." This seems to have been the news at the time of writing,—about a year ago,—but the reader is necessarily anxious as to whether it is true today.

The trouble with this method is that it is too dependent on the ticker. The data have to be revised every few minutes.

The impression is left, however, that the writer is quite secure in his position; indeed, so secure that whatever changes may be made necessary by tomorrow's announced discoveries and latest scientific pronouncement will be made swiftly and easily without particular inconvenience to him. That is to say, the most incorrigible Fundamentalist has no advantage of him in respect of impregnability of opinion.

And yet this book may serve a good purpose with those who are charmed by such a statement as: "We have throughout our argument assumed the truth of evolution and have accepted it as a mode for divine activity." For the next sentence is, "But we have declined to accept it as the only mode." And he presents "the Christian God" as "the Father to whom Jesus taught us to pray, whose face is the face of Jesus, ... at once the God of nature and the God of grace"; "as a God of revelation and as a God of redemption"; his character being love. Which, indeed, may not be complete, but nevertheless is true.—W. O. S.

Earth, the Theater of the Universe (The), by Clarence H. Benson. Bible Institute Colportage Association, Chicago. 140 pages, illustrated. $1.50.

A scientific and Scriptural study of the earth's place and purpose in the divine program. The author argues that the earth is the only habitable planet for people such as we, and that it will be the final capital of the universe when Bible prophecies are fulfilled. He discusses the creation of the earth, various catastrophes and reconstructions, degeneration coming when Satan regains the princedom of the earth.

Scriptural statements are the backbone of the study. These are examined in the light of the latest findings of scientific research. The result reached is that Genesis is not such a childish book as some people are fond of saying. The Bible keeps a few jumps ahead of the most adventurous scientists.

Prayer, by Mario Puglisi. Macmillan Co., New York. 296 pages. $2.50.

Professor Mario Puglisi is an eminent Italian scholar who already has written more than a score of books dealing with faith and culture. Only two of these, both dealing with contemporary religious and philosophical tendencies in his native land, have been translated into English, and in this translation we have one of the most important of his books.

Through his writings Professor Puglisi is engaged in spreading in Italy an interest in the more liberal form of the Christian faith. His volume on prayer is a learned study. The first part provides us with a philosophical analysis of the conception of prayer. The second describes the different forms of prayer among various races at stages of their development. The third is on the value of prayer. The fourth deals with the position of prayer in contemporary religious life.

The book is highly technical and not easy reading, but it is to be commended because of the author's devout faith and his resolute insistence that the essential worth and reality of prayer have not been explained away by the researches of the anthropologists or the investigations of the psychologists.—F. F.

More Good Stories!

Barbara Winthrop Abroad, by Helen K. Broughall. L. C. Page and Co., Boston, Mass. 332 pages, illustrated, picture cover. $2.

Barbara graduated from prep school in the last (the 3rd) book in this series. Her parents decide to send her and friend Peggy to Europe for a year instead of going to college in the fall. So Mrs. Winthrop and the girls find themselves in Paris as the book opens.

They have a great time in Europe,—London, Venice, Italy, and places off the beaten track. They have adventures, meet mysteries, have unending fun over foreign customs and modes of life, make several firm girl friends, spend some time studying in France, and so on.

Whether you have been to Europe or not you will enjoy it!

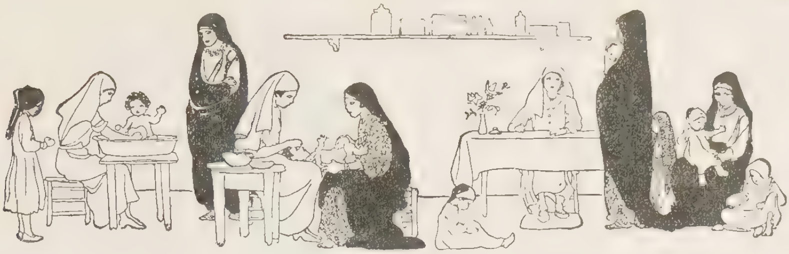
Blue Bonnet's Family, by Lela Horn Richards. L. C. Page and Co., Boston, Mass. 249 pages, illustrated. $2.

Blue Bonnet, otherwise Mrs. John Churchill,—who, since this is the 7th book in the series, has now grown-up children,—falls in with the suggestion of a houseparty over the Christmas holidays. So they make up a party of ten young people of differing types and temperaments, but all full of life and wit, and thoroughly modern.

The various frolics that occurred during the week, the tête-à-têtes, all that happened, make lively and humorous reading. So we are not surprised that "All's Well That Ends Well" in the last chapter, when three years later the friendships promoted during that party have crystallized into life terms.

Kidnapped by Air: An American Boy's Adventure in Labrador, by Dillon Wallace. Fleming H. Revell Co., New York. 287 pages, illustrated, picture cover. $2.

Fred Barnaby is kidnapped near Larchmont, N. Y., by two bandits in a roadster. The



A missionary nurse in Egypt. (*From "The Story of Musa."*)

leader of the two is out for a ransom of $200,000. The other is a gunman.

They take Fred up through Massachusetts and Vermont to a point in Canada, where presently a hydroplane arrives and takes Fred and the gunman to an interior lake in Labrador.

After several adventures and the vicissitudes of that life Fred escapes with a half-breed Indian, finally reaches the railroad, and so safe home again.

The author maintains his high level of interest, and of diversity of plot, with practical descriptions of life in the Labrador wilds.

Bible Stories.

Gospel Story of Jesus (The), edited by Gilbert Waterhouse, illustrated by William Hole. Harper & Brothers, New York. 106 pages, size 8 x 10 inches. $2.50.

A harmony of the Gospels, using Mark as the framework. Selections from Isaiah and Micah first of all relate "The Expectation of the Jews." The Harmony is in four chapters and 60 sections. Geographical and historical notes are at the end, also a Table of Reference to Scripture quotations, and a full Index.

There are 16 full-page illustrations done from studies made during the author's visit to the Holy Land, highly colored and intended to reproduce life as it was. The print is large, the margins generous. Altogether it makes a beautiful book for a parlor table or for a gift.

John the Beloved Disciple, As Told by Himself, by Edward Leigh Pell. Fleming H. Revell Co., New York. 64 pages, illustrated, decorated cover. 60 cents.

"I am the only man now living who knew the Lord when he was here in the flesh." So the book opens. It is an effort to make the apostle John more real by having him speak for himself as if he were alive today.

The author expands the Bible material by matter descriptive of the customs, the places, the persons involved.

Juveniles.

Jesus and the Children, by Ethel L. Smither. Thomas Nelson & Sons, New York. 126 pages, illustrated in colors. $1.

Except for a weasel Foreword by Henry H. Meyer, which is not needed anyway, this is a grand book to interest younger people.

Every right-hand page is a picture illustrating the reading on the left-hand page, which tells of a visit of Jesus to a town, the women and children who crowded to hear him, some stories he told them, and further stories of his told by the mother to her children.

This narrative is well done, and the pictures are flawless in conception and execution. The Bible references are printed in full at the end from the American Standard Bible.

First Bible Stories, by Jessie Eleanor Moore. Thomas Nelson & Sons, New York. 128 pages, illustrated in colors. $1.

Companion to the foregoing. Here are stories of Rebekah, Elisha at Shunem, Ruth, and David. The Bible text is again given in full at the end. The narrative introduces nothing incompatible with the Bible facts and their original setting.

First Prayers for Children: A Manual of Help for Parents, by John Oxenham and Roderic Dunkerley. Fleming H. Revell Co., New York. 80 pages. 75 cents.

The intention of this small volume is to stimulate the habit of prayer among children by providing them—through their parents—with a larger variety of ideas and words for prayer than they usually have suggested to them. The matter is divided into five sections: Early Days, Going to School, Learning to Read, Moving Up, Growing Up.

Most of the matter is rhymed. A few pieces are credited to others. Many are designated thus: "In the Morning"; "At Mealtimes"; "At Bedtime"; "On a Birthday"; "In Illness."

The quality of the matter is of the highest in reverence, literary grace, and practical value.

Musa (The Story of), by Mary Entwistle. Friendship Press, New York. 84 pages, illustrated. $1.

A tale of Egypt. Musa is a boy. His varied life is described in vivid fashion, including contacts with missionaries that end in his desire to be like Jesus. The customs and the people, young and old, are depicted. Numerous drawings arrest the eye and show the characters and the settings at a glance.

A missionary story of unusual interest and value! Get it for your children!

Tell Me A Noah's Ark Story, by May Stewart. Fleming H. Revell Co., New York. 224 pages, illustrated, decorated cover. $2.

Pretty lively stories that would make the Biblical authors sit up and blink, we suspect! They certainly should hold the attention of young people either when told or in print. Noah, Ishmael, Gideon, Samson, and so on down to Paul in Athens are the characters involved, 18 in all.

The author must have a kaleidoscopic imagination.

More Sunday School Lesson Helps, 1930.

Gist of the Lesson, 1930 (The), by R. A. Torrey. Fleming H. Revell Co., New York. 159 pages, plus. 35 cents.

31st year of this "Gist," and we understand it is the intention to keep the series going from the writings of Dr. Torrey. It follows the plan and style approved by the previous experience, being exclusively expository, two pages to each lesson.

HIGHT C. MOORE, D.D., Author

Dr. Hight C. Moore of the Southern Baptist Sunday School Board.

Points for Emphasis in the International Sunday School Lessons 1920, by Hight C. Moore. Southern Baptist Sunday School Board, Nashville, Tenn. 264 pages. 35 cents.

A most useful manual, brimming with points and suggestions, clever divisions and well phrased subtitles. "Notes Analytical and Expository," "The Lesson of the Lesson," and "The Gold in the Golden Text" always yield usable material to the teacher and student.

Get a copy, and you will want this vest-pocket booklet every year!

Tarbell's Teachers' Guide, 1930, by Martha Tarbell. Fleming H. Revell Co., New York. 432 pages, illustrated, and map. $2.

This "Guide" is celebrating its silver jubilee. Author and publishers are to be congratulated on the high quality they have unbrokenly maintained.

We notice no novelties, but everything is well done. The eight full-page pictures in blue tint are by Burnand, Abbey, and other famous artists. Over half the space devoted to each lesson is occupied by quotations and other illustrative matter.

Dr. A. K. de Blois of Philadelphia

Biographical.

Fighters for Freedom: Heroes of the Baptist Challenge, by Austen Kennedy de Blois. Judson Press, Philadelphia. 437 pages, illustrated. $1.50.

Do you want to know the part played in the winning and development of civil and religious freedom by men of Baptist faith? Here you can learn of a connected sequence of 17 "heroes of the Baptist challenge," spanning seven centuries,—from 1137 to 1865, —that is, from Arnold of Brescia in Italy, who heralded the dawn, through Waldo, Hübmaier, Bunyan, Roger Williams, John Howard, Andrew Fuller, William Carey, Adoniram Judson, and others, down to Francis Wayland, educator.

Obviously the mere mention of these names broadens the appeal of the book for Christians of all faiths and citizens of all free lands. Once more it is shown how biography can be made the framework of the history of great principles.

Hudson Taylor, the Man Who Believed God, by Marshall Broomhall. China Inland Mission, Germantown, Pa. 244 pages, with frontispiece. $1.

The authorized biography of J. Hudson Taylor by Dr. and Mrs. Howard Taylor was published in two parts in 1911 and 1918. Some 50,000 copies have been sold. But it was felt that a shorter life would have an even larger circulation and ministry. Hence this book.

The author has been a lifelong associate in the work of the China Inland Mission, and the volume therefore reflects personal initiative as well as matter derived from existing printed sources. The first 50 pages tell of Dr. Taylor's "Birth and Call," 1832-53; then 70 pages on "The Young Missionary," 1853-65; and finally over 120 pages on "The Missionary Leader," aged 33 to 73, 1865-1905. The latter part is a character study rather than a chronological story.

Hudson Taylor has an assured place in the roll of great missionary pioneers, with emphasis upon his faith in God. His life story moves the heart of one who reads.

Notice the low cost of the book!

Sermonic.

Summer Sermons, by Elliott C. B. Darlington. Fleming H. Revell Co., New York. 63 pages, with frontispiece. $1.

So called because the ten sermons included were preached in the Church of the Heavenly Rest, New York City, during the speaker's incumbency as summer preacher. Like all Episcopalian sermons, these have the grace of being short. They waste no words on lengthy introductions and endings. The preacher, whose picture in the frontispiece shows a rather youthful personage, is evidently responsive to current thought and action.

Three Half-Moons (The), by F. W. Boreham. Abingdon Press, New York. 288 pages. $1.75.

The Boreham books are all the same, and yet not the same. The same in that they all have the same literary touch and devotional spirit and knowledge of human nature, but not the same, for there is no sameness about them. They are always fresh and suggestive. The very titles make one eager to read.

It is high praise to say that this volume is as good as any of its predecessors. It is quite wonderful how a book like this can be packed with all the Boreham flavor in Australia and then when opened in America the flavor is found not to have lessened a whit!—H. P.

Voice of Norfolk (The), compiled by Henry H. Kratzig. Fleming H. Revell Co., New York. 154 pages. $1.50.

This collection of 33 sermons embodies a good suggestion. All the sermons were delivered by radio on Sunday afternoons from the Union Mission Chapel of Norfolk, Va., of which the compiler is superintendent. They represent some 25 preachers and laymen. The sermons are dated.

Every sermon has a text. The subjects are varied. Considering the popular audience for whom they were intended, they are popular in style, and read well.

Various Themes.

Do We Need a New Religion? by Paul Arthur Schlipp. Henry Holt & Co., New York. 325 pages. $2.50.

Prof. Schlipp regards "the actual Christianity of the day as far too much a religion of comfort and vested interests. It needs to become once more the religion of Jesus. Then it will be revealed as that new religion that so many are calling for." So says Dr. Eugene W. Lyman of Union Theological Seminary, who writes the introduction to this volume; and this is a fine summary of its point of view.

Prof. Schlipp is a Unitarian in theology. He regards modernism as a revival of religion in the same sense as "the Protestant Reformation or the Wesleyan revival; that the present decline in religion is the outcome of the previous authority-worship, the price that we have paid for the intellectual laziness and spiritual haziness of past decades and centuries." The only hope is that the moral and spiritual "achievement of Christ is prophetic and promissory for every other true son of man who is willing to pay the price of becoming in spirit and in truth also a true son of God"; "God incarnate in Christ—the historic example; God incarnate in every man—the goal."

The book runs through 325 pages, and treats of a variety of topics, among others The Decline of Religion, The Greater Revival, Why We Believe in God, The Kind of God We Need, Prayer, and the New Attitude of Science. This last mentioned chapter is perhaps the finest in the book.

In general we feel that though Prof. Schlipp is able to quote in words the evangelical position which he opposes, yet he fails to appreciate its real inner spirit and power. He classifies the revival of Wesley with that of Modernism, failing to note that Wesley preached the evangelical teachings which he so decries. Nor does he in any way connect Modernism with the decline which he so much deplores. At least he should in some measure show how it is in some measure not guilty of the modern decline when we are faced with the fact that Modernism sits enthroned in most of our theological seminaries and occupies such a large proportion of our pulpits and religious papers. He regards all discussions of historic facts connected with the incarnation or supernatural in the life of Jesus as "a squabble which is religiously quite meaningless." Yet the meaning of Christ is different if he was a supernatural being than if he was just a man. He recognizes this when he says that if Christ were more than a man the effect would be "harmful," for no one could be expected to follow his example. But if he were more than a man, sent as a divine messenger from God to men, it is difficult for the ordinary mind to conceive how this would not greatly enhance his religious meaning for mankind. Nor can this debate which has engrossed the best scholarly thinking of multitudes of devoted, earnest men be hastily cast aside as a mere "squabble."

In other words, there are depths to the religious problem which Prof. Schlipp does not seem to have felt, though there is much that is fine in his demand that Christianity should be a life, "a religion newer and better every year; daily adjusting itself to new needs and surroundings; daily more effective in the life of the individual and of society." Such has been the aspiration of every true Christian in every age since Christ!—S. C. H.

Trophies from the Missionary Museum, by Clementina Butler. Fleming H. Revell Co., New York. 91 pages, illustrated, decorated cover. $1.

Some 27 charmingly told stories connected with objects in the Missionary Museum (what missionary museum is not said). The incidents recorded are true. They take us to many lands, and reveal customs religious and social. The objects are pictured in most cases. The total result is to give us keener interest in things missionary.

Verses by the Way, Fourth Series, by James Henry Darlington. Fleming H. Revell Co., New York. 191 pages, with frontispiece. $2.

A collection of over a hundred pieces that comes garlanded with high and generous praise from three such dignitaries as Edwin Markham, Sir Oliver Lodge, and Sir Gilbert Parker!

Markham quotes from "Spiritual Realities" in his Foreword:

> Beyond the things of time and sense
> Life can its truth reveal;
> Beyond the objects touched and seen
> Are potencies we feel.
>
> Some inner soul gives dignity
> To all exalted things:
> Spirit rules all we sense to be:
> Our inmost thoughts have wings!

Bishop Darlington shows poetic flair throughout the book, and a good ear for rhyme, and a wide reach in the subjects of his pieces. He loves nature, has a sense of humor and fun, and must be a kindly, human sort of person.

Whither Christianity? edited by Lynn Harold Hough. Harper and Brothers, New York. 304 pages. $3.

A live, thoughtful group of distinguished men here set forth some modern views of Christianity. The book started from an animated conversation between Miles Krumbine, Reinhold Niebuhr and the editor in his office in Detroit. The result was brought about by 15 successful pastors, each of whom contributed one chapter, and also reviewed and advised as to all the other chapters. Thus they coöperated and produced a community of thought, though each man is alone responsible for what appears under his name.

This is stiff reading, but eminently satisfying because you feel these men to be fearless and to have thought things through to a reasonable spiritual interpretation of the universe, sidestepping no problem. The Bibliography includes scores of the most thoughtful recent publications.

Religion is conceived as an inheritance, "for all things are yours," including "Pilgrim's Progress," yes, and "Stabat Mater," and "Chartres Cathedral," and even some of the "wholesome agnosticism" of the modern world. But religion is also adventure. It requires great pioneer souls to lead the way in the present adventure of social Christianity in cities and civilizations, wars, racial animosities, poisons, industry, and exporting the Christian religion as well as motion picture films.

The limitations of so called "exact science" and its definitions are daily being shown. The status of time, space and mass is rather misty, with "intervals" and "potentials," and these deductions of the modern physicist may be out-of-date tomorrow. "The Right to Believe in God," "The Sacramental View of Life," "The World Christian Movement and the New Day," and "The New Psychology and Religious Belief," are some of the topics treated in suggestive style. There are also chapters on "The Bible," "Prayer," "Christianity and Redemption," "The Christian and the State," and "Religion and Morality."

The editor, Dr. Hough, contributes the opening and closing studies on "The Heroic and Reconciling Word" and "Creative Passion."

Whoever reads this book will know what it is to be "intellectually aware!"—T. C.

AMONG NEW BOOKS.

Adventuring with Christ, by Arnold Hilmar Lowe. Fleming H. Revell Co., New York. 181 pages. $1.75.
By My Spirit, by Jonathan Goforth. Harper and Brothers, New York. 189 pages. $1.75.
Ethics of Gambling (The), by W. Douglas Mackenzie. Doubleday, Doran and Co., Garden City, N. Y. 108 pages. $1.
Later Baptist Missionaries and Pioneers, by W. S. Stewart. Judson Press, Philadelphia. 263 pages. $1.50.
Lawyer and the Bible (A), by I. H. Linton. Harper. 204 pages. $1.50.
Man Who Dared to Be God (The), by Robert Norwood. Scribner's. 324 pages. $2.50.
Man's Consciousness of Immortality, by W. Douglas Mackenzie. Harvard University Press, Cambridge, Mass. 87 pages. $1.
Martin Luther, by Lucien Febvre. E. P. Dutton and Co., New York. 320 pages. $3.75.
New Era in Missions (A), by Homer E. Wark. Revell. 187 pages. $1.50.
Pollyanna's Western Adventure, by Harriet Lummis Smith. L. C. Page and Co., Boston, Mass. 297 pages. $2.
Religious Quest of the Graeco-Roman World, by S. Angus. Charles Scribner's Sons, New York. 444 pages. $4.
Second Epistle of Paul to the Corinthians, by Charles R. Erdman. Westminster Press, Philadelphia. 123 pages. $1.
Tales of Modern Missionaries, by Jeanne M. Serrell. Revell. 155 pages. $1.50.
Theology of Crisis (The), by H. Emil Brunner. Scribner's. 118 pages. $1.75.
Under Syrian Stars, by Princess Rahme Haider. Revell. 192 pages. $2.

"**Growth in Religion**" is by Harold J. Sheridan, not "Sherwin" as erroneously given in our December book review, page 783.

Attention is drawn to the offer in an advertisement to send a copy of "**A Modern Pentecost**" free to missionaries.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 February, 1930 Number 2

The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest!
Matthew 9. 37, 38.

Religious Thought and Activity: At Home and Abroad

The recent Lutheran World Conference held in Copenhagen decided to hold the next world conference in Chicago in 1935.

Miss Lucy Street of Washington, D. C., has been appointed music director for the Young Women's Christian Associations. She will have as her first task building a large chorus and directing them by correspondence. Units of the chorus will shortly begin work in their respective localities. They will meet for the first time next April to participate in the National Y. W. C. A. convention in Detroit.

Is there a higher title in the world than MOTHER? This title was actually bestowed upon Miss Susan R. Howland of Uduvil, Ceylon, where she has been working for 56 years. It was the action of the South India United church:

"Resolved that this Council confer upon Miss Susan R. Howland the honorary title of MOTHER in recognition of the valuable services rendered by her in the training of good Indian mothers for our country."

Professor C. J. Cadoux, writing in the "British Weekly" on Protestantism and the church catholic, answers his own question, "Can We Learn from Rome?" with three points:

We have used our doctrine of freedom as if it justified a doctrine of neglect;

We have not sufficiently developed a worthy doctrine of the church in her corporate aspect; and

We have not sufficiently emancipated ourselves from the characteristic error of the 18th and early 19th centuries in England, namely, a horror of religious enthusiasm.

The "New Catholic Dictionary" offers the following definition:

"Air Machine Blessing. A formula for blessing air machines approved by the Congregation of Rites, 24 March, 1920, and inserted in the Roman Ritual, as follows: 'O God, who hast ordained all things for thine own and devised all the elements of this world for the human race, bless, we beseech thee, this machine consigned to the air, that it may serve for the praise and glory of thy name and free from all injury and danger expedite human interests and foster heavenly aspirations in the minds of all who use it. Through Christ our Lord, Amen.'"

"I have the greatest pleasure in investing Dr. Curr with this badge on behalf of His Majesty the King."

With these words Governor Stanley of Ceylon pinned upon Dr. Isabella Curr, of the Inuvil Hospital for Women, the badge of the Order of the British Empire. In the same connection Governor Stanley congratulated this famous woman doctor in the most cordial way on the extensive work she is doing in the cause of suffering humanity, particularly stressing the training of native nurses.

Over 900 babies were given birth in Dr. Curr's hospital last year.

Pastor Kuan of Yang Kow church, Shaowu, was captured by bandits, and bound in chains was kept a prisoner for a month and a half.

Eighteen petitions were sent in his behalf, one signed by a hundred leading citizens of Yang Kow, and daily prayer meetings were held in the church.

Pastor Kuan adopted his fellow prisoners as his new parish, set them to singing and praying and studying the Bible, and taught them the elements of Christianity. Many opium-eaters gave up the habit. He said it was one of the best opportunities of his life.

What the children of India need is milk, and the way to secure enough milk is for American dairying experts to study Indian cattle and teach the people to improve them, Mahatma Gandhi, famed Indian leader, recently wrote to Bishop Frederick B. Fisher of the Methodist Episcopal church in Calcutta.

"What American friends may do in giving constructive help for Indian children is not to send doles of charity but to send experts in dairying, true philanthropists who will give knowledge for the sake of giving it and who will study the condition of India's cattle and show us the way of improving our cattle breed and the supply of milk from the existing cattle. This idea, if it is entertained in a proper spirit, can be considerably amplified."

Cattle are sacred animals to Gandhi.

Visitors to Cairo who never fail to see El Azhar, the famous citadel of Mohammedan orthodoxy, reputed to be the oldest university in the world, can no longer be told that its curriculum has not changed during its existence of nearly a thousand years.

During all the centuries the curriculum of this Moslem seat of learning has been based entirely on the Koran. At last a change has come. The revival of intellectual life in the Moslem world, due in large measure to the influence of Christian education from the West,—as effectively represented, for example, in the American University at Cairo,—has made itself felt even in the rigid El Azhar. To the traditional courses in Arabic and Moslem law and theology courses in modern languages and sciences are now being added.

John R. Voorhis, grand sachem of Tammany Hall, who has lived more than 100 years, is still looking optimistically into the future. He suggested yesterday, says the "New York Times," that the time-honored bedtime prayer, "Now I lay me down to sleep," should be extended by the addition of two lines to read as follows:

Now I lay me down to sleep
I pray the Lord my soul to keep!
If I should die before I wake
I pray the Lord my soul to take!
Should I live for other days
I pray the Lord to guide my ways!

Mr. Voorhis said he could never understand why the prayer never took into account the days that were to follow. "Most of us live beyond the night we say our prayers, and the prayer as it was taught to me and millions of others never took the slightest notice of the future," he declared.

"Home and Foreign Fields," the splendid monthly missionary magazine of the Southern Baptist Convention, reports it probable that no money ever spent by Southern Baptists has been so blessed as that spent in the last seven years in pure mission work in Europe. "Of course, it must be kept in mind that our work in Europe is largely coöperative. We assist the native or national organizations in their already organized work. In this period the Hungarian Baptists have increased between 4000 and 5000 in membership. Roumanian Baptists have in the same period increased by some 20,000. In Bessarabia alone, which is a province that was taken from Russia by Roumania, our Baptist body has increased from 100 members to between 4000 and 5000, while only recently I received word that there are awaiting baptism now some 1500 souls. The increase in Russia, where we help a little, is by tens of thousands."

The Commission on Interracial Coöperation, with headquarters at 409 Palmer Building, Atlanta, Ga., announces the offer of a cash prize of $100 for the high school pupil submitting the best paper on "America's Tenth Man" (the Negro), and a prize of like amount for the school making the best use of the commission's "Tenth Man" project. The contest is national in scope, and all pupils of high schools are eligible to compete. It closes April 1 next.

A 5000-word pamphlet of source material has been prepared by the commission and will be furnished free to any one interested, together with full information as to the conditions of the contest.

The announced purpose of these prizes is to encourage as widely as possible the study of the Negro's part in American history, which according to the commission is much more interesting than is generally supposed. It is believed that such a study will be helpful to the children of both races, promoting more intelligent and objective attitudes on the one side and developing wholesome pride of race on the other.

The commission asks the coöperation of high school principals and teachers, and also invites correspondence from pupils who may be interested.

That constitutional elections, not revolutions, are the best means to orderly political government in Mexico is the opinion of "Commonweal" (Roman Catholic), which continues in this significant strain:

"This truth seems to have been fully comprehended by those who are guiding Catholic opinion in Mexico. The ranking ecclesiastic in the state of Coahuila declared: 'There is absolutely no truth in the report that we have given support to the anti-revolutionist candidate. This is true not only with regard to any individual state, but also with regard to the republic as a whole. The clergy have definitively adopted a policy of remaining aloof from all political controversy.' It is admitted that many aspects of the religious question await proper settlement. In some places local officials have virtually refused to abide by the settlement effected by Archbishop Ruiz, and so far the federal authorities have not been able to interfere successfully. But the day when the church might hope to seek its rights through revolution is manifestly over. It must pin its faith to the progress of the country toward democratic security."

American Board missionaries in China take sharp issue with the American Red Cross as to the importance and practicability of famine relief in Northwest China. They are on the ground and they know the extent of present suffering and the darkness of the outlook. They emphasize the need of seed for the spring planting. They need grain for present consumption, but even more grain for future crops.

"For the past two years Mr. Outerbridge, our agricultural expert in Shansi, has been experimenting successfully with certain strains of Kaoliang (millet) which have a drought-resisting quality. A comparatively small investment of this character will work wonders. The American Advisory Committee in Peking were so impressed with Mr. Outerbridge's work that they voted $40,000 (Mexican) to him for the purchase of drought-resisting grains."

Here is a chance for the friends to stand behind the starving millions of China by standing behind Mr. Outerbridge! Money designated for China Famine Relief can be sent to Frederick A. Gaskins, treasurer, 14 Beacon Street, Boston.

A Christian Worker's Prayer.

O Lord, move us by thine example to show kindness and to do good! Grant us such patience and forbearance with all sufferers, gracious and ungracious, grateful and ungrateful, that notwithstanding our imperfect service they may yet discern thee and give thee the glory! Amen.

Doors are now open to evangelization in Inland South America which were closed in earlier years. Missionaries are penetrating territories of darkness and heathenism, making contact with strange tribes, and establishing strategic outposts from which to operate.

In South America there are regions 25 times the size of England without a single witness for Christ.

There is more undiscovered territory in Brazil alone than there is in the entire continent of Africa.

Brazil has the greatest forests in the world. Roaming these dense forests are Indians whose number is only known to God. They are legion.

Nine missionaries of the Inland South America Missionary Union are already laboring on the field. If their financial needs were voluntarily pledged they could look forward to sending out some of the new workers waiting to go where they are so needed. It takes $41.67 a month, or $500 a year, to fully support a missionary in South America. Partial support is proportionate. "The General Fund is so heavily burdened now with the paying of missionary allowances, necessary rents and station expenses, that until its receipts are largely increased or these nine specially supported we are unable to send new workers or make new advances."

The Pioneer Missionary Agency of Philadelphia reports income of $15,240 in 1929, with a balance carried forward of $1453. Disbursements amounted to $14,671, as follows:

$1632 to the Central Mission for the support of missionaries and native workers. $500 of this went through the Business Men's League of Philadelphia for their work among the Nahwat Indians under this mission;

$699 to the Worldwide Evangelization Crusade for advance work in Amazonia, and for the support of a missionary in that field;

$1492 to the Indian Mission of America for the support of a native Mam Indian, a college and seminary graduate, for the opening of work among his own people in Mexico;

$1072 to the Rev. Paul Burgess of the Presbyterian Board, Quezaltenango, Guatemala, for native workers and special Bible teaching;

$650 to the Inland South America Missionary Union for the support of missionaries and to work which they are doing in Brazil;

$70 to the Sudan Interior Mission for work in Abyssinia;

$25 to Rev. Charles Ernest Scott, D. D., Tsi Nan Fu, Shantung, China;

$314 to Rev. L. L. Legters, funds designated for him personally;

$299 to Rev. R. A. Jaffray of the Christian and Missionary Alliance for pioneer work in the South Sea Islands. Last spring Mr. Jaffray returned to Borneo with a party of eight to begin work in that long neglected field;

$100 to the Million Testament Campaign for Latin America;

$200 to I. V. Neprash for the purchase of Russian Bibles;

$25 toward the expenses of the American Campaign of the World Dominion Press.

No Passing of the Plate in the President's Church.

Persons desiring to view President and Mrs. Hoover at religious worship should not be made to pay for that simple privilege, it has been decided by trustees of the Friends Meeting House in Washington, the church that our Quaker president and his wife attend. Therefore they have discontinued the universal custom of passing around the collection plate during services. It was thought that exacting a contribution from those who crowded the church largely through curiosity might give an impression of commercialism somewhat akin to the process of selling tickets at places of entertainment. Regular members of the church from now on will mail their contributions to the authorities.

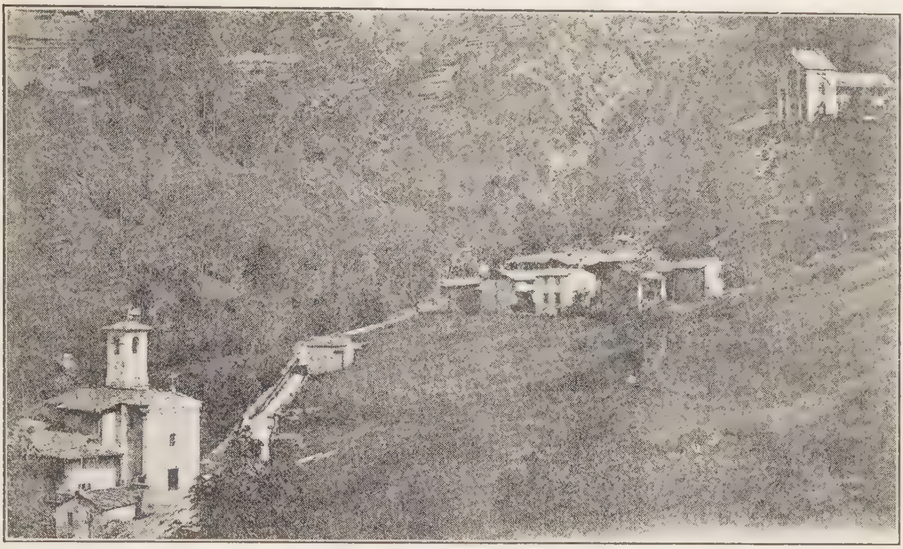
In response to the question that immediately arises,—no, President Hoover had nothing to do with the decision of the trustees. It is taken for granted, however, that the action naturally meets with his approval.

Power of Music in West Africa.

Miss Una J. Minto writes of the rapidly developing plans for the celebration next year of the Jubilee of the West Central Africa mission of the American Board. The program covers ten days, divided between two stations, Bailundo and Dondi.

In preparing for the Jubilee cantata 20 picked voices from each station compose a chorus of 250, and as a result of the training process a wave of music is sweeping across Angola. We quote:

"The practice of the Jubilee music under the enthusiastic leadership of Mr. Steed has revealed to our music-loving Ovimbundu a new world of beauty and of harmony. Should our work for the Jubilee cease today, and no more be done, through this one avenue alone there has been opened a new door which no man can shut. We have marveled to hear the accurate rendition of difficult choruses given at Dondi by those who have been under the direct training of Mr. Steed, but we stand awed before the power of this wave of music which has swept through the country as we find dozens of these young people carrying home to their villages the whole score of the unwritten music and reproducing it by training choruses in hundreds of villages without the aid of any musical instrument until thousands who have never been to Dondi have caught a new vision and exult in the joy of it."



Pra del Torno, valley of Angrogna, the most sacred spot in Waldensian history! In the entrance to the church is a tablet with this inscription commemorating triumphs over persecutions and martyrdoms in the 16th century:

To the Glory of God and to the Perpetual Remembrance of the Ancient Theological School of the Barbe to Educate Pastors and Missionaries, and to the Martyrs and the Victories Granted Here by the Lord of Hosts, and to the Persecuted Waldenses, This Monument Is Raised 1877.

(*By courtesy of the American Waldensian Aid Society, New York.*)

In Defence of General Feng.

Miss Luella Miner of Union University, Tsinanfu, well informed and of political astuteness, stoutly defends General Feng Yu-Hsian, habitually referred to in the American press as "the so-called Christian general," from the charge of apostasy and lack of patriotism. She considers him "China's best known but most misunderstood general, one of China's heroes, worthy of place beside Sun Yat Sen." She says he is disliked and feared in high places because he denounces extravagance in government, insists that government accounts should be published, and because he built for himself a humble country cabin in the very shadow of Nanking. "He is a martyr to his own ideals and impatience."

Recent press despatches which picture Feng as leading a revolutionary army against the Nanking government do not quite square with these statements. "Whatever criticism may be directed against this remarkable figure, no one can accuse him of deserting his belief in the democratic treatment of his men or in helping to raise the economic status of his people."

Mrs. Feng, a former pupil of Miss Miner at Bridgman Academy, is a brave woman, patriotic and Christian, a noble helpmeet for her husband.

According to Miss Miner, China will owe it to the Christian men in the government whenever the country sees an end to this terrible civil war.

Leper News.

At least one person in every 600 in the world is a leper. At least 1,900,000 lepers are receiving no care whatever. In at least 30 lands the American Mission to Lepers ministers to all for whom it has the financial means.

Discovery in a recently surveyed region in East Africa that 20,000 lepers live there without medical or Christian attention has led to a movement by the Mission to Lepers, in coöperation with the denominational board most concerned, designed to provide the lepers with many small treatment cottages, each to care for six patients and each cottage to be built for no more than $300.

Because the able-bodied patients share

in the manual labor, the cost of giving an entire year's food, clothing, shelter, medical attention and Christian education to one patient in the hospitals of the Mission to Lepers averages only $40.

Missionaries in Peking were astounded when a certain old man announced at a public meeting:

"I am glad I am a leper! For," he went on, "if I had not been a leper I never would have come to this hospital, and if I had not come to this hospital I never would have learned to know Jesus. And I had rather be a leper with Christ than to be free from leprosy without him."

If every nation were so scientific and thorough in caring for its lepers as is the United States of America there soon would be an end to the world's leper problem. To help induce other governments to follow America's lead is one of the objects of the American Mission to Lepers.

Encouragement of scientific experimental work, one of the features of the activities of the Mission to Lepers, is now being justified by the opinion of many medical experts that the dreadful disease of leprosy is definitely curable.

Through the interest and funds of the American Mission to Lepers the lepers of France, who number about a thousand, are to have a suitable center established for their segregation and care at the historical Chartreuse de Valbonne at Valbonne in southern France. The 125 acres of land included in the property, recently the estate of a wealthy lace merchant of Lille, with its farmlands, vineyards, gardens and historical old group of buildings, were originally a Carthusian monastery.

Dr. Pierre Delord and Mme. Delord, who have studied France's leper problem for 17 years, have been able through the coöperation of the French minister of Hygiene to equip the new hospital to meet all present needs. The most modern equipment is installed for the famous chaulmoogra oil application, and all the best methods of treatment known to modern science. Children's cases will be ministered to before they become devastating. Young people will be given a new lease of life. Older people will suffer less and live longer. France is added to the list of twenty countries being served by the American Mission to Lepers in coöperation with foreign mission boards for more than 18 years.

Christianity Plus Agriculture.

Dr. Sam Higginbottom, principal of Allahabad Industrial Institute, India, reports a student body of 103 during 1929.

The following religious faiths are represented among the 79 collegiate students: Hindus, Mohammedans, Christians, Sikhs, Aryas, Vedic, and Parsees. By far the greater number are Hindus, 44 out of 79. Three special students are Hindus, and 21 apprentices are all Christians. The latter are sent by missionaries, most of them from the mass movement areas. Thirteen come from the North India mission (Presbyterian), three from the Disciples mission, three from the Methodist mission, one from the Church Missionary Society mission, and one from the United Presbyterian mission.

A number of former students are now sharing in the work at the Institute. One is in charge of the cattle yard, another is assistant farm manager, another is farm accountant, another is field accountant and is gathering valuable information in keeping records of labor, manures, irrigation water, yields, marketing, etc. The dairy supervisor and instructor in night classes for the apprentices, the latter acting as house father also, are former students. An untainted boy from the Leper Asylum, trained in the apprentice course here and now an assistant in the Agricultural Engineering department, gave field instruction to the students taking the special two months' course in power farming.

Mrs. Higginbottom, Mr. Pugh, Mr. Caleb and the principal are teaching daily Bible classes. Usually a religious address is given each week at Assembly by some visitor or member of the staff.

The students, both Christian and non-Christian, and several members of the staff meet every Sunday in a discussion group. Keen interest has been taken in the subjects that have been considered, which include "God," "Prayer" and "Brotherhood." As a whole the students are taking an unusual amount of interest in spiritual matters.

The apprentices are organized as a complete Sunday school, divided into three classes. The boys in rotation act as superintendent, teachers and students. This gives them the actual practice in leadership and teaching that ought to be of value to them when they get out into the churches.

Sunday school is held every Sunday for all the servants' children who will come, as well as for some of the children of the staff members. Regular services for farm workers are held weekly by one of the preachers. Unfortunately some of the men cannot attend these services because all of the workers cannot leave their duties at the same time. Considerable interest is being shown, and several tool boxes are decorated with Christian pictures.

Work in the villages has been varied. The apprentices have gone for services during the special week of evangelism, on Easter Day, and at other times. They are already planning for evangelistic work among pilgrims to the Kumbh Mela in January. The students have recently started social service work in the surrounding villages. They are providing milk for poor babies, introducing games and athletics, and making friends preliminary to work on sanitation and child welfare. They have raised over eighty rupees (about $29) among themselves for the cost of milk and other expenses.

BY WAY OF SUGGESTION.

Some folks give their mite,
Others give with their might,
And some don't give who might!

Splendid work is done in the Sunday school, but if I had to choose between Sunday school and the church service for young children I would without hesitation choose the latter. Religion is not a matter of learning lessons: it is the life of God in the soul of man. . . . . It is in the church service that the child gets this sense of an unseen presence, higher and greater than anything human.—Chas. H. Huestis.

Bad manners in church are usually the result of thoughtlessness. If we stopped to think we would not whisper together in church over trivialities that could well wait; we would resist the impulse to drop our hymn book in the rack before the last stanza of the hymn was finished; and surely we would not impair the impressiveness of the service by gathering up our belongings before or during the Benediction!—From a church paper.

Christian Progress.

H. C. Weber.

Prayer—the church talking with God.
Education—the church learning from God.
Stewardship—the church deciding for God.
Evangelism—the church working for God.
Service—the church working like God.

This church urgently desires to bid you welcome and to give you fellowship among us with God and with each of us. Our order of service is designed to bring us from the world to renew our sense of the presence of God in life; to renew our own sense of sin and of Christ's pardon; to give us an opportunity for worship and for dedicating ourselves anew to him; and to keep open the word of his gospel and the avenue of prayer through Christ. Welcome in the name of the Lord!—From a church calendar.

The Pengyang (Korea) Presbyterians plan to issue special Letter-tracts three times during the present half year, to put in the hands of native Christians to give to friends for whose conversion they are working.

4700 students are taking Dr. Swallen's Bible correspondence course at present, of whom 830 were enrolled last year. 670 have already been graduated from these courses. The students live all over Korea.

A church in Liverpool, England, which has been troubled with an echo for 67 years, during which period it has tried various devices and given consideration to every likely suggestion, has accidentally discovered that if the preacher stands 18 inches higher in the pulpit the echo is appreciably diminished. So a false bottom has been installed in the pulpit.

The simple device of raising (or lowering?) the pulpit floor may solve the echo trouble in other buildings.

"Beginning at Home in World Friendship" was the unique emphasis given by the Young People's Federation of the Toledo Council of Churches in their conference held in November, which was called for the purpose of considering their responsibilities in the field of social action. An opening address by James Myers on "Why Concern Ourselves?" pointed out the religious significance of industrial, racial and international relations. The conference then broke up into study groups along these three lines, and concluded its sessions with an international friendship banquet.. As a result of the conference the young people decided to set up a standing committee on social relations and to plan for fellowship trips to various foreign-culture and Negro groups in their own city. It is also probable that they will plan for participation in the Students-in-Industry movement next summer.

The biggest church problem today is the lack of loyalty on the part of the church membership, and the biggest problem as to young people is spiritual indifference, according to a report of the Presbyterian synod of Idaho. Rev. John T. Morris, chairman of the synod's committee on Christian Life and Work, who makes this report, continues:

"We note some things moving along in parallel: The passing of the prayer meeting and of loyalty to Christ; unsaved or non-Christian teachers in the Sunday schools and lowering spiritual condition among the young people; the passing of the family altar and family worship and of the spirituality of young people. Can one expect interest in spiritual things in those reared in non-spiritual atmosphere and environment? Restore the family altar and family worship, and you will restore the interest of young people in spiritual things! Your chairman has had the privilege of visiting in many homes during the past year while engaged in evangelistic work, and has noted that where parents still continue a definite family altar and engage in definite family worship their children are equally interested in spiritual things. May we sum it up this way, Back to the oldtime religion! It still works, and it will always work, as our Lord said."

Children's Week in Ceylon.

Children's Week was recently observed in Ceylon under the general direction of the Ceylon Sunday School Union. The purpose was special spiritual attention to the needs of the children and to prepare them for definite decisions. It was also hoped that the observance of this week would help in bringing the claims of the children to the attention of the churches, and increase the interest of adults and parents in the religious education of youth.

Secretary Mendis makes the following report, in part, to the World's Sunday School Association, New York City:

"During my visit to the Tamil country the South India United church in Jaffna (Ceylon) held their Children's Week. It was a most inspiring period. I can never forget a prayer gathering I had with the senior girls of one of the big schools that week. After a most inspiring period of conversation everyone felt the prayerful atmosphere, and I gave them the opportunity of decision for Christ. Twenty of them definitely made the decision, including two girls who were Hindus. I had the opportunity of meeting these girls before I left a few days after, and I found them most resolute in their decision. The last day of Children's Week there was a rally of a thousand children and teachers, and it was a great time."

Parishioners Are of Three Kinds.

"Parishioners" may be pronounced "parish-owners."

"Parishioners" may be pronounced "parish-shunners."

"Parishioners" may be pronounced "pay-rishioners."

Praise be, we have none of the first type in this parish,—that obnoxious kind of a person who wants everything in the church to be done according to his or her plan and style without consideration for the rest of the people and their wishes!

Of the second class we have too many.

Of the third class we could use more.

—Pueblo (Colo.) parish paper.

A Memorial of Rare Beauty.

Only parents who have passed through a similar valley can appreciate quite what it meant when little five-year-old Jack, beloved son of Mr. and Mrs. Walter B. Cowan of Toronto, went home to be with the heavenly Father. Love spontaneously seeks expression at such times in some fitting memorial which will bear witness to its sense of

Noonday meal for a gang of loggers in the Northern woods. These men can be reached by sky-pilots and by the printed page.

loss and yet will treasure precious memories for all the years to come. It was a beautiful memorial which these Christian parents conceived for little Jack.

The lad had been a member of the Beginners' department in Erskine United Church. That department was being provided with a room in the new building about to be erected. Mr. and Mrs. Cowan, as a memorial to little Jack and in loving gratitude to the church for all it had meant to him and to them, completely furnished and equipped the new Beginners' department room.

The room is all that could be desired. The color scheme is blue and ivory. A large rug, tables, chairs, pictures, piano, curtains, window boxes full of bright flowers, make this room a place beautiful to which on Sunday some 60 or 70 little children make their joyful way.

But these good Christian people have not been satisfied with this gift of material things merely. Each Sunday during a part of the church school program Mrs. Cowan is responsible for the care of the little children who come into this attractive and homelike room, where they learn to live the Christian life in these happy surroundings. Truly this is a memorial of the rarest beauty!

High Praise for the Printed Page.

"I am of the opinion that for perhaps the next quarter of a century our missionary activities should be directed along three definite lines," said Dr. Curtis W. Reese, chairman of the biennial General Conference of the American Unitarian Association, in his chairman's message. "The first is the printed page. And since the best missionary work begins at home I should suggest that concerted effort be made to put the 'Christian Register' in every Unitarian household. There is no use to talk about an advance on the part of people who do not know of the affairs, the hopes and the dreams of the movement of which they are a part. A prime requisite of the growth of a movement is an informed constituency. A Unitarian household should regard the denominational organ as belonging in the list of household necessities. . . . .

"Having informed ourselves we should then flood the cities, villages and rural districts with enlightening modern religious literature. Why is it that Russellism, as it is popularly called, is known at every crossroad in America? Chiefly, I think, because the country newspapers have carried the heretical preachment of Pastor Russell to every crossroad and because the bookshelves of country people have been loaded with Pastor Russell's books at a ridiculously low price. . . . ."

Next to the printed page Dr. Reese placed the spoken word, then the establishment of churches in strategic centers and making Unitarianism the rallying ground of all religious liberals.

Canadian Girls in Training.

"As a Canadian Girl in Training it is my purpose to

Cherish Health,
Seek Truth,
Know God,
Serve Others,

and thus with his help become the girl God wants me to be."

Such is the purpose of the Canadian Girls in Training program. It has been worked out and is promoted by the National Girls' Work board of the Religious Education Council of Canada. This board is composed of official representatives of the boards responsible for religious education in the Anglican, Baptist, Disciples, Presbyterian and United Church communions, the Young Women's Christian Association, and the provincial religious education councils.

Every girl is in search of the fulness of life which may be found in Jesus. Each girl must live her life in a variety of complex situations in home, church, school and community. Accordingly the Canadian Girls in Training program aims to help her to put her whole self into all these relationships, thus enriching the lives of others while at the same time developing her own personality.

It has been discovered through experience that a small group of ten or twelve girls can together work out life problems more adequately than any girl alone. Accordingly the Canadian Girls in Training program calls for the organization of a small self-governing, graded group that shall find and express itself through purposeful activities. The best group is the organized Sunday school class, meeting for Sunday and midweek sessions. The teacher of the Sunday session assumes responsibility for the leadership of the complete program of the group.

In a great many Toronto churches there may be found six or eight groups of girls forming a C. G. I. T. department. In Bellefair United Church in the Beaches district the groups are known by the following names: Bluebird (Happiness), Laloli (Laugh, Love, and Life), Wo-he-lo (Work, Help, and Love), Daughters of the King, and True Blues.

Treasure Chests for Filipino Children.

"We who desire peace must write it in the hearts of children."

Believing this to be true the Committee on World Friendship among Children is planning a project for cultivating understanding and goodwill between the children of the United States and those of the Philippine Islands. This is the third of these goodwill projects, the first being the Dolls of Friendship with the children of Japan, and the second the Friendship School Bags with the children of Mexico.

The symbol chosen to bear goodwill greetings from the children of the United States to the Filipino children is a Friendship Treasure Chest. The project will be consummated in the Philippines on December 30, 1930, a national holiday commemorating the death of Dr. Jose Rizal, the great Filipino patriot. The Filipino Department of Education will receive the Friend Treasure Chests and distribute them and their contents to the children of the Philippines.

It was found necessary to make the Friendship Treasure Chests of a material impervious to white ants, and because of its decorative possibilities metal was finally chosen. The chests are 10½ × 6½ × 5 inches in size, with handles of brass and a lock and key. They are delightfully lithographed in eleven colors, and the committee believes that children will happily study the charming old maps, the pictures of Washington and Rizal, of Columbus and Magellan, the watchful serpent and whale, and old Boreas and Father Neptune controlling the winds and the waves.

It is hoped that the filling of the Friendship Treasure Chests will be the culmination of a program of study of the country and the people. As a help to such a program a bibliography of books on the Philippines has been compiled and arranged in two lists, one for adults and one for children.

What the Children Will Send.

As in other years the children of the United States will be asked to send to the children of the Philippines a personal letter of friendly greeting with a goodwill message, together with such articles as crayons, drawing sets, games, scrapbooks, harmonicas, sewing kits, paper dolls, puzzles, handkerchiefs, and beads. In addition, it is hoped that every Friendship Treasure Chest will contain at least one book. Even though the Filipino children learn English in their schools there are few public libraries. There is, therefore, a great need of good books. A bibliography of 400 books suitable for children from six to fifteen years of age has been prepared under the supervision of Miss Clara Whitehill Hunt of Brooklyn, a librarian widely known as an authority on children's books.

It is planned that wherever possible this project will be made a community affair, offering as it does an unusual opportunity for peace education.

The War Department has offered to send the Friendship Treasure Chests to the Philippines free of charge by army transports sailing from New York and San Francisco. The chests may be secured from the Committtee on World Friendship among Children, 289 Fourth Avenue, New York, N. Y., at $2 each.

The Mexican Committee on World Friendship among Children is developing plans for a reciprocal project with the children of the United States, to be carried out in 1930. A million and a quarter children of primary school age will share in the sending to the United States of 48 exhibits of the arts and industries of their country. There will be one exhibit for each state.

Probing the Heart of a City.

REV. HERBERT A. JUMP, BOSTON.

In the United States we are having our fill these days of vice probes and graft probes. Here follows the story of a human interest probe, a different species of exploration.

The name of this enterprise is the Boston Friendship Tours. As an organization it is in its third season. A method which was successfully utilized 30 years ago by Professor Bailey of the Sociological department of Yale University has been adapted to the needs of individuals who must pluck their apples from the tree of knowledge only on Saturday afternoons. Thus, 1200 seekers after truth during 1917-29 patronized the 18 Friendship Tours planned by the Boston committee.

Who goes on these tours? College students, preachers, missionary secretaries, social workers, hard-headed business men, directors of religious education sometimes convoying a dozen young people of their church school, Bible class teachers piloting fifteen or twenty enthusiastic pupils.

IF!

REV. ERNEST BOURNER ALLEN, D. D.

If you can go to church when all about you
  Are going anywhere but to the House of Prayer;
If you can travel straight when others wobble
  And do not seem to have a righteous care;
If you can teach and not get tired of teaching,
  Or tell the truth when others lie like sin,
Or pray and pay and carry heavy burdens
  And pay the heavy price it costs to win;
If you can face the surge of things about you
  And keep your moral balance in life's whirl;
If you can act with patience in each crisis,
  Nor be a coward, cynic, or a churl;
If you can live and not be spoiled by sinners,
  And give—without a Pharisee's vain pride,—
Your life for God and man will pay real profit,—
  You'll be a saint no critic can deride!

—"Congregationalist."

What is done on these tours? An infinite variety of things. We visit Roman Catholic monasteries and Methodist missions in the Italian quarter. We see one kind of beauty in the Russian cathedral and another kind in the studio of a Russian ballet master. We study Jewish religious education in a million-dollar church schoolhouse and Jewish charities in a most commodious old folks' home. We penetrate alleys, we patronize street markets, we eat Syrian food, Greek food, Chinese food as we study these respective racial groups and avail ourselves of their native restaurants. The six-hour program of each trip aims to convey something of the charm of a little known quarter of Boston, the romance of a group life which may be completely European in atmosphere and tongue though being lived in an American city, and the idealism of some misunderstood but alluring cross-sections of our great Republic. And everything, everywhere, all the time, moving in the spirit of a neighborly friendship.

Literally and figuratively we travel into a foreign area either of space or thought, and on the exploration we reap new experiences of human beings well worth knowing and loving, and we realize new contacts with faiths or intellectual points of view differing from ours but equally sincere and aspiring. Speakers chosen for their competence, pictorial features selected for their interest-producing value, music and dramatic art planned to furnish proof of achievement in quarters where perhaps we have been inclined to expect little and thus have found less, these conspire to interpret the purpose, soul, poetry and humanity of different circles of our American citizens. Incidentally there is the zest of seeing parts of Boston unseen before, of entering buildings and club rooms ordinarily inaccessible, of learning how fascinating the world may be to one who steps out of the beaten round of experience and goes afar on quests!

The enterprise is strictly non-commercial, non-sectarian, and non-propaganda. Its supporters are made up of a group of social-minded persons.

The tentative schedule for the current season in Boston is as follows:

Italian
Greek
Liquor and Drugs
Labor Problems
The Down-and-out
New Religious Cults
Picturesque Missions
Negro
Chinese
Armenian
Radical Thought
Jewish Religion
Russian
Crime and Prisons
Syrian
Filipinos and Other Groups
Japanese.

—"Congregationalist."

If You Have a "White Elephant" on Your Hands—.

Felix J. Koch, Cincinnati, O.

Ever so often church, large-size club, school, or whatever else it may be to which we belong is apt to have a "white elephant" on its hands.

We may wish to make repairs and remove unsightly parts of buildings. We may wish to replace antiquated equipment with new. We may wish to do this, that, the other, that needs funds and FUNDS and FUNDS.

Raising funds at the outset of a campaign usually proceeds with a whirl. Money pours in for a little time. Then enthusiasm flags. Efforts sag. Inpour slackens, and even stops. Something must be done to whet it!

In northern Kentucky not so long ago a pastor whose church had a "white elephant" of a building fund to negotiate met this with a novel plan.

He arranged with a local dealer in novelties to have a large white elephant made for him. Framework was odd bits of scantling. Cover was white wrapping paper. Eyes were black buttons. Tail-end a bit of paint brush. Nails so many bits of odd tin from the tinshop's waste-heap. The whole affair was not costly. Connecting the tail with a small oscillating fan already on the pulpit caused this to sway regularly as the fan turned, now back, now forth.

This white elephant was mounted on a small table just before and below the pulpit.

It represented the "elephant" on the congregation's hands.

The good pastor then took stock of all church organizations. Not only their numbers, but their working strength. Ten men in the Men's Club, that is, could accomplish more toward clearing a debt than perhaps the 25 small girls of the Sunday school.

These proportions devised, the man approached the elephant. He drew lines about it to section it to units. The trunk for the infant's class. The head for the boys. One ear for the pastor, the other for the Sunday school superintendent. One-half the body to the women of the church, one-half to the men. Thus on.

Then, after service,—and after keeping the good congregation wondering why the curious object there at church front,—he explained.

The church debt was typified by the big mammal. Since all would benefit by its extinction all must lend a hand. Every person connected with the church linked with some organization assigned a portion. He, she, could work with that organization,—donate outright or raise money as he chose to the end. Weekly the organizations would report. According as they were clearing quotas the proportionate portion of their part of the elephant would be blacked.

Friendly rivalry set all folk working. More and more of the white elephant turned dark. Particularly when such a wee bit of white remained to a share that it seemed nothing to black it did those concerned receive fresh spurs.

The elephant was "killed," then burned in great state at a thanksgiving meeting in almost incredibly brief space of time!

CURRENT THOUGHT.

Until we can break bread together about one communion table we shall not be lifting up the Master as high as he wanted us.—Dr. Robert Norwood.

It is a great mistake to think that the minister should be the sole defender of the faith. The great obligations of the gospel of Christ should rest on the shoulders of every member of the church.—Dr. W. E. Millson.

From the pews of our modern churches, states a parish paper, are coming the pioneers who are marshaling themselves and moving with great power and determination against the social evils of the hour. By their aid city governments are being overturned, industrial injustices opened to inquiry, vice conditions cleansed, and the public conscience aroused.

No one suggests that any program of union should be encouraged when it leads any church of Christ to silence or compromise its testimony to the truth as it sees the truth, or to Christ as it believes him to be. Our problem is to know what measure of isolation is necessary for the bearing of our testimony,—some measure of isolation, obviously. We cannot hope to bear clear testimony in organic union with just anybody as partners in it. But what is the measure of isolation which gives our testimony its clear ring? Could we not carry into many unions our complete testimony, finding a basis of widest fellowship rather than asking or making any surrender?—Cleland B. MacAfee.

One of the important factors in beginning a new church is that it be located at just the right place. It is also necessary that sites for churches be purchased before real estate values have made the proper sites prohibitive. But how and when can the right place be known, and who should be responsible for the selection? Should sites be purchased by the various denominations in advance of need for the churches, or should an interdenominational holding corporation take over this responsibility? Such holding corporations are being tried in two or three of the large American cities. In these days of highly developed city planning it can be pretty well known in advance how areas are going to develop and where strategic locations will be. The control of church sites is certainly a matter for which comity should be responsible.

In the older and more stabilized residential areas of cities the clustering of churches about secondary centers under conditions of average density of population is to be expected and desired.

One of the advantages of the clustering of churches, theoretically at least, is that it provides the possibility of common institutional equipment and common staff. One completely equipped and adequate plant for recreation, community service and religious education, at least on the secondary-school level, might be within the realm of possibility for a group of churches when out of the question for any one alone, and still more so for every one independently. Duplication of such equipment at the focal points where churches are clustered is certainly in most cases a serious waste. If groups of contiguous churches had common and coöperative programs it would be possible to have a common staff with a variety of trained specialists; while if each church is working by itself there can be only small competitive staffs.—Wilbur C. Hallenbeck.

The Lost Art of Prayer.

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in his marvelous works the ease of omnipotence, but of his prayers it is said, "He offered up prayers and supplications with strong crying and tears." All who have shared his intercession have found it a travail of anguish. Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping, yes, until they were assured they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

Jocular Preachers.

Rev. Prof. David Smith, D. D., Belfast, Ireland.

Will you give me the benefit of your opinion on the place of humor in church work? I am much puzzled, and I appeal to your column, which has so often helped me.

The rule, to my thinking, is that there is a place for humor in the church, but there is none for jesting.

Consider the distinction! Humor is a good gift of God, nothing less than a precious grace. For what is humor? It is essentially a sense of the fitness of things and an amused perception of the incongruity which results where that fitness is lacking. And here lies its practical value, that it saves its happy possessor from "behaving himself unseemly" alike in his own conduct and speech and in his judgment of others. He answers to Lucian's portraiture of his ideal wise man, who "was never observed crying aloud, or straining unduly, or irritated, even if he had to administer a rebuke; but while he was down upon sins would make allowance for the sinners, and thought fit to take his example from the physicians, who heal sicknesses, yet are not wroth with the sick." He is never argumentative, or self-assertive, or overbearing. Like Newman's true gentleman, "he has his eyes on all his company. He is tender towards the bashful, gentle towards the distant, and merciful towards the absurd. He can recollect to whom he is speaking. He guards against unseasonable allusions, or topics which may irritate. He is seldom prominent in conversation, and never wearisome." Thus humor is a spirit of sanity, "soundness of mind." It is an atmosphere of what Matthew Arnold called "sweet reasonableness,"—kindliness, understanding, sympathy and tolerance. Surely a most needful quality in a Christian teacher!

But like every grace humor has its base counterfeits, especially two which it becomes us to take note of and sedulously eschew.

One is sarcasm. This, though it too often passes for humor, has in truth no affinity therewith. For humor is always kindly, and sarcasm is a cruel thing justly stigmatized by Carlyle—himself an inveterate practitioner of the evil art,—as "in general the language of the Devil." It is not humor, but a perversion thereof, nothing else to my mind than the humor of an unhumorous man; and says Thackeray, "the satire of people who have little natural humor is seldom good sport for bystanders. I think dull men's facetiæ are mostly cruel." A gentleman never sneers.

The other base counterfeit of humor is buffoonery. A buffoon is a fool. "I never yet," says Dean Swift, "knew a wag (as the term is) who was not a dunce." That is a profitable anecdote of Boswell's in his Dedication of his "Life of Johnson" to Sir Joshua Reynolds, how once when Dr. Samuel Clarke, the famous philosopher and theologian, "in one of his leisure hours was unbending himself with a few friends in the most playful and frolicsome manner, he observed Beau Nash approaching; upon which he suddenly stopped. 'My boys,' said he, 'let us be grave! Here comes a fool!'" A good jest is excellent, but so rare is the gift of humor that a wise man will never venture on a jest unless he is sure of his audience.

There is a lesson for us here in the example of our Lord. A careful and appreciative reader of the Gospels will constantly observe how different was his tone in his public discourse and in his private intercourse with the Twelve and others of his disciples who were near him in sympathy and affection,—how he would speak playfully to the latter, gently rallying them on their absurdities and often quoting homely and humorous proverbs.

And think of St. Paul! There is hardly a suggestion of humor in his great epistles where he is addressing his churches on high themes of faith and conduct, and were these the sole record it might be supposed that he was destitute of this good grace. But happily one specimen of his private correspondence has survived, his little letter to his friend Philemon of Colossæ, and it abounds in playful touches, unfortunately somewhat obliterated in our English version. It is an intimate letter of a kindly Christian gentleman, brimming with pleasant humor.

A gentleman's humor is always restrained, his jests are always timely. In my experience a jocular preacher is invariably a buffoon, entertaining in the pulpit, out of it a bore.—"British Weekly."

Fifth Avenue front of Temple Emanu-El, New York City, the largest and wealthiest synagogue in the world, it is said. (Photo by Wurts Bros.)

Big Buildings.

The religious forces of America are not far behind big business in the buildings they have been erecting the past few years for worship and allied service. Of course not! In many cases the men whose brains and initiative and energy have developed big business are enlisted in the cause of Christ and apply their gifts to his worship and service. The same is true of other religions.

Temple Emanu-El, New York City.

It is proper that the city that has the largest and wealthiest Jewish population in the world should have the largest and best equipped synagogue in the world. Temple Emanu-El was opened for the celebration of Rosh Hashana, the Hebrew civil New Year anniversary, last October. It is exceeded in size in New York only by the Cathedral of St. John the Divine and St. Patrick's Cathedral. Yet so perfect are its lines and its proportions that one is impressed not so much by its dimensions as by its form and beauty.

To appreciate this building one must see it. For lack of this our readers will appreciate the following description kindly furnished by the architects, Robert D. Kohn and Associates of 56 West 45th Street, New York.

The new Temple Emanu-El is situated at the northeast corner of Fifth Avenue and 65th Street on an L-shaped plot fronting 150′ on Fifth Avenue and 253′ on 65th Street.

The northerly 50′ section is occupied by Beth-El Chapel, set back about 20′ from the Fifth Avenue line to disengage the façade from that of the Temple and to permit of a small grass plot. The Temple proper, 100′ in width, has a depth including the Sanctuary of about 200′. The easterly 50′ on the side street is occupied by the 8-story Community House, with its tower which forms the link between the two buildings. The Congregation also owns the low apartment house to the east of the Community House, thus protecting its light on that side and providing the possibility for future extension of this portion of the group.

The Temple in plan follows the basilica type common in Italy, while the Chapel is a two-domed structure reminiscent of the Byzantine churches of the Near East.

The general character of the group is an adaptation of early Romanesque as it was used in Syria and the East, and occasionally in Sicily and southern Italy, where it was influenced by the Eastern and Arab invasions. But in the design of both Temple and Chapel, almost as frankly as in the Community House, it is recognized that any historic style, if used as a source of inspiration today, can furnish as it were the characters of an architectural alphabet, but not its phrases.

American religious life must express itself anew to meet the changed forms of its service, just as our secular life, though using some of the old characters, has invented architectural forms that tend toward a new and distinctly American expression. As a matter of fact, from a structural point of view the forms adopted in this design have also a functional purpose aside from their esthetic value.

The walls are actually self-supporting, while the buttresses of the exterior and the trusses of the interior are respectively the stone and plaster coverings of structural steel members necessary to bridge the span of the great nave. This span is far greater than would have been possible for a vaulted edifice.

The exterior walls of all the buildings of the group are of variegated limestone, selected for warmth of tone and tooled in such a manner as to accentuate the variety of color in the stone.

The dominating feature of the exterior is the great recessed arch on Fifth Avenue enclosing the Rose Window with its supporting lancets and the three entrance doors. The gabled entrance portico with its flanking staircase towers backs up against the main east wall, the front wall of the great hall which forms the main body of the Temple.

There is established in the Temple a unity of expression whereby the interior and exterior of the structure indicate clearly both the general form of the main mass and the distinctive features which mark each portion of it. We may see in this unity a distinctive and appropriate piece of religious symbolism, quite aside from its artistic qualities.

On the exterior the motives of the carved decorations have been drawn in general from Hebrew symbolism. Thus, the symbols of the twelve tribes of Israel appear in the carved band of ornament of the recessed arch, while other religious symbols are incorporated in the carving around the entrance doors, and Bible verses in Hebrew characters appear on the front of the Chapel and Community House. Over the door of the Chapel is the verse from Genesis, "This is none other but the house of God"; while the long inscription in the frieze of the Chapel is from Isaiah, "And the work of righteousness shall be peace and the effect of righteousness quietness and security forever." This verse is especially appropriate to the quiet treatment of the interior of the Chapel, which is intended for meditation and prayer. Over the grouped entrance doors of the Community House, which houses the religious School, is the well known verse from the 78th Psalm: "Give ear, O my people, to my instruction, incline your ear to the words of my mouth which we have heard and know, and which our fathers have related to us!"

The outer bronze doors on Fifth Avenue are rich in detail, divided into square panels decorated with rosettes alternating with the tribal symbols.

Over the vestibule is the west gallery, seating over 200. The adjoining south stair tower contains in its upper portion the echo organ, a decorated pierced plaster screen permitting the sound to pass into the Temple.

The main body of the Auditorium is 77′ wide between piers and just under 150′ in length from the east wall of the vestibule to the Sanctuary steps, with a height of 103′ to the under side of the ridge of the ceiling. There are 49 rows of pews, divided by three aisles and with two exterior aisles along the outer walls passing through the piers. The seating capacity of the main floor is just over 2000, and from every seat there is an unobstructed view of the pulpits and the Ark.

The Sanctuary, raised about three feet

above the level of the Temple floor, is reached by six steps. Where the Sanctuary opens into the Temple proper is a great recessed arch of glass mosaic, and against the base of this arch are set the octagonal carved pulpits, executed in Siena marble and with carved walnut sounding boards overhead.

The ceiling of the Temple consists of a series of steel trusses covered with plaster, and with the tie beams and rafters exposed. The plaster protection over these steel members is painted in rich reds, blues, yellows and greens, with gold used freely on the chamfered edges of the pierced ceiling panels. These panels are backed up with acoustic felt to absorb the sound rising from below and prevent its returning to produce reverberation and echoes. The richness of color in the ceiling is planned to contrast with the russet brown tone of the walls and with the darker colors to be used in the permanent clerestory windows. The depth of color will also tend to accentuate the impression of mystery produced by the darker treatment of the upper portion of the building.

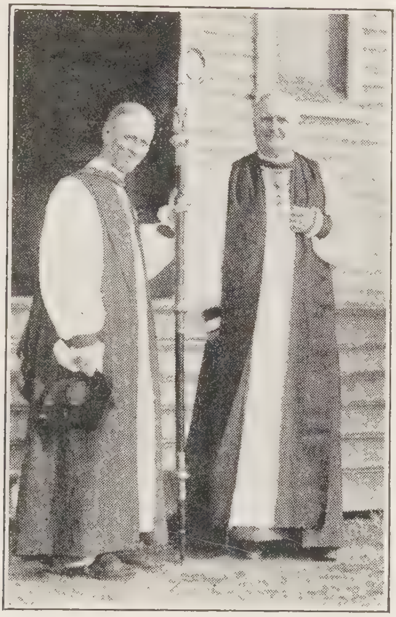
Façade of Beth-El Chapel on Fifth Avenue.

The artificial lighting of the Temple and Sanctuary is entirely by recessed lights in the ceiling soffits, no exposed fixtures being used in the main auditorium.

The Sanctuary is about 30′ in depth and just over 40′ wide, with marble floor and marble wainscot on side and back walls carried up to the level of the choir gallery about 25′ above the Sanctuary floor.

On the Ark itself is focused the main decorative treatment of the interior. The columns of the Ark are of French marble which varies from deep purple to orange, while the frame of the opening is of Siena marble with mosaic inserts. The ark doors are of bronze, pierced to afford a glimpse of the red velvet coverings of the Scrolls of the Law, while the columns are enriched with bronze bands and crowned with small bronze tabernacles designed to harmonize with the bronze lamp for the perpetual light suspended from the top of the Ark.

To the east of the Temple rises the 8-story Community House, containing on the ground floor an Assembly Room. With its gallery it seats 750 persons and is provided with a speakers' platform. This Auditorium serves especially the Sunday school for opening and closing exercises.



Dr. Charles D. Schofield, bishop of Columbia (left), Dr. F. T. Woods, bishop of Winchester, England (right).

Above the Assembly Room are the Temple offices, choir rooms, and music library, a general library of 25,000 volumes, and 28 classrooms for the use of the religious school, together with minor assembly rooms seating 100 and 175 respectively. On one of the upper floors are the offices and library of Hebrew Union College, while the 8th floor contains a study and secretary's room for each of the rabbis and a meeting room for the trustees.

CHRIST CHURCH CATHEDRAL, VICTORIA, BRITISH COLUMBIA.

Passing now from the east coast of this continent to the west coast zeal for Christ has been materialized in the new cathedral of the Anglican diocese of British Columbia at Victoria.

Though only a couple of generations away from fur-trading and Indian possession the beloved bishop of Columbia, Dr. Schofield, has had the vision and courage, the business ability and perseverance to pursue the present project which was initiated nearly 40 years ago. The corner stone was laid three years ago by the bishop of London (England). The first unit—the nave,—was consecrated last September with imposing and meaningful ceremonies. It cost $350,000, a large sum for a lightly populated diocese, hence involving faith and sacrifice.

The building is English Gothic of the 13th century. Its twin towers on the west front when completed will resemble those of Peterborough, with a massive tower rising 185 feet. The length of the completed building will be 305 feet. The nave is 93 feet wide from north to south, with a main arch as wide as that of Lincoln Cathedral and 80 feet high. The structure towers above the provincial buildings, and will be visible far out to sea. It holds about 1500 people. Designed by a Victoria architect, J. C. M. Keith, it was built by Victoria craftsmen under a firm of Victoria contractors, Parfitt Bros.

Cut in stone on exterior and interior walls are such words from Scripture as:

"Jesus said, I have come that they might have life. I am the way, the truth and the life. I am the light of the world. I am the resurrection and the life. I am the good shepherd. I am among you as he that serveth. I am the living bread. I am the true vine."

Many links connect this cathedral with the Old Land. Friends of the bishop of London who laid the foundation stone are planning to provide one of the twin towers as a memorial to him. The foundation stone is superimposed upon 12 rough hewn stones that came from Canterbury, whose history dates back full 1400 years. The brass altar screen was in use until recently in Westminster Abbey.

In accordance with Anglican custom elaborate worshipful ceremonial marked the consecration. Its climax came when the people knelt to "call to mind the gracious promise of the Lord Jesus, 'Where two or three are gathered together in my name, there am I in the midst,'" and the bishop led in the solemn prayer of consecration:

"O blessed majesty of God, filling, containing, and ordering the whole world; O holy king of saints, builder, upholder and defender of the universal church; O blessed hand of God, sanctifying, blessing and replenishing all things; O blessed and holy Trinity, who dost give purity, strength and beauty to that which thou hast created: we most humbly beseech thee of thy mercy that thou wouldest vouchsafe to bless, hallow and consecrate this holy table; and bless and consecrate this whole building with the everlasting fulness of thy sanctifying power."

The whole form and order of service was drawn from that used in the consecration of Liverpool Cathedral five years ago.

The bishop of Winchester represented the Church of England at the service and brought messages from the king and the archbishop of Canterbury. He also preached the consecration sermon, using as text 1 Peter 2. 4, 5: "To whom coming, as unto a living stone . . . . Ye, also, as living stones are built up a spiritual house."

A pleasing feature of the affair was the good will and coöperation of other communions. Thus, Rev. Father A. B. Wood, pastor of St. Joseph's Catholic Church, Esquimalt, said he gladly accepted Mayor Anscomb's invitation to speak on behalf of his co-religionists as he saw in it a token of the city's goodwill towards religion in general.

The inflexible and unchanging attitude of the old church on matters of religion was widely known but often misunderstood, Father Wood continued. Catholics, however, could not be unmoved by the spectacle of a noble structure arising in this modern material age, yet showing so plainly the influence of the days of their forefathers. It was there to stay. He might possibly utter a secret prayer as to its ultimate destiny known only to himself. Meanwhile, he offered his sincerest congratulations to all concerned in this notable addition to the architectural beauties of the city.

We are indebted to the "New Outlook" of Toronto for the two pictures used herewith and for much of this information regarding Christ Church Cathedral.

New cathedral of the Church of Christ, Victoria, B. C. West front: twin towers not yet built.

What the Church Owes to Christian Endeavor.

Rev. William Hiram Foulkes, D. D., Newark, N. J.

Christian Endeavor owes its life to the church. Born and bred in the heart of the church, this organization of youth bears all of the obligations that a child owes its parents. That fact is basic.

At the same time the church owes an immense debt to Christian Endeavor. For more than 48 years this obligation has been mounting in size and significance. It will not be indelicate for one who has loved and served the church all his active life to acknowledge and to catalogue something of the debt that the church owes to this remarkable movement of youth, to which as a loyal churchman he also yields equally devoted allegiance.

Among others there are seven aspects of the debt that the church owes to Christian Endeavor.

Its Face Was Turned.

First of all, it turned the face of the

church a full generation ago toward its sons and its daughters.

This is not to say that the heart of the church had ever been turned away from them. It would be as unjust as ungenerous to insinuate that now for the first time the church has begun to cherish its youth. On the other hand, it is an open secret that the American Protestant church 50 years ago was not facing its young people. While it was not neglecting its boys and girls so far as theological instruction was concerned, its face seemed to be more largely turned toward doctrines to be propagated than toward the lives and careers of its youth.

When the founder of Christian Endeavor gathered his young people together in that first little band he kindled a beacon light for the church of his generation.

"Look this way! Turn your face to your sons and daughters! Behold in them your most precious inheritance and your greatest responsibility!"

There can be no serious doubt of the result of that summons. The church actually did turn its face toward its young people. It began to see them in the light of their youth. It set itself to a new understanding of their needs. It resolutely translated its concern for its task into a language that youth could understand.

The church since the day when Francis E. Clark emblazoned the symbol of Christian Endeavor on the map of the world has never turned its face away from its young people.

Saved to Serve.

The second phase of the debt the church owes Christian Endeavor is that under God it was largely instrumental in saving the Christian youth of the last generation to the service of the church.

Half a century ago it was quite impossible to foresee the magnitude of the intellectual and social changes that were to come over the world, largely in the wake of the sciences. Few were wise enough to forecast the wonderful and subtle appeals which would come to the young people through the devices of modern science, and which if not properly interpreted would have the practical effect of weakening the claims of the church upon their continuing loyalty and devotion.

Christian Endeavor helped the church to meet this situation in an indirect but none the less vital way. It showed the leaders of the past generation how to capitalize the awakening spirit of youth and how to make at least some of the discoveries and inventions of the new day pay toll to the agelong program of the church. It met the oncoming tide of knowledge (which it is now apparent was a real awakening), not by opposition or indifference, but by approaching the awakening energies of its youth with a spirit and a program that called forth their spiritual initiative and their organizing capacities.

It is not easy to imagine what would have happened to the youth of a generation ago if the leaders had left them without some such inspiring movement as Christian Endeavor to awaken their enthusiasm and to marshal their energies and to bind them together in loyalty to Christ and his church.

One practical phase of this element of the church's debt to Christian Endeavor is that it saved a generation of young people by showing them that Christianity while not creedless is finally a life to be lived. It is to the lasting credit of Christian Endeavor that while it has steadfastly stood for the great affirmations of evangelical Christianity both in its challenging pledge and in the whole program of its activities it has put a premium upon Christianity as a religion to be lived out in daily service. It is also a vital part of its record that it has not ceased to find the church to be the one great agency through which to live out its religion. Christian Endeavor never has been permitted to become a theological debating society or a mere religious discussion group. It has been carried on as a practical way of living out one's Christian faith.

Trained Leadership.

The third part of the debt that the church owes to Christian Endeavor is quite beyond the power of any human reckoning. No one is wise enough to call the roll of all the leaders who have served the church during the last fifty years and who are still serving it.

It is no exaggeration to say in the light of the testimony at hand that to Christian Endeavor more than to any other one agency the church owes the training of its leaders for the past half century. Boys and girls were taught to think and to speak in the field of personal and practical religion, to conduct meetings, to administer Christian affairs. They were inspired to make the church and its work the goal of their ambition. Their missionary zeal was kindled, and the values of working together with others were lifted to a high mark.

Call the roll in your own church and count those who during the last generation have exercised the most powerful influence upon the affairs of the church, and you will then begin to discover what Christian Endeavor has done for the church. With the blessing of God upon its untiring and its self-evidencing devotion it has given the church many, if not most, of its consecrated and useful leaders.

IT BLAZED THE WAY.

The fourth element in the debt that the church owes to Christian Endeavor is the fact that the Endeavor movement has led the way in the whole field of organized young people's work.

Other agencies have sprung up both within and without the church, some of them denominational, others interdenominational, and some non-denominational. No one needs to waste his time any longer arguing for the validity of such agencies. Yet Christian Endeavor had to bear the shock of the heavy artillery of those who did not believe in giving youth its share in the full life of the church. When one thinks of the great army of Christian young people's organizations that have been born, many of which are still strong and useful, he is reminded that they all owe a debt to Christian Endeavor for blazing the way and making their success possible.

FOR CHRIST AND THE CHURCH.

In the fifth place, the modern Christian Endeavor movement is helping to keep the young people of the present generation loyal to the church.

"Pro Christo et ecclesia" is no idle slogan. Christian Endeavor has always stood steadfastly "for Christ and the church." It is a well known fact that not every agency of youth to which the church has given birth has remained truly loyal to the church. There is an unmistakable tendency on the part of such agencies, as they prosper, to cut loose from the ties of control by the church. This may not be an unmixed evil, but it has its losses as well as its gains. It is the proud boast of the Christian Endeavor movement that for 48 years it has remained in the church and of the church. Its programs of worship and service are those of the church. Its place of meeting is the church building. Its services continue to be a stated part of the church schedule. Its social activities center in the church. Its missionary contributions are made to the church. Its consecration of whole-time as well as of part-time service has been made upon the altar of the church. Of all the groups of folk who have been gathered in fellowship and service under the ægis of the church, not even excepting the noble missionary organization of women, no one has adorned its church with greater loyalty than has been shown by the Christian Endeavor society.

CHRISTIAN UNITY REALIZED.

As the sixth element of the debt which the church owes to Christian Endeavor may be cited the inspiring and yet solemnizing fact that Christian Endeavor has blazed the way in the whole modern movement of interdenominational, interracial, and international service and fellowship.

More than four million strong and still going strong, Christian Endeavor is not merely a prophecy, it is a realization of the fulfilment of Christ's intercessory prayer "that they all may be one." In this world-embracing movement of youth they are one. Christian Endeavorers are found in all the historic communions of Protestant Christianity. Even those denominations that for reasons that may have seemed valid have set up denominational movements for youth,—even they have not been able to crowd Christian Endeavor completely out of their councils. To forsake this mighty fellowship of believers in Christ and to substitute sectarian or divisive agencies would be to turn the church backward and to thwart the manifest will of Christ.

While the leaders of the Protestant churches of the world have been meeting in frequent conferences and conventions to discuss the possibilities, advisabilities, availabilities, and what-not of Christian unity, the

Christian Endeavor movement has gone on for decades actually practising it.

If timid ecclesiastically-minded people want to see how folks can really become one in Christ, let them attend an International Christian Endeavor Convention and see how inextricably interwoven the various Christian denominations have become under the simple terms of understanding fellowship and loving service! Christian Endeavor would respectfully say to the church, which gave it birth and which it so loyally serves:

"Instead of theorizing about an overhead union, why not follow our example and unite in fellowship and service here and now?"

At the same time the deeper implications of interracial and international relationships are frankly met by the great Christian Endeavor movement. In all the great nationwide Christian Endeavor conventions the predominant races in our American life sit side by side. They serve upon the important committees and participate in all the functions of the movement. In the forthcoming World's Union Convention to be held in Berlin next August the races of the whole world will be represented in an open fellowship of kindred minds.

Is there any better way for the churches that are pondering the problems of Christian unity to bring these issues to a solution than to take a new account of Christian Endeavor, to take new stock of its spirit and program, and not least of all to intrust to its consecrated youth a larger measure of responsibility for bringing in the unity of the faith? With all due deference to their integrity and devotion, if some of the venerable leaders of the church in the field of Christian unity could be supplemented if not superseded by some of their true and tried Endeavorers, the pathway to Christian unity would be neither so steep nor so long drawn out.

REACHING UNCHURCHED YOUTH.

In the seventh place, the church owes the Endeavor movement its one great chance to reach the unchurched youth of the present generation.

Preaching at them when they will not come to hear the preachments will not win them. Painting their alleged delinquencies in lurid colors will not win them. Attempting to conduct timid and concessive discussion groups in which the most noisily voiced wants are permitted to determine the content of the church's ministry will not win them. They may be won today, as youth has always been won, by young people who themselves have been won to the holy cause. Christian Endeavor has never lost its crusading spirit, and at the present time is marching forward in a tremendous "Crusade with Christ" in the fields of evangelism, citizenship and world peace.

If the church really wants to win the young people of the present generation, with their mingled characteristics in which there is so much that is noble and inspiring, let it commission its own youth to that high task! Schemes and devices will collapse. Subterfuges and stop-gap performances will fail. Only the life can match life. Youth must speak to youth. Young people must win young people. The spirit of Jesus Christ, the eternal talisman of youth, must live again in the lives of the youth of the church if others are to learn to follow him.

In return for this sevenfold debt which the Protestant church owes Christian Endeavor, a divinely ordained movement, born in the heart of the late Francis E. Clark, the Saint Francis of our generation, and now led forward into a new era of power and service under the noble leadership of Daniel A. Poling, Christian Endeavor asks only to be more largely used, more fully trusted, more prayerfully supported, and more diligently directed. What illimitable resources of spiritual power are locked up in the hearts of four million Christian Endeavorers! Let the church pay its debt to Christian Endeavor by making use of this noble organization to the utmost measure of its capacity for service and to the mighty enlargement of the church's capacity for leadership!

A Moderator's Epistle to His Brethren in the Ministry.

Rev. Cleland B. McAfee, D. D.,

Moderator Presbyterian General Assembly.

There can be no mistaking a sense of bewilderment among many brethren, a loss of footing which shows in many ways. Part of it is traceable to the swirl of new knowledge that sweeps around even the humblest of us, toward which we have various reactions.

Some of us steadily assert ourselves against it. It is all "science falsely so-called." We insist that we are solidly in favor of all true science, but at the point where other men are troubled we declare that the supposed science is not science at all. This is far less helpful to troubled people than we suppose. Often they see in the troublesome idea something that seems to them profoundly true, even though they agree with the religious leader that it may not be true at all.

Others of us simply pass the whole subject by. We set out to "preach the simple gospel" without bothering ourselves about any new ideas people may have or think they have. This results in setting religion in a place apart from the main current of life, making it an interest which a man may care for or not as he wishes: whereas it really is a spirit of the whole life, and just as important for his intellect as for any other part of his living.

Others of us have gone over to what we suppose is new knowledge, ostentatiously accepting everything that is suggested and making whatever alteration of our religious positions is necessary for the new relationship. This also is baffling to thoughtful minds, for it makes religion appear a thing tentatively held till something comes along to alter it.

Each of these positions,—contempt, indifference or surrender,—is a method of escape from severe thinking and understanding judgment. Many religious leaders cannot take either of these and are vaguely bewildered by what they feel as an unsettling of the foundations without quite knowing what to do about it. We need a renewed assurance of the eternal verities of our faith, so that we can welcome without anxiety all new knowledge or even all pretended knowledge while it is proving or betraying itself. In the swirl of the present time we ought to become centers of steadiness, keeping our footing if the current sweeps others off their feet. All nervousness over the power of religion, all shading down of distinctive truth, all contempt for discovery or pretended discovery by honest men in any field, all this is a betrayal of latent fear. "He that believeth shall not be in haste," shall not be nervous. Dr. Moffatt makes it read: "He who has faith in me shall never flinch!" Let the church recover its unflinching assurance! We are not out on a merely desirable adventure. We are out on an essential errand for the souls of men and the strength and safety of society. Have we not lost our trumpet notes? Are we not too flutelike? Have we a sense of great business that must be done? Do we really think we have a message with which we can challenge the world and all men in it? Or are we merely a group among other groups trying to do what good we can without much assurance that either we or they will get much done? What does it mean to have a writer say that the first preachers must have been different from the present ones or Christian history would never have started? How are we different? What was it in them that is not in us that made for great history?

We cannot escape this flood of questions. We do not want to escape it. We want to get our grip back again if we have lost it. We do not want to whistle to keep our courage up. We want to be reassured that he that is with us is greater than he that is with the world.

For this purpose we must arouse to its fullest our intellectual force. We must do greater and better preaching, and that cannot be done without more time and strength in our preparing to preach. Our laymen must set us free for the main task and must dare us to do our best without little quibbles and divisions that chill the heart of any pastor. We are out on a terrific campaign, no child's play, no pleasure jaunt. It may be grim business following a man who went across Calvary. Nothing but our top best is worthy such a leader or his mission.

A Prayer for the Church.

O thou who hast founded a church for thyself, and hast promised to dwell in it forever, enlighten and sanctify it, we beseech thee, by thy Word and Spirit! Endue all pastors and ministers with thy grace that they may with joy and assurance guard and feed thy sheep, looking to the great bishop and shepherd of souls! Bless all who serve thee in the rule of thy church, in the care of thy poor, in the ministry of thy praise, and in the teaching of the young! Strengthen them in their labors, give them courage to witness a good confession, and cause thy church to increase more and more, that every knee may bow before thee and every tongue confess that Jesus Christ is Lord! Amen.—The Book of Common Worship.

If anything can be done to put new assurance in the hearts of ministers of the gospel, clearing from their voices the note of pessimism, steadying them in the swirl of new knowledge and supposed knowledge until they front the world every Sunday with a great thrill of the coming conquest of the Master whom they preach, that would be a great service. Any small thing one can contribute to it would make a year worthwhile.

Nor can there be any mistaking the restlessness of the ministry and the shortening of the pastoral term. Once in a while one hears of a pastorate that continued too long, but it is distressing to observe how brief are the pastorates in most localities. In addition, many pastors would welcome an opportunity to remove long before one comes. The reasons are seldom general. They apply to each case as it arises. But they are devastating to the effective work of a minister and of a church. Before roots are really struck, before constructive work can be done, something arises that breaks the pastorate and much that was attempted goes for naught.

No understanding man will pass judgment on this situation in the mass. He knows too well the heart-burnings that go along with much of the unrest. But a steadying word may be said and a renewed presumption in favor of longer pastorates may be developed.

In former days the pastoral relation was often referred to as a marriage. It has some points of likeness still. One point is that pastorates and marriages often break down over conditions through which other pastorates and marriages continue. Probably every broken home was unsettled in the beginning by some small experience which every permanent home in the land has known. Every enduring pastorate has continued by passing through the experiences which have ended other pastorates. This is partly because in most marriages permanence is taken for granted, while others hold marriage as a temporary condition which must be maintained with a certain ease or abandoned. Many pastorates are entered into with the presumption that of course they will soon be ended. It is what we take for granted that does the business for most of us. Upon it we act in any emergency.

We need to build up again a presumption of longer endurance in pastoral relations. Troublesome and disrupting conditions must be met with a view to their correction rather than with expectation of their finality. How much easier this is to say than to accomplish is familiar to any sensible man. It has been tried in some cases and has failed: that is certain. But it is not tried as often as it needs to be tried. And churches need to develop the presumption of permanence as truly as ministers.

If one could sit down with his brethren who have in any wise lost the joyous enthusiasm of the ministry, distressed by financial, educational, cultural deficiencies, and help to recover the old zest and assurance which make it superbly worthwhile to hold on and win out when things go wrong; if one could sit down with churches now and then and show them the hideous mistake they are making in unsettling the messenger of God who has come to them, so that something of a new peace could settle down on troubled and disturbed situations, that would be worth anyone's year in the moderatorship!

An Interview with Rev. Charles W. Abel of New Guinea.

William Revell Moody, Lit. D.

"How many years have you labored in New Guinea?"

It is now 40 years since I began my labors among the people of Papua in Kwato, on the southern coast of New Guinea, about 500 miles across the straits from Queensland, Australia.

"Tell us something about your preparation for your life work!"

On leaving school in London my father apprenticed me to a farmer in New Zealand to learn colonial farming. I did not find I was learning much, and did not long remain with him, but ran away and lived among the Maoris, the native tribes of New Zealand. After a time I realized the need for missionary labor, and communicated my purpose to my father, who sent for me and enrolled me as a student at Cheshunt theological seminary in England. During my college course I offered my services to the London Missionary Society, and was later sent by them to my present field of labor. Pioneer work had already been done by the late James Chalmers in the tribe to which I was assigned. He was killed by a cannibal tribe nearly 30 years ago, some 12 years after I joined the mission.

"Little is known about New Guinea in America. Will you tell us something of the country?"

If you assume that Australia is a continent, as most Australians would maintain, New Guinea is then the largest island in the world. It extends 1700 miles in a westerly direction, north of Australia. It is a beautiful country, and my station at Kwato on the southern coast is a spot of special beauty. Mountains rise to a height of three or four thousand feet along the coast, and in the interior the altitude of the mountains is from seven to twelve thousand feet. With the exception of South America there is probably more unexplored area in New Guinea than in any country in the world. There are two great rivers, the Fly on the south coast and the Sepik on the north. The former, which is in that section of the island in which I am located, winds far into the interior of the country and its upper reaches have only recently been explored. It is 75 miles wide at the mouth. The river Sepik has recently been traversed by Captain J. Thurston, who assures me that vessels of 15 feet draft could navigate the river 400 miles from its mouth. The country is for the most part fertile, and abounds in tropical fruits, the cocoanut being one of the principal products. The drying of cocoanuts into copra constitutes the principal industry of the country.

"Will you tell us something about the natives and their language and customs?"

The people of New Guinea have only recently emerged from tribal conditions. The tribes are small, and each has its own language. It is hard to speak in general terms. Some of the tribes in the interior are still cannibals and living under the most primitive conditions. Their life is communal. When a man takes a wife he goes to live in her mother's home, and it is not uncommon to find three and four generations with collateral branches of the family all living together. The difference in language constitutes a real hindrance to the propagation of the Christian message. On an average every 50 miles in any direction you pass you meet a new tribe speaking a different language.

"On the whole, have you found the work encouraging, and do the converts from savagery readily assimilate Christian ideals and customs?"

The changes which I have seen in the life of the people with whom I have lived seem almost miraculous. When you consider that 50 years ago these people were savages whose time was given largely to preparations for and the carrying on of inter-tribal warfare, and cherishing customs that were barbarous, it seems almost inconceivable that so great transformations could have been achieved in the time. They are, of course, still primitive in many ways, which to the sophisticated Anglo-Saxon would seem almost guileless. The Christian message to these people is accepted in its simplicity, and they seek to conform their lives to the simple teaching of the New Testament. It would, of course, be wrong to imply that upon accepting the gospel message they are faultless. For that matter, after centuries of Christian teaching in England and America do we find all those in

Christian fellowship are without faults? Certainly my people compare favorably with the average church members in other lands.

"When you induce a people to give up their age-long customs, of which tribal feuds have absorbed so much of their thought and attention, what do you substitute?"

There you have put your finger on one of the important functions of a missionary in a field like that in which I have labored! For a man who has spent much of his time in fashioning weapons and carrying on warfare against his neighbors, when suddenly he is called upon to give way to a higher form of life, the missionary must substitute new occupations. It is not enough to make men good, but to make them good for something. Laziness, especially in tropical countries, is both an evil to the individual and a menace to society. That has been a mistake that has been made in the past in some tropical fields. It was for this reason that we began years ago to teach industries, introducing carpentering and boat-building among the men, and mat-making, needlework and weaving among the women. We find that they are able to acquire a great deal of skill. I could cite many instances where government officials and others have availed themselves of the services of our men in building houses, wharves and boats. We have a sawmill which is run by our "boys," and we have built our own mission houses and boats. Some years ago the steamer "John Williams" of the London Missionary Society gave us a contract for building two lifeboats which were sadly in need for replacement, and we received most complimentary testimonies to the skill and thoroughness with which the work was done. If you could see some of our boys decently attired and industrially engaged in their trades you would find it hard to realize that they are children of parents who once lived by predatory raids upon their neighbors, and in some cases were given to cannibalism.

"Have you ever had any experience with cannibals? Has your life been in jeopardy among the people?"

My colleagues James Chalmers and Oliver Tomkins were both killed by a cannibal tribe, and there was evidence that they met the fate of other victims who were with them. This happened not in our own tribe, but some 300 miles' distance from us. Of course, one who sought to make contact with new tribes along the coast four decades ago encountered dangers, and I met with a few thrilling experiences in those early days.

"Are there many Europeans in New Guinea?"

In former days there were a certain number of beach-combers among the first settlers, men who were by nature adventurous, and only too often, I regret to say, men of no character who had thrown off all restraints of civilization and lived by their wits, sometimes trading, and not averse to fraudulent dealings with the natives and other Europeans. Such characters always have appeared in every new development, and constitute a great hindrance to the missionary and government, as the natives at first do not find it easy to discriminate between different white men. Among a certain eastern tribe the greatest insult which one native could give another was to call him "dim dim," or foreigner. Today, for the most part, the Europeans who are in Papua engaged in various commercial activities are friendly to the native, and anxious to see him make good.

"Do you have schools in connection with your mission?"

Yes, my wife and two sons and two daughters are with me in Kwato. My boys were educated in Cambridge University, and my elder daughter also received preparation for her work in England. We teach the children elementary subjects, and conduct most classes in English.

"What has the advent of civilization brought to these people besides Christianity?"

Unfortunately civilization has brought disease. The mere contact of civilization is a questionable blessing to these people unless accompanied by the gospel message. Measles and whooping-cough, for instance, have been introduced by the European, and are with other diseases a serious menace. Apparently this is due in part to Papuan ignorance of the simplest rules of health and nursing. For example, a person feels burning fever, and to allay discomfort will not infrequently, even in the face of warning from the missionary, plunge into the sea, and sometimes sit with the water up to his neck. The consequence is only too frequently that he contracts pneumonia with fatal results. We have now built a small hospital, and have a resident trained nurse, and hope to have in the near future a trained medical resident.

"What is the population of New Guinea?"

It is roughly estimated to be about 600,000.

"What is the government of New Guinea?"

New Guinea, previous to the War, was divided into three governments. The western third was under the administration of the Dutch, the southeastern section under the British, and the area along the northern coast was under Germany. The latter portion is now under mandate to Australia through the League of Nations. In our section, which is also under Australia, we have a lieutenant-governor appointed by the king and civil service men as judges and magistrates.

"What would you say to the statement so often heard that native religions are best suited to racial temperaments and conditions?"

I would say it was an evidence of total ignorance of primitive peoples. In New Guinea I should say that the predominant feature of their life is terror. They are never freed from this cloud which overshadows them through life and even in death. Their belief in a malign spirit world is an obsession. The spirits of even men who have been good they look upon as evil after they are dead, and they must be placated continuously. It thus occurs that in connection with certain ceremonial observances among tribes not yet under government and mission influence the blood of a human victim must be shed. It is not an unknown custom even today in some parts for a tribe to send out its warriors into enemy territory to capture a victim for ceremonial observance. All spirits seem to them to be malevolent, and they have no conception of a supreme being who loves mankind. When, therefore, the message of the gospel comes to them with its great assertion that "God so loved the world that he gave his only begotten Son," and this thought penetrates to their consciousness, they are liberated from this dark cloud of fear under which they have lived, and a new note of joyousness enters into their life which is evidenced in many ways, and they too learn to love in a new way. No better illustration is given of this than in comparing the funeral rites of the heathen with those of our Christian natives. Heathen men, as soon as they die, even when they have been little known or their lives have been such as to make them despised, at once become the object of consideration on the part of all classes of the community. Native gifts of food and vegetables are brought to their grave, and the funeral rites are elaborate. The whole thought is to placate the spirit of the departed lest he return to avenge himself for imagined slights. All disease and death is attributed to these spirits or to a sorcerer who is in a league with departed spirits. In view of this it is readily seen how ridiculous and ignorant is the assertion that native religions are best adapted to racial temperaments and conditions. Christ's message is "Fear not!" So far as the Papuan is concerned the gospel sets a captive free from the dominion of terror.

This is Rev. Charles W. Abel of Kwato, New Guinea. He would like us to use this picture hereafter: "It is less like me, and so is better looking."

"How many are there in the native church in your community?"

We have a church enrolment of rather more than 800, but this has more significance than the numbers would indicate. Discipline and regulation obtain with us, and doubtless some are debarred from coming into the fellowship of the church through unwillingness to give up some of their long cherished customs and traditions.

"Do the Christian natives give up all superstition?"

I cannot say that they do at once relinquish all superstition, but for that matter there are those in our land who would call themselves Christians who would not like to sit down at a table of thirteen. I should say they were, in that respect, not much worse than we are.

"What is to be the future of Christian missions in New Guinea?"

That is hard to say. We have not yet penetrated far into the interior. The "confusion of tongues" among so many tribes makes missionary enterprise difficult. I believe that the missionary future of the country will be along the lines we have found successful in Kwato. First, the preaching of the gospel in all its simplicity, then supplementing this by elementary and industrial education that there may grow up in that far distant land Christian centers where God-fearing, industrious people may be living epistles read of all men, and ultimately that well-grounded, consecrated native missionaries will take the light and the knowledge of God to lives that have been enshrouded in darkness for centuries.

"Do you find that this missionary spirit characterizes your people?"

Yes. We have sought to foster this spirit in not limiting their interest alone to their homeland, but encouraging them to look far beyond the horizon. In their contributions each year they give to other fields of Christian service not only in heathen lands, but even to special activities in Europe. A church that is not a missionary church is without dynamic force.

"How is the work maintained financially?"

Originally it was a station of the London Missionary Society, but by a ruling of the Board industrial missions were discountenanced. I felt so strongly that in my field of labor it was essential to inculcate habits of industry that I urged the board to make an exception. Finally an adjustment was made whereby the maintenance of our station was to be assumed by a council of Americans, English and Australians. This has now been effected, and we have an American treasurer, Mr. Walter McDougall of New York, to whom donations may be sent. We would rather have a large number of small gifts accompanied by the sympathetic prayers of the donors than to have a few large gifts of the rich. There is an intangible value which in my judgment cannot be overestimated in the prayers of God's people, for which we would earnestly appeal.

"Mr. Abel, you have given your life to this field in New Guinea. Candidly, do you feel that it has been worth the sacrifice, hardship, and isolation?"

Unhesitatingly yes! Had I to live my life over again I would wish to live it in the same service for Christ on behalf of the Papuan. Of "sacrifice, hardship and isolation" there has been some, but it counts as nothing compared with the joy and satisfaction my wife and I have found in this missionary enterprise!

[Contributions for the New Guinea Evangelization Society may be addressed to the editor of this magazine, or to the office of the society at 156 Fifth Avenue, New York City: which is Mr. Abel's address in this country.]

Northfield General Conference of Christian Workers, 1930.

Announcement is made of the General Christian Workers Conference for the coming Northfield season, which is to be held under the direction of Mr. Will Moody August 2-17, inclusive.

Among the speakers who have definitely accepted invitations to take part are Dr. G. Campbell Morgan, who will be present August 10-17, and Rev. James Reid of Eastbourne, England, who will be present the entire session. Special emphasis will be placed on the ministers' meetings, which have been increasingly attended of recent years.

Fuller announcements will be made as other acceptances by speakers are received.

Next Month.

Annual Bible Number.
The Whole Bible in Luba-Sanga At Last!—Mrs. Dan Crawford.
Northfield Bible addresses by G. Campbell Morgan, James Moffatt, Raymond Calkins, Henry J. Wicks, and others.
The Message of Pentecost—Charles R. Erdman.
Is Protestantism So Badly Off?—Editorial.
And other articles.

Send us the names and addresses of any likely subscribers to whom you would wish specimen copies to be sent free!

Why Is Modern Christianity Unconvincing?

Rev. S. M. Shoemaker, Rector Calvary Church, New York City.

If the salt has lost its savor, wherewith shall it be salted? St. Matthew 5. 13.

If salt becomes insipid, what can make it salt again? (*Moffatt.*)

If we are not, we all ought to be concerned over the widespread decline in the influence of organized religion in the modern world. We find the churches impotent to make the claims of Jesus Christ compelling, or even relevant, for great masses of typical modern people. Those who most need the power and the peace of religious assurance are often those who are furthest from its reach. Any Christian who is not disturbed about the way matters stand is like the reputed ostrich with his head in the sand.

Now it is perfectly natural for us to put the cause where we are not ourselves responsible for what has happened. We can say justly that the world in which we live has gone mad after pleasure and will not think about its soul. We can say that our generation is infected with the materialism which has been born of our joint prosperity and scientific progress. We can say that for a variety of reasons they are preoccupied with this world to the exclusion of the claims and interests of the other, and have forgotten and fallen away from the religious ideals which they learned in their youth. It is easy to say "They" and point the finger.

But I suspect that the real reason why modern Christianity is not more convincing lies in the Christians themselves. The problem is "We," not "They." The salt has lost its savor. Modern Christianity is tasteless to the palate of the ordinary unbeliever and outsider. When original Christianity broke on the pagan world, a world in many respects rather like our own, it broke with good news,--NEWS, mind you, not advice! The lives of that little company about Jesus were headlines in the world of their time, and they were so different from the life about them, so superior to it in their faith and their unconventionality and their love for each other and their triumph over temptation and death, that the pagan world was startled, excited, almost frightened. This thing did not depend upon great minds or outstanding personalities. The remarkable thing about Christianity was precisely that it could create so much of a stir with such a lot of human scrubs and nondescripts, all of whose faculties and perceptions and values had been so immeasurably heightened through their contact with Jesus Christ. Christianity won out over paganism not through superior intellectual arguments, but by a more workable way of life.

We are trying today to argue with an unbelieving generation by the refinement of our teaching methods, by running after the intellectuals, by the efficiency of our church machinery, and by the outward appeal of large memberships, great edifices and stately services. These things say almost nothing to our generation. They think about a barefooted carpenter and his little company of friends, his faith in God and his direct attack on human hearts, and they wonder what on earth all these religious accessories have got to do with him. They know that there is no necessary connection between the outward prosperity of the church and its inward fidelity. The Jewish church of Jesus' time was successful enough, but the heart was gone out of it. It had as good teachers in it as the times could supply, but for all their meticulous information they neglected the great matters of mercy and the love of God. They had their great Temple and their rituals and their sacrifices, but there was no pith nor savor. None of these outward things will save the church of our day. We are wide of the mark if we think that the intellectual approach, or more money, or bigger churches, or better organization can save the soul of the church, or commend it to our age. The only way to argue with the kind of age in which we live is to argue by means of a richer and more adventurous life. Our age is no different from any other past age in some respects. For all our fancied intellectuality and modernism we still stand in the presence of the mystery of our own existence, bounded by nothingness and death. Evil is still here, and conscience. The great mysteries have never had the heart of them plucked out: only the religious interpretation furnishes a working clue. The best argument for religion is still a faith that overcomes the world. The one unanswerable thing about genuine Christians is their greater inward security and their profounder spiritual joy.

Now have you and I found that great security in Christ, and that profound spiritual joy, and that adventure to which he admits those who make his way their own? It is no more use for us to criticize the church in general than to criticize the world in general. Who is the church if not you and I? Why is our Christianity unconvincing? Why has the salt of our lives lost its savor and become insipid? I want to try to give you some reasons for it, and then if possible some remedies.

Why Has the Salt Become Insipid?

First, most of us have never seen the kind of challenging individual Christian that makes us feel that he has found a universally workable way of living.

We have all seen good people. Most of us have seen a saint or two. But for all our admiration they seem detached and different, and we could not climb on board the thing they had, nor make it our own. Either they or their circumstances seemed utterly unlike ourselves and our circumstances. Sermons and good religious ideas do not provide the thing that I mean. Religious leaders do not always provide it, unless they are close to the needs and situations of ordinary men and women. Through this lack many of us have come to look upon true religious experience as something to be sought but never quite to be found. We settle down into spiritual mediocrity and half-converted living.

Second, a great many of us have never made a decisive start in the Christian life.

We were baptized and confirmed, perhaps, but let us be frank, we were never converted! Perhaps in our pride we said that we were brought up in the Episcopal church and did not need to be converted. I quote to you from a letter of the great Roman Catholic, Baron Von Hugel, to his niece:

"After all every soul, boy and girl, as they grow up, have to pass through that delicate difficult crisis when they themselves have deliberately to will the right and God. Even when the training and example have been perfect, and when the natural character is specially good."

Have you ever been through that "delicate difficult crisis" where you gave yourself entirely to God, preferably in the presence of another human soul as your witness? I could tell you dozens of stories of conventional church members, men and women, whom I have seen go at long last through that crisis, and watched them come into a whole new life of joy and power when they had done it.

Third, though we may have made a beginning with Christ many of us have never gone back and cleared up our own past, so that we started with a clean slate.

I know that there are heaps of men and women who can never find and keep a true experience of Christ unless they dig back into their own history and make right with others the things which have been wrong.

Some time ago a woman began coming down to my church. She was nervous and terribly self-conscious. She kept coming to church, and she did not seem to make much progress. This past summer she went to her daughter and her daughter-in-law, with neither of whom she could get along, and she made a clean breast of her own wrongs in the relationship with them. Not only did it restore their relationship, but it let the power of God into this woman's life, so that she got release and freedom from herself.

Many of us here today will never get any further with God until we make right an old grudge, a resentment, an unforgiving attitude, or perhaps restore something that does not belong to us. We like to say that this belongs to the distant past, but what is still a factor in your present consciousness belongs to your present. I almost never talk to anyone about finding Christ that there is not something of this sort to be cleared.

Fourth, many of us carry about with us something on our minds which we have not trusted to God.

It is often a fear: fear of illness, fear of poverty, fear of old age, fear of competition, and of the loss of friends. We hate it, but we cling to it. We may be worried about somebody, our friend, our sister, our child,—they may be sick, or they may be in spiritual danger: and instead of trusting them to God, having done what we could, and leaving them to him in prayer, we fuss in our souls about them, worry, and consecrate our worry by saying to ourselves that we ought to worry. We ought never to worry! To be concerned is one thing, to fret is another. Jesus never worried where he could not help directly.

There is, I am convinced, an area of unentrusted territory in the inner life of many a Christian. And Christians who do not trust on the inside are insipid always on the outside. The robust faith that "all things work together for good to them that love God" is the surest mark of a believing Christian, and it is the strongest weapon we have against the unbelief of the world.

Fifth, how many of us know the gladness and the liberty of sharing a genuine experience of Christ with others?

The first-century Christians were marked by contagious enthusiasm. Something perfectly tremendous had happened to them. They were frankly excited about Jesus Christ. Are you? When you see a couple on the verge of divorce, can you help him to come into the situation and clear the air? When you find a woman worried to death by fears and self-pity, can you bring Christ into the picture, who alone can change it? When a man asks you for a quarter on the street, can you give him something more than a piece of small change? When you meet spiritual indifference and unbelief, have you in your possession so radiant, so enthusiastic, so contagious and joyous an experience of Christ that you can meet it, not with argument so much, but with an obvious possession which is its own argument? Until we are far enough along to talk with people naturally about Christ we are still self-conscious Christians. And such are usually insipid Christians.

Sixth, we need the fellowship of other Christians who will hold us to the highest and challenge us to keep moving in the spiritual life.

Let us be honest! Most of our clergy and fellow workers in the church are so busy encouraging us that they often say things to us which are not true, and which let us down by leaving us contentedly where we are. Many is the time that I have heard someone speak of their dissatisfaction with their religious life to another Christian, and heard that Christian reply:

"Oh, but I have always admired you so much! You haven't anything to worry about! I wish I were as good as you!"

Rev. S. M. Shoemaker of New York.

Far better sit down with such in genuine honesty and let them tell you where they feel their religious life is defective, help them to get off their minds the particular thing that is worrying them, and if possible bring them to a complete consecration of themselves to Christ.

A lot of us might be described in a phrase of Giles Randall, writing way back in the 17th century: "poore souls after many years' travelling being found in the same place and going at the same pace." Isn't that a terribly accurate description of many of us, "after many years' travelling being found in the the same place and going at the same pace"? And doesn't it come from being taken for granted by our spiritual leaders and associates?

HOW MAKE THE SALT SALTY AGAIN?

How in the world are we going to stir out of the spiritual lethargy and dullness which hold us? Wherewith can the salt be made salty again?

There has got to be born a profound conviction that the church can never move the world traveling at its present rate and living at its present level. No amount of analyzing the situation in long reports, no amount of pointing to our fine churches or looking on the bright side of things will do. We are in a desperately serious situation. Blind optimism and stupid complacency will drive the world yet farther from us. We need to look down deep into the poverty of our own souls and realize that the great need lies right there. We are setting about frantic and atheistic financial drives to support our institutions, we have retrenched our missionary enterprises, our spiritual leaders are driven to death with executive and financial obligations, because there is not enough religion in the church. Going as we are going, I think there will be no more religion generated than we have had. We need to repent of a great many of our present church methods as we repent of our sins, for at heart they ape the world and distrust God. There has got to come a radical conviction in the church that we must turn our attention in a different direction if our present administrative and financial worries are not to grow worse and finally swamp us altogether. Unmet financial needs are but a symptom of our anemic spiritual condition. The most disturbing thing about the church today is the condition of our own souls. We have no spiritual possession with which to compel the attention and the allegiance of the world.

If you ask me the way out I say frankly, Convert the Christians! I mean by conversion, at its beginning, a perfectly definite experience which is open to us all through the gateway of personal surrender to the Lord Jesus Christ. I believe this spreads into countless applications, but that the heart of it has been lost if the life is not forever marked by being centered in God and his kingdom in the world, by peace that is not ruffled by trouble, by strength in the hour of temptation, by enthusiasm for Jesus Christ, by sensitiveness to the motions of the Holy Spirit, and by the power to bring about conversion in the lives of others.

I believe that those of you who are living outside of that experience are living below par. Show me a period in the church's life from apostolic times downward that has been marked by true conversion of individual souls to Christ, church members as well as outsiders, and I will show you a period when the salt got back its savor!

Many say to me that all this personal religion leaves out the social implications of the gospel. It shouldn't, and it is defective and incomplete if it does. But in my judgment we have been asking people to apply in racial, political, industrial and international matters the Spirit of Christ before we were sure they knew that Spirit in their own homes and their own souls. You can't apply what you haven't got! The need of the social gospel, like the need of the church at large, is for an enrichment of its own inner life and a deeper understanding of the meaning of our whole Christian enterprise.

We need to be converted. We need a horde of surrendered Christians turned loose within this church of ours. If we have given our lives to Christ without reserve we shall be concerned for the spread of his kingdom through the world. We shall know in ourselves that the counterpart of enthusiastic missions amongst foreign peoples is enthusiastic personal evangelism and witness amongst our friends at home, who need it just as much,—and that none of us has really found Jesus Christ who is not a missionary for him. If every man and woman in this cathedral were doing what they ought to be doing they would be winning lives one by one for Jesus Christ. They would get some salt back into an insipid church!

The deepest reason why you do not do it is the same reason that kept me from doing it for years: not the fear nor the reticence which we allege, but our poverty of spiritual experience, our want of caring enough to learn how, our not having been held up to it by our ministers. I am not asking you to do anything which is not now being done by lay people right here in the city of New York, and I can take you to see them if you want to know how they do it.

Let the church begin to pray for revival not in China or Africa alone, but right in its own lethargic midst! Let the Holy Spirit begin again to fall upon us and capture us and change us and liberate us! Let us begin to be as vocal about Christ and his church as we are about our common human enthusiasms! And the church will once again be convincing, it will commend its gospel to an indifferent world without because it will have transformed its own world within, and it will win back the savor which belongs to it by its birthright. For the salt and savor of the church is its consecration to our Lord.

Studies in the Parables of Jesus.

3. The Three Travelers, and the Two Friends (Concluded).

Rev. Prof. James Moffatt, D. D., New York.

THE TWO FRIENDS, LUKE 11. 5-8.

I want now to take you to the next chapter and see the enigmatic parable, this time of interior life. We have been speaking of the practice of neighborly love, but there is another side to things, and Luke now goes on to describe how Jesus taught people about prayer. He is giving them a lesson on how to pray. The parable I refer to is the parable of the Two Friends.

Jesus is appealing to an experience, a more common experience than the story of the Good Samaritan, but as his hearers well know, an incident like this might happen in any Galilean village. Orientals are fond of traveling late in the evening on account of the coolness, and this cottager gets knocked up about midnight by a friend who is traveling. The man had no supper for him, so he goes down the village street and knocks up another friend to borrow a loaf. He knocks at this cottage door, and this man says:

"Do not bother me! If you disturb my children I will never get a night's sleep."

Anyone who has brought up small children knows what that means. You hear the man muttering in bed, trying to speak loud enough for his friend to hear and yet not waken the children. "I can't get up!"

He won't get up because you are his friend, but because you persist. And that is prayer.

Again I warn you that we must not allegorize the parables. Jesus does not suggest that God the Father is like this churlish, reluctant friend, only that there are times in life when God does seem to be indifferent to prayer. There are occasions in life when good people may feel God is not attending to them. Jesus frankly admits in many cases that God sometimes appears to people to be churlish. People sometimes think of God like an unjust judge, like this churlish neighbor who will not get up, and yet Jesus says that is not the case with God. "I tell you, Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you! Your Father will give the Holy Spirit to those who ask him."

Jesus had been asked by his disciples to give them a lesson about prayer. Jesus gave them the Lord's Prayer, and then added an explanation upon what was most difficult in the Lord's Prayer.

Now there are two occasions on which the Lord's Prayer is produced in the traditions.

In the Sermon on the Mount in Matthew Jesus gives it as part of his teaching on prayer, and then selects for special comment what he regarded as a most difficult petition in the Lord's Prayer. That is, "Forgive us our debts as we forgive our debtors!" After giving the Lord's Prayer he stopped to emphasize that petition. "If you do not forgive those who offend you, your Father will not forgive you." Many people find from experience that is the most difficult petition, I mean people who really repeat it.

In Luke's Gospel Jesus in giving the Lord's Prayer indicates as a most difficult petition, "Give us this day our daily bread," and goes on to tell this story to illustrate the function of prayer. The giving of daily bread and help is the lesson suggested by this story.

Prayer requires to be urgent. God is your Father, but you must not take for granted that because God is your Father you have not to ask, or that if you do ask you get at once what you want. You must be persistent and urgent in prayer: that is the point of the story. This man went to his neighbor and persisted. God isn't like that neighbor, but you must be urgent in your petitions to God.

Montgomery's hymn begins, "Prayer is the soul's sincere desire." Many people regard prayer as a kind of reverie. They let their minds float like a jellyfish in the warm sea and tide of emotion: but that is not prayer. Real prayer is the act of the will, the soul's sincere desire. In his story Jesus points out here that prayer to God the Father means that you must tell God what you want. Put your will into prayer, express your whole character by your prayers! That is further teaching about prayer. Pray to God the Father, and remember to make your prayer the expression of definite desire! Prayer is not a casual impulse: it is an expression of what you have most at heart and you most need.

Again, our Lord suggests in this parable another of the great lessons about prayer in religious life: Prayer is to be definite.

I like this as a good definition of prayer: Prayer is love in need speaking to love in power.

"Give us this day our daily bread!" Pray as members of a community, of a household! You observe in this story that Jesus tells that the prayer is not for the man's own sake. The man wants bread to help another friend, and that is the next great lesson of this story of the Two Friends.

You will never know how to pray unless your life is constantly open to the demands and pleas of other people upon yourself. In human life Jesus suggests we are always between two friends. We have the friend who comes to us with his needs, the friend who suddenly makes a demand upon us. He needs our counsel and help, and we feel we can't meet this. What are we to do? We have another friend we can go to, a real friend, Jesus says, and we get from our higher friend the help we need to meet the claims of our humble friend. That, Jesus suggests, is one of the great motives for prayer. All persons who pray, who know what prayer is, and its difficulties, know that when the spirit of prayer becomes weak and cold in us, when sometimes we kneel down and feel honestly we are not in the mood of prayer, no doubt one of the best methods for kindling the spirit of prayer is to think about somebody else. We are almost certain to know one or two people who are in need, and by intercessory prayer we often discover we are waking in our own lives the impulse to prayer. Nothing has been more verified in the practice of prayer than this simple usage.

Those who are most thoughtful, those who bear upon their hearts and memories the needs of others, they are the most likely to pray. When they find in their own life that the tide of prayer is running low and slack they can always revive it by taking the method of Jesus and asking God for help to meet the needs of others. Often in the course of his ministry our Lord found himself in this position, and he knew his disciples would often be in the same position.

To learn prayer is not to learn words, not simply to learn the character of God, but to put yourself in the position of being disturbed over your friends. Don't shut up your life, but make people know they can come to you in difficulties, even with untimely demands! When you find people wanting your sympathy and counsel, and you can't respond, you can pray. Go to God for that help, and you know you will get it! I commend that to you as a vital lesson of the Lord's Prayer in this Gospel.

Some people, as I said, find difficulty in the petition about forgiving one's debtors. Others do not find difficulty about that. It always amazed me in John Wesley how he confesses he found no difficulty about forgiving his enemies. There are certain Christian people who are generous by nature and don't cherish injuries and brood over troubles. Most of us, I fancy, do.

Others discover in the Lord's Prayer that the real difficulty is, Can we believe that God does provide us with what we need? Does he give us our daily bread: not indulgence, but support and strength for the day's work? Jesus says you get and live in that strength if what you want from God is primarily unselfish. Why prayers are not accepted, Jesus suggests, is often because they are selfish, but no prayer is denied by God which is intended for the strengthening of our lives to meet the demands made upon them by other persons. And consequently intercessory prayer, prayer for wisdom and help and counsel that we ask for ourselves that we may meet the demands of others, instinctively and immediately receives from God the bread which we call daily bread.

Grace in the Writings of Paul, Peter and John.

Rev. G. Campbell Morgan, D. D.

The Lord Jesus Christ be with thy spirit! Grace be with you! 2 Timothy 4. 22.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ! To him be glory both now and forever! 2 Peter 3. 18.

The grace of our Lord Jesus Christ be with you all! Revelation 22. 21.

I am not taking these passages in the usual sense of taking texts, but to introduce us to a line of thought for a while this morning to which we shall turn on other occasions when it is my privilege to address this conference. I have read them because they arrested me some years ago as being the last words on record from the pen of Paul, from the pen of Peter, and from the pen of John. And that raises a score of questions quite secondary and unimportant. I am treating them as though they were written by the men whose names they bear: but if not, at any rate here are three documents that come down to us from the beginnings of the Christian movement.

Let me proceed upon the assumption that Paul wrote this second letter to Timothy, and that it is the last thing he wrote! Behind it is the wonderful story of his life, the marvelous story of his ministry. Here we find him in the Roman dungeon, knowing perfectly well that his time is short on the earth.

It is a wonderful letter, poignant with human emotion and vibrant with spiritual triumph. He was quite conscious of the loneliness of his position. That is the letter in which he speaks of those of his loved fellow workers who are away on the King's business, and whose faces he cannot see; in which occurs that almost tragic passage, "For Demas hath forsaken me." That is the letter in which you find that last personal reference to Luke, "Only Luke is with me." He was feeling the cold, and he told Timothy to bring his cloak with him. Still keenly alive mentally, he said, "Bring the books, but especially the parchments!" He had got over the separation he had with Mark, for he said, "Bring Mark! He is profitable to me." And he knows the end is coming. He says the time of his departure is at hand, and yet his very reference to his going has in it a note of triumph.

So I think of him, the last journey taken, the last argument conducted, the last letter written and the final word to his beloved child Timothy. Then he must finish the letter. How does he do it?

"Grace be with you!"

It would be good now to be quiet for a minute and gather up what I have tried to suggest. In the year 65 or thereabouts Paul writes that he had counted all things but loss for the excellency of the knowledge of Christ Jesus, counted it but refuse to be flung to the dogs by comparison with what he gained. Yet almost abruptly he flung across the distance between himself and young Timothy:

"Grace be with you!"

Now take Peter! Peter was writing, as I shall assume, from that new Babylon that had sprung up on the banks of the Euphrates, cut off from kith and kin, about 15 years later than Paul's death. Writing at the end he knows it is coming as the Lord had said unto him. Still believing his witness, he has finished the last journey, the last letter, and what is his last word to those about whom he is concerned?

"Grow in the grace of the Lord Jesus Christ! To him be the glory!"

I go on again assuming that Revelation was written by John, possibly in Ephesus later on, but certainly in the tone of his experiences in Patmos, where visions had passed before him and he had seen great and terrible and wonderfully triumphant things moving onward. How will he finish it? What is his last word? The grace of the Lord Jesus be with the saints!

That is why I read the three verses. Whether by these actual men or no you have three documents coming from earliest times, and in every case the writer ends what he has to say by referring to one subject,—grace.

I go back to the Acts of the Apostles. I am by no means told all that happened, for the Acts of the Apostles covers only about 33 years, but I see the whole movement illustrated. I see witnesses moving out as the Lord said, to Judea, across to Samaria, and toward the uttermost parts of the earth. In that movement I see these three personalities, Peter, and Paul, and John, who is constantly in the beginning in the company of Peter. They were entirely different types. Peter was the practical man, John was the poet, by nature never getting on well together, but they do by grace. If you look at the end of John's Gospel you will see that Peter is troubled because John has not got a job. The last place you see him is preaching in Samaria with Peter. After which he drops out of sight.

Granting my supposition that these are the three men from whose pens we have these writings, the last thing in each case is a reference to grace. Whether it be Paul or Peter or John, it is grace. And that leads to the line of thought this morning and on some subsequent occasions.

Grace! I would not attempt anything in the nature of a definition of grace. We may get near it sometimes when we are defining a word, but the thing is as impossible of final definition as God is impossible of final definition. Yet this is the day of grace. Here at the end of the career of these three men, so different in temperament and outlook, but one in their consecration, the final reference is grace.

How Often?

I will tell you what happened to me in my own thinking when this fact arrested me. I asked myself, What place does the word "grace" occupy as a revelation of thinking in the writings of these men?

Again assuming the authorship as I have said, I have 12 letters from the pen of Paul, yes, 13 if you add Hebrews; from the pen of Peter I have two; and from the pen of John I have a gospel narrative, two little letters, and the Apocalypse. I took my Greek Testament and a blue pencil, and ran through everything these men wrote, and I put a blue line under the Greek word for grace.

When I began, if anyone had asked to which of these three men the word "grace" seemed to belong most I would instantly have said John. But I found out I was quite wrong and quite right about that. By which I mean to say if you are referring to the use of the word in John he hardly ever uses it, but if you refer to the great fact it saturates his writings from beginning to end, even Revelation.

The result of that mechanical investigation is this:

I read through Paul's letters rapidly looking for "grace," and found that Paul used the word in every section of every letter that came from his pen. Whatever grace means it so mastered his thinking that he never escaped from it. His references to it are constant all the way through.

Beloved, that becomes more remarkable when you remember the different sorts of letters you get from the pen of Paul! Take by way of interest for a moment Galatians and Philippians! Can you breathe atmospheres that seem more different than those of Galatians and Philippians? Galatians is vibrant with anger and scorn. A friend in England described it as Paul's high explosive letter, and a blessed high explosive it has been. When Martin Luther got hold of it it served the church once more. He becomes satirical. It is splendid in its anger, but grace is there. All the way through he is referring to it. In every section grace is found. In Philippians, that lyrical love-letter, a love song, a letter in which sin is never mentioned, a letter in which you see the triumph of the soul over all circumstances and the fellowship of Jesus Christ, a letter in which the only ruffle is that there were two women not getting on well together, grace is also everywhere.

If you take Peter you will find in the first of his letters the same thing is true. In every section you will find it because at the end of his first letter he says grace is its subject. That is why he has written. When you get to his second letter occurrences of the word are much fewer. You find them at the beginning and at the close.

Turn to John, taking his writings in order! I find the great word grace in his Gospel: "We beheld his glory, the glory as of an only begotten son of a father, full of grace and truth"; "We have received of his grace, and grace for grace." He never mentions it again to the end of the book. I pick up his letters and find he used it in the second letter in the introduction to the elect lady. In the Apocalypse on the first page and the last. It seems as though John is reticent in the use of the word. Sometimes I think that is a habit of John. See how often he uses the word "fellowship"! Everything moves in interpretation of it, but there is a reverent reticence in his use of "grace" words.

It is perfectly clear that Paul and Peter and John lived and labored, suffered, dared, and triumphed in the consciousness of grace, and when they come to the end the last message Paul is sending across the distance to a young man is "Grace be with you!"; Peter's last word to those scattered abroad in all sorts of affliction and trial is "Grow in grace of the Lord Jesus!"; John, having seen triumphant and terrible things and written, has one word for the saints, "The grace of the Lord Jesus be with all saints!"

THE GREATEST THING EACH WROTE ABOUT GRACE.

For a moment or two I want to settle down on three things said by these three writers about grace, what seem to me to be the greatest thing Paul ever wrote about grace, the greatest thing Peter ever wrote about grace, and the greatest thing John ever wrote about grace.

First, what seems to me to be the greatest thing Paul ever wrote about grace. I find it in the letter to Titus, and it is interesting to notice where it comes in that letter. In chapter 2 he is charging Titus, "Speak thou the things which become sound doctrine," that aged men be sober, that aged women be sober, that young men and women be sober, and the servants. Really it almost looks as you read it as though Paul is getting to a realm of legality, laying down rules and regulations. Then suddenly he breaks away and begins at what we call verse 11 with the word "For." "All I have been saying, FOR . . . ." He has been showing them how they should behave, then he writes this marvelous thing:

"The grace of God hath appeared, bringing salvation to all men, instructing us in order to the denial of ungodliness and worldly lusts. We should live soberly, righteously and godly in this present age, looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, who gave himself for us," etc.

Take that paragraph and look at it a moment! What are its boundaries? He saw two epiphanies, two outshinings: first the appearing of grace, secondly the appearing of the glory. Initiation and consummation. In the first event the epiphany of grace, in the second the epiphany of glory, and the epiphany of glory assured by the epiphany of grace. Because grace has had its appearing, says Paul in effect, glory is bound to have its appearing. There never could have been the outshining of glory ultimately if there had not been the epiphany of grace, but by reason of the epiphany of grace the epiphany of glory is assured. Paul surveying the whole thing says we have seen grace, it has had its ephiphany, and it was of such a nature that there can be no room for doubt in our hearts that at last glory will have its epiphany. That is the nature of grace. It produces the glory.

I go on to see what he says about grace. "The grace of God hath appeared, bringing (the first movement) salvation to all men." What next? Teaching or instructing by discipline those to whom it has brought salvation. Instructing us to the intent that denying ungodliness we should live. Teaching us, instructing us to live soberly, righteously, godly, looking for the appearing of the glory. Grace has had its epiphany, and the people receiving its salvation under the discipline of its instruction are looking. It is light in their eyes, radiance upon their faces, a song in their hearts, looking for the appearing of the glory. All this age in which we live is described in that great passage.

Grace brings salvation. Get the force of the word "brings"! Grace comes down bringing salvation to me on the level where I lay impotent, hopeless, and helpless.

When you get to the word "salvation" ponder it! Salvation is the beginning of what grace does. Grace never begins to teach a man until it has brought salvation, until it has given him the capacity to apprehend the power and obey it.

Ponder those wonderful words "soberly," "righteously," "godly"! Grace teaches us by discipline. That means a process, something you and I are passing through today, dark things it may be, troubled things, but grace is teaching us to live. Teaching us to live, and all the while, mark it well, on the eastern sky the glory of the coming victory, the appearing of the glory, the personal advent of our Lord! As far as I am concerned, grace appears bringing, teaching and enabling me to be among the number of those forever looking for the glory!

Now for the greatest thing Peter wrote about grace, as far as it grips me up to the present! Just a phrase! It is found in 1

Peter 4. 10: "According as ye have received the gift, minister it among yourselves as good stewards of the manifold grace of God!"

"The manifold grace of God." To me that is supremely arresting.

The word "manifold" is a fine word if we understand what it means. "Manifold" means many-colored. You could not print that in the English version because we do not quite catch it, and yet think of it for a minute,—the many-colored grace of God! When I was pondering it I said that surely Peter had used that word earlier in the letter. Yes, here it is in the first chapter, but in a different connection. He says in verse 6, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Many-colored temptations!

Many-colored temptations, yes, but also many-colored grace! Grace over against all your temptations and trials many-colored, but grace is many-colored. We of this Western world do know something about the suggestiveness of many-colored temptations.

When I was a boy I had a box of paints, and I was fond of mixing different colors to get various shades. In the realm of this poetic suggestion it came to me that you see red, yes, but there is a heavenly blue, and if you touch the red with blue it becomes purple, the color of priesthood and kingship, and if you touch that yellow streak with the blue it becomes green, like the pastures.

At any rate Peter says in that phrase that in grace you have the force which takes hold of the things that blast you, and transmutes them into forces that bless you, and bless humanity. The transforming power of grace, many-colored!

What is the greatest thing that John says? Of course, the one thing. "We beheld his glory, glory as of the only begotten of the Father, full of grace and truth." Just to put it as a child would I am inclined to ask:

"John, what do you say about grace? Paul has told me something of it. Your old friend Peter has become a poet and in a phrase illuminated it for me."

And I think John's voice would have softened. "If you want to know all about it you must see him, Jesus, the living word. Then you know what grace is!"

Dwight Lyman Moody: Discoverer of Men and Maker of Movements.

Rev. John McDowell, D. D., New York.

We cannot too frequently remind ourselves that the best the world has to offer of literature, of art or of music is but a partial revelation of the inner riches of great lives. All great values, indeed, may be similarly appraised. Back of every institution aiming at the betterment and uplifting of the race there is always discoverable some one individual who in the hour of its inception and early development fired it with his enthusiasm, suffused it with his spirit, and poured his love, and even life, into the furtherance of its aims.

Peculiarly is this true of educational establishments. Schools live and move and have their being in the personalities of their founders: and none in a greater degree than those founded by the late Dwight Lyman Moody at Northfield and Mount Hermon, Massachusetts, in 1879 and 1881. These schools are the product of one who loved and gave himself for them in unremitting service and boundless sacrifice. They stand with other of his foundations as monuments reared to the memory of a great and noble man.

It is now more than 30 years since Mr. Moody died, and yet it seems but as yesterday that those who knew him looked into his kindly face and listened to his words of love and inspiration. His place in memory, the vast place which he has in the heart and thought of the world, is as great as it was on the morrow of his death. Nay, it is greater. For as justice to the real height of a lofty mountain is done only when we have left it in the distance and survey it across a larger foreground of vales and hills, so it is with the contemplation of the true greatness of a man whose posthumous ministry increases mightily as the days go by.

When great men have been among us, men whose hands have penned and tongues have

D. L. Moody once leaving the Auditorium at Northfield after a meeting.

uttered wisdom, we lose some of God's most striking lessons if we neglect to learn the truths and the examples which they bequeath at their departure. No life was ever richer in inspiration, or will better repay a close and prayerful study, than that of D. L. Moody. We are beginning to see him more nearly in his true proportions as we gradually leave him in the distant past. We are slowly but surely learning to do him justice as we find how vital and far-reaching was his influence, how powerful and permanent was his place in the kingdom of God, which is left still unfilled.

Influence is a difficult thing to estimate. There are no scales by which we can weigh it, no measuring rods by which we can count it. Yet it is nevertheless true that "By their fruits ye shall know them." Said the Outlook: "The story of the outward life of Mr. Moody can be told after a fashion in a book, but the ramifications of his influence no pen can ever describe or imagination conceive." His profound solicitude for the welfare of his fellow men found expression in so many ways that it is quite impossible to describe or estimate it by the ordinary standards. If, however, "history is a book of God's, and men's lives are its chapters," we may justly say that the chapter with which we are now concerned is one of the greatest in the book.

In attempting an estimate of Mr. Moody's influence we will think first of his influence on men, and then of his influence on movements.

INFLUENCE ON INDIVIDUALS.

It is generally conceded that no other man in his generation spoke to so many people directly as he did. Other preachers have spoken to crowds one day in seven for a few years, but here was a man who held and swayed multitudes six days in the week for nearly thirty years. He never lost his drawing power. The last series of meetings which he held, the series in which he was stricken down in a hall holding 20,000 in Kansas City, was a convincing proof that his drawing power had not waned, and was as great in the closing years of the century as it was in the seventies.

But Mr. Moody not only drew the multitudes, he moved them as did no other man of the last century. His influence was vital and transforming. It changed natures, and made for holy living. He drew men and women not to himself, but to Christ, and evidence of this fact is to be found in nearly every part of the world today in the lives of those who were brought under his message.

His influence went even farther than this. He not only influenced men to come to Christ, but he inspired them to work for Christ, and when he discovered as he did early in his evangelistic work the need of trained men he at once established and equipped schools in which to provide opportunity for proper training. His motto was: "It is better to put ten men to work than to try to do the work of ten men." To this motto he steadfastly adhered, and he may rightly be called one of the greatest discoverers and developers of lay and clerical workers the Christian church has ever known.

In a larger measure than any other religious worker of his day Mr. Moody in all his later years possessed and held the confidence of all classes of society. He had the love of the poor, the respect of the learned, the confidence of the wealthy. There is no finer testimony to his influence than that to be found in the large number of wealthy and influential men in Great Britain and the United States who were glad to be associated with him in his many forms of work. For more than 30 years this masterful man had only to make his desires known to responsible men of wealth and position, and they responded with alacrity and delight to his call for money and service.

In many ways Mr. Moody's largest realm of influence was among the students whose lives he touched. Think of the thousands of college men who felt the power of his influence, the men who heard him in the colleges and the many others who heard him in the summer conferences at Northfield! Indeed, it is not too much to say that the general quickening of the religious life of our American colleges began with D. L. Moody.

But even when this is said the great evangelist's influence is best seen in the lives of over twenty thousand young women and men who have enjoyed high privileges in the Northfield schools as a direct result of his life work. Sons and daughters of his spirit have gone out to the ends of the earth to continue his influence and carry on his work. It is true and will continue to be true that Moody still lives,—was never more alive than at the present hour.

INFLUENCE ON MOVEMENTS.

Think also of Mr. Moody's influence as it is seen in the great movements with which he was concerned!

It can never be adequately estimated how many of the great movements for the uplift of humanity which marked the latter half of the 19th century were the outgrowth of his vision and service.

Recall, first of all, his influence on evangelistic work! For more than 30 years he stood before the world as the embodiment of all that was wise and most effective in evangelism. His large ballast of common sense kept him from emotional excesses, and his splendid executive power enabled him so to organize the work of the inquiry room that each individual seeker was carefully dealt with by trained workers. Mr. Moody was perhaps the best public exponent the 19th century produced of first-century Christianity both in doctrine and practice. It is becoming more and more evident that he deserves a place in the first rank, after the apostles, with Luther, Knox, Wesley, Whitefield, Finney, and a few belonging to the early church.

In all his evangelism Mr. Moody aimed not at surface but at solid work. This was the impression those who were nearest to him in his work received.

Possibly no man knew Mr. Moody better than did Henry Drummond. "He, above all popular preachers," said Drummond, "worked for solid results."

Even the mere harvesting, his own special department, was a secondary thing with him when compared with the garnering of the fruits by the church and their subsequent growth to larger fruitfulness. "Time," says Drummond, "has only deepened the impression not only of the magnitude of the results immediately secured, but equally of the permanence of the after-effects upon every field of social, philanthropic and religious activity. It is not too much to say," he continued, "that Scotland would not be the same today but for the visit of Mr. Moody, and that so far-reaching was and is his influence that any one who knows the inner religious history of the country must regard this time as nothing short of a national epoch."

Testimony like this could be given for every field in which Mr. Moody ever worked. There is no better evidence of the sterling quality of his evangelistic work than that which is to be found in the fact that time and time again he was urgently invited to return to cities where he had conducted services. Cities on both sides of the Atlantic were always sorry to have him leave, and glad to have him return. Great Britain was continually inviting him, notwithstanding the fact that three times he had gone through the islands, each time with increasing power.

"D. L. Moody," said the late Dr. R. W. Dale of Birmingham, England, "is the only evangelist I ever felt had the right to speak of a lost soul, because he never spoke of the possibility of a man being lost without tears in his voice."

By his spiritual motives and sane methods, which were void of sensationalism and claptrap, Mr. Moody not only won the hearty cooperation of all spiritually-minded people and secured the conversion of multitudes of the ungodly, but more completely than any other man he impressed upon the Christian church her direct responsibility for the lost, her inescapable obligation to be always and everywhere evangelistic. The "Review of Reviews" summed up his influence in this connection in these words:

"Mr. Moody's value to the spiritual life of the times in which he lived transcends that of any other preacher of the gospel."

Then there was Mr. Moody's influence on education. The world at large already knows him as the greatest evangelist of his time, but it will yet come to know him equally well as one of the greatest educators of his age.

Without an academic education himself, he realized the vital and imperative necessity of education as did few men of his day. Nothing shows Mr. Moody's appreciation of education better than his reply to Mr. Gladstone. When they first met, Gladstone said:

"Mr. Moody, I wish I had your shoulders!"

To which Moody replied: "Mr. Gladstone, I wish I had your head!"

Gladstone might well have coveted some of Moody's head and been none the worse for it, a head of which a certain writer who had met every great contemporary thinker from Carlyle downward, said:

"In sheer brain size, in the raw material of intellect, Moody stands among the first three or four great men I have ever known."

The founding of Northfield Seminary for young women and Mount Hermon School for young men marked an epoch in Mr. Moody's life and work. "There is no stronger proof of Mr. Moody's breadth of mind," said Drummond, "than that the greatest evangelist of his day, not when his powers were failing but in the prime of life and in the zenith of his success, should divert so great a measure of his strength into educational channels." Mr. Moody realized the value of character, of a sound mind and disciplined judgment. He realized that converts without these would be weak-kneed and useless, and as Christian workers inefficient, if not dangerous. Mr. Moody saw that the primary purpose of Christianity was to make good men and good women who would serve their God and their country not only with all their hearts, but with all their minds and all their strength. Out of this conviction grew the Northfield educational institutions, which in the last 50 years have offered more than 20,000 young women and young men a chance to become useful, educated and God-fearing.

Mr. Moody was preëminently a man who sought to direct and control movements which were vital to life. He was keenly alive to the fact that education was a primary factor in the making of an individual, and that the character of the nation would ultimately be determined by the type of education which dominated it. Hence his untiring effort to make education distinctively Christian, or, according to his conception of it, education in which the aim is Christlike character. The primary aim of every institution which Mr. Moody founded was to make Christians, not critics; servants, not scholars.

He sought not simply to educate, but to educate for a definite service, the service of Jesus Christ. Dr. Pierson has well said: "As Arnold made Rugby a nursery of a peculiar type of British men of culture, Moody made Northfield and Mount Hermon nurseries of Christian character and service." Christian education is not distinguished by any peculiarity of method or by any peculiarity of means: it is distinguished entirely by its aim. Mr. Moody grasped this fact, and dedicated these institutions to the making of Christian men and women.

It may not be out of place here to observe that Mr. Moody was years ahead of most educators in at least two respects. First, in his recognition of the vital place the Bible should have in education. Long before any of our institutions made the Bible a regular subject of study Mr. Moody had insisted that it should have the first place in his schools. Today there is scarcely a first-class school which has not come practically to his position. Second, Mr. Moody anticipated the modern movement for some restriction in athletics. He was alive to the situation, and suggested and put into operation the plan which some of our leading educators are just now seriously considering, namely, that of confining contests to home grounds among the classes.

Consideration of space will not permit of a more extended reference to the educational value of Mr. Moody's other lines of work, otherwise such institutions as the Moody Bible Institute of Chicago and the Northfield summer conferences might be passed in review.

We now come to Mr. Moody's influence on the greatest religious and moral movements of the last 50 years such as the Young Men's Christian Association, the Young Women's Christian Association, the worldwide uprising of Christian students, the Sunday school movement, the young people's movement, rescue missions, summer tent work, Bible study, missionary and interdenominational movements. To all of these and many others Mr. Moody gave himself more or less with heart and strength. No man did more than he in the early days to forward the interests of the Young Men's Christian Association. No man of his time did so much to break down the old denominational barriers and bring the different communions together in united service.

As an administrator, as an agent for men of wealth, as a transmuter of money into bricks, books and tracts, Moody ranks as one of the greatest of any time. Scotland, Ireland, England and the United States are dotted with Young Men's Christian Association buildings, Bible Institutes, halls, homes and churches which owe their existence to his direct influence. Christian philanthropy, too, owes much to Mr. Moody's influence. Such institutions as the British Workman Company, Limited, of Liverpool is only one of many organizations which he inspired to relieve need and help men.

But possibly no movement shows Mr. Moody's far-reaching and abiding influence more than that movement which is coming to the front so rapidly and with such great power just now, namely, the laymen's movement. Men's clubs and brotherhoods are the most striking features of the 20th century church. The layman is beginning to find his place in the work of the kingdom. In many ways Mr. Moody may be rightly credited with being the discoverer in this country of the laymen of the church. More than any other man of our time D. L. Moody vindicated the rights, duties and privileges of the layman in carrying the gospel to the world as opposed to the exclusive prerogatives of an ordained clergy. He did this without in the least belittling the function of a ministry that is academically trained and ecclesiastically ordained. Mr. Moody found John H. Converse, and through Mr. Converse has largely come the summer evangelism of our day, the evangelistic committees with their large campaigns, the brotherhoods and foreign mission forward movements. To be sure the Protestant church has always believed in laymen having a right to work, but it waited for Mr Moody, the unordained but foreordained man of God, to put the layman in America to work for Christ. Mr. Moody believed that every Christian was foreordained to service. By his own example and his untiring effort he did all he could to help Christians realize their divine call.

Think, if you will, of some of the laymen whom Mr. Moody discovered and did much to develop! Among the many names which might be mentioned we refer only to a few. Such men as Henry Drummond, Wilfred Grenfell, C. K. Studd, John H. Converse, John R. Mott and Robert E. Speer! It is not too much to say that no other man ever did so much to lead laymen into the service of Christ. Mr. Moody was preëminently a discoverer and developer of men. Measured by whatsoever standard you please, whether by his influence on men or on movements, or both, he stands out as one of the world's greatest in the power and preëminence of his influence.

If a visitor to St. Paul's Cathedral, London, will cast his eye over the northern doorway he will see a slab of marble on which is inscribed the name of the architect, Christopher Wren. Beneath the name are the words:

"If you would see his monument, look around you!"

So today, if one would see the influence of D. L. Moody, let him look around and see the multitude of men and women whom this great man touched with the holy fire of his own life and the mighty movements he inaugurated and furthered!

Restoring the Cost in Pentecost.

Rev. Ralph T. Templin, India.

Readers will forgive me for taking liberties with the name in this title in the interest of redeeming its meaning from the mire of a common misconception. For there is a cost in Pentecost which, if it is not paid, is capable of rendering it a profitless and even a dangerous experience.

If in all that is now being said about Pentecost we can succeed in properly placing the emphasis, such reminders of the great birthday of our faith will be exceedingly fruitful for our work. There is no greater need than that all our workers and church members have the Pentecostal power and fervor. My brother, writing from Baroda, states that in the recent Bombay area meeting "Pentecost was referred to as the climax of our message," but that it was a sustained and chastened view of Pentecost which appeared. They had not forgotten the cost in Pentecost. I am indebted to my brother both for the inspiration and the idea in this article.

I well remember in seminary how our beloved teacher in the New Testament, Professor W. J. Lowstuter, required from each student a paper on "What Happened at Pentecost." The paper was always followed by discussion. I do not remember details of the discussion, much less the thoughts of my own paper, but I do remember how wholesome and fruitful was the general impression. We discovered that about all the most of us had known before was that the fire fell. We had not even realized the importance of discovering why it fell or how it was used after it fell.

What does the experience contain of use to us in this day?

I want to raise three questions which the Scripture text itself may answer in such terms as to suggest the course we ourselves will need to follow for a reproduction of Pentecost in this day. My wish is merely to suggest the answer of Scripture to each question. If the text points the road, exhortation may be left to the conscience. Our questions are:

(1) What made Pentecost possible?
(2) What made Pentecost profitable? and
(3) How were the results conserved?

1.

What made Pentecost possible?

To find the answer in the Scripture it is necessary to ask to whom the experience came, what there was distinctive in those people, what former experiences they had been through which would have bearing upon this experience, and many other questions of like import. In other words, we must go back through the Gospels and find the disciples actively participating in one of the most remarkable Schools of Religious Education in all history.

A School of Religion.

The teaching of precepts was only a small part in that school, there being the far more important teaching by example, training in action, and inspiring fellowship. After all these centuries, in another day of emphasis on religious education, I know of no course being offered today that would compare in intensiveness with the Master's school of discipleship.

Furthermore, this training did not cease at the close of Jesus' earthly career. Under the closer ministration of his spiritual presence it continued both before and after the ascension. Acts 1. 3 speaks of Jesus as being "seen of them forty days, and speaking of the things pertaining to the kingdom of God."

But even that was not enough. The schooling continued in the form of a most remarkable refresher course. We do not know how many days the disciples tarried in the upper room in Jerusalem. We know that none of them lived there. They were together attending an important conference. What went on in that little room before the fire fell? If we could answer that question it would throw much light upon Pentecost.

I think that refresher course must have been almost frantically intensive. History tells us that long before the Gospels were written there circulated among Christians a book known as Matthew's "Sayings of Jesus." Before this book was written it probably had an oral existence. When did these sayings of Jesus in oral form have their beginning? How did Matthew from the first establish the reputation of ability to remember what Jesus had said? What crystallized these impressions so that he might readily set them down in written form? Can you not imagine Matthew, the former tax-recorder, with his remarkable tabulating mind, conducting at this refresher course an informal study in "What Jesus Said"? Can you not also readily see that the most natural attitude in this refresher course would be to ask over and over again, What was it that Jesus said about this, and what did he say about that?

Of course we must not overlook the place that prayer and supplication had in this preparation for Pentecost. Every refresher course must have that. But all too often these words have been employed to suggest that prayer is the only key to an understanding of Pentecost. This is a great mistake. What is prayer? Is not true prayer for the disciple putting himself at the disposal of God? And other things being equal, is not a trained and efficient self more useful to God when consecrated to his work than an untrained and haphazard self? In this experience of the disciples they laid before the Lord each his gift of a consecrated life after they had been thoroughly grounded in the faith which they were later to proclaim by word and example. This does not show that consecration should follow training, but only that training makes consecration count for more than it otherwise could. One must consecrate oneself as much to the Lord's training as later to the work for which one has been called and prepared.

2.

What made Pentecost profitable?

The answer has been already suggested. When the fire fell it found something to burn in Peter's heart at least, and he quickly became the flaming evangelist of the occasion.

Let us look at the story itself as recorded in Acts the second chapter!

Unprofitable Manifestations.

One apparent fact is that as the day began and as many of those present were beginning to be affected it bid fair to prove an exceedingly unprofitable occasion. Let us apply here the Master's test, "By their fruits ye shall know them." What were the first fruits of this experience?

First, the manifestation created wonderment, amazement. We have only a swift sketch of those events, but enough to show plainly that the people were at first impressed that something unusual, freakish, was happening. About the only value there could be in that was to draw a crowd. That is exactly what happened.

Second, the manifestation created the impression in some people that these men were drunk with wine. This may cast no reflection upon those who said it. Perhaps they were among those stirred to repentance by Peter's vigorous address. But intelligent people can never be won by impressions of drunkenness. I have personally attended services where I thought some of the leaders were strangely out of their right mind. I was not won, but rather repelled. So it was with this second result.

The third result was preceded by the preaching of Peter. He evidently thought it was time to save the situation from hopeless disaster and bring something of value out of the occasion for the kingdom of God.

Notice that he had to begin with an apology for the extravagance of some of his misguided co-workers! One could almost write a book on the contrast between "tongues" and a tongue. When God sanctifies a tongue he wants it to talk sense in his name. Run through the address of Peter and see how again and again he has recourse to the knowledge gained in the Master's school of religion! There is no waste effort. Every word burns with the message. Such splendid use of intelligence and tact! Such sensitiveness to an audience and its needs! What marvelous blending of good sense and emotion! What evidence of divine presence through it all! What shrewd insight revealed in the conducting of an aftermeeting! Recourse to Jewish history, establishment of contacts through such means, the directness of his appeal, the barb which produced conviction, the assurance with which the remedy was applied, all indicate a mind intelligent, trained, ready, as well as utterly consecrated. God speaking through one man's intelligent tongue saved the situation that day for Christianity and for the world.

3.

How were the results conserved?

To find the full answer to this question we would have to run through the entire account of the establishment of the apostolic church. In the account we would find much about organization, evangelism, founding of new centers, councils, bands for prayer and study, defences of the faith, conflicts with spurious growths or extravagant expressions of spiritual power (practically all Paul's epistles were born out of such conflicts), special offerings, the ordaining of new leaders, baptism of converts to the faith, and of course the regular services for prayer and the breaking of bread together: all of which strongly suggests much that has always had to do with the Christian program. These are vital to the conservation of any spiritual force.

There has always been the twofold danger of the institution encompassing and suffocating the spirit or the spirit wasting itself in an unconfined freedom. But somewhere between these two extremes of the ecclesiastic and the free lance the true prophet of God must stand, the representative of that happy medium which both inspires and conserves. The apostolic church was happily successful in taking this middle position, and the early establishment of Christianity was largely due to the conservation of the Pentecostal spirit and power by these means.

The conversion and baptism of 3000 were not the most important result of Pentecost. What happened to Peter and others to whom the Spirit came with power seems to me the significant factor. And the conserving of this result I believe to have been the most important follow-up work of Pentecost.

How was it accomplished? How did these men conduct themselves so as to make the experience of Pentecost vital and continuous both to themselves and to the church?

The answer to that question takes us a long way, into many lands, through fire and water, and even to death in the Master's name. It is an exceedingly thrilling and fruitful search, this quest for an answer to how the results of Pentecost were conserved.

In a great sense the training and preparation made possible the conservation of gains in the experience of Pentecost. I cannot share the thought of some that before Pentecost the Holy Spirit was utterly absent and afterward altogether present in the lives of the apostles. That seems to me a superficial conception of what happened at Pentecost. In the only sense in which such might have been the case it could not have been the Spirit's will and purpose. Their training all along had been in the Master's school of the Spirit. Pentecost, when rightly understood, stands as the great commencement day, the time when God placed his final stamp of approval upon the thorough preparation and utter consecration of these men to the work which had challenged them, and gave them the complete assurance of his power for their service to be now rendered in his name.

I remember somewhere someone having said that the heavens are full of cloven tongues that seek to find places to alight. If we are hoping to reproduce Pentecost we must be willing to pay the price in preparation as well as in consecration. If we hope to conserve its influences in our lives and our work we must patiently devote ourselves to the task of carrying over this training and inspiration into the detail and routine operations of some carefully-laid kingdom program!—"Indian Witness."

Pentecost and Its Permanent Possibilities.

Six Outline Studies on the Holy Spirit in the Book of Acts.

Study 2. The Day of Pentecost. Acts 2.

Pentecost! What wonders and present possibilities are wrapped up in the word for the individual believer, for the church, and for the world!

Acts 2 tells of immediate blessing, first spiritual but also temporal, that followed upon the coming of the Holy Spirit at Pentecost.

In last month's study we read of the promise of the Father, of the Son, and of John the Baptizer. Was this promise ever fulfilled? Yes. When? How? The story is told in terms of the whole group of disciples.

They are gathered together in one place in Jerusalem, waiting. When? On Sunday morning before 9 o'clock (15), May 28, A. D. 30,—the Day of Pentecost.

Turn to Leviticus 23 and read in verses 15-21 of the Feast of Wave-loaves, also called the Feast of Weeks (Exodus 34.

22). It came 50 days after the Feast of Firstfruits, hence the Greek word Pentecost. On this day the priest in the Temple would offer the first loaves of the new harvest.

The long years of prophetic typology being now fulfilled the miraculous advent in a new relation to mankind of the third person of the Trinity suddenly occurs (2-4). There are real audible and visible phenomena "as of" (corresponding to but not actually) physical phenomena. The Holy Spirit fills—indwells—becomes incarnate in—ALL the bebelievers. With what immediate results?

"What meaneth THIS?" (*12*).

What is the effect on the crowds? (5-11). The thing that makes the greatest public stir is the gift of languages. The multitude composed of people of various races and tongues is amazed and perplexed, and pass the question from one to the other: "What does it mean?"

Their explanation is—liquor, intoxication. But there is a truer explanation.

"He hath poured forth THIS" (*33*).

At this point Peter stands up with the XI around him, and speaks. Never before has he exhibited such qualities of leadership. He is, indeed, a new man, a living example of the filling with the Holy Spirit, which he proceeds to explain in what proves to be one of the greatest sermons ever preached.

Read again the résumé of his address, and note his argument! He says that "THIS" is that which Joel prophesied as taking place at the coming of Messiah,—the pouring forth of the Holy Spirit (16-21), that day fulfilled through the coming of Jesus of Nazareth, crucified, risen, exalted by the right hand of the Father (22-33). Our Lord was alive again and had shed forth "THIS"! There was this awful contrast, that God had made him Lord and Messiah while they had rejected his Messianic claims and had crucified him (34-36)!

Verse 36 gives the climax and the theme of Peter's address. Is there significance in his challenge to "all the house of Israel,"—not the Jews of Judea alone, but all Israel? Does the challenge reach down to Jews in our day?

The Fruitage of Pentecost (*37-47*).

(1) Immediate ingathering of converts (37-41).

Such straight preaching struck home to their hearts and consciences and overwhelmed them by a sense of guilt. "What shall we do?" Sin is personal. We must do something about it. It does not spend its force like a fire or a disease that burns out.

What could they do?

They could adjust themselves to Messiah Jesus by a change of mind regarding him and his claims, to be followed by confession of faith in him in baptism. Thereupon they would receive remission of sins and the gift of the Holy Spirit.

Some would hesitate, so Peter renewed his testimony and exhortation. He knew by bitter experience what repentance was, and could drive home the message. Three thousand souls were baptized and enrolled that one day, forming the first Christian church.

(2) A brotherhood of believers (42-47).

We have now a beautiful cameo of day-by-day Christianity. Twice this expression occurs, "day by day" (46, 47). Once it refers to the daily life of the early believers at home and at church, the other time to the growth of the brotherhood through additions made by the Lord.

It is thought that we have here a picture of the brotherhood of believers for some years. Their steadfast continuance in religious exercises is emphasized. The apostles maintained a powerful ministry.

It also shows the social value of the gospel. Conditions were something like what occurs in non-Christian lands today when converts are few and some destitute and persecuted by adherents of the religions they have discarded for Christ. The richer members voluntarily pooled their possessions, and the needs of all were met.

The company was above all religious, with a new glad type of religion. Outsiders observed them with favor: a good testimony to their sincerity.

The story ends with continuing salvation.

Was that advent of the Holy Spirit local and temporary, or did he remain? And were the details of Pentecost ever repeated? We shall see!

Believe and memorize verse 33,—the Magna Carta of this dispensation!

Next study—March number:

Leadership of the Church, Acts 5 to 9.

Some Interesting Editorial Correspondence.

Rear-Admiral Grayson Speaking.

Gorgas Memorial Institute of
Tropical and Preventive Medicine,
Washington, D. C.

Dear Mr. Editor:

We have recently heard two sermons which used Romans 12. 1 as the text, but emphasized purity of living to the exclusion of healthy living. To our minds the second point is as important as the first and needs preaching to a far greater number of people.

The Gorgas Memorial Institute is trying to raise the general level of health consciousness. We want to cut down the days lost every year because of preventable illness and to build up the physical status of the nation. We believe that the body is a sacred instrument of life, a support and foundation of the soul, and that to give heed to its health is increasingly a part of our religion.

The sermons we refer to failed to mention the health of the apparently healthy person and how it should be conserved. We feel that there is so close a connection between healthy living and right living that it is a mistake to consider a sound body as a secular matter while the pulpit deals with Romans 12. 1 as solely a moral issue.

You have the ear of thousands of the finest people in the country. We are carrying on the work of the great sanitarian who said that America can be freed from preventable diseases. We hope that you will consider it worthwhile to make some editorial comment upon the enclosed annual report of the Institute, with emphasis upon health as a religious expression.

Sincerely yours,
(Signed) Cary T. Grayson, M. D.,
President.

Charles M. Butler is Dead!

St. Petersburg, Fla.

My dear Mr. Fitt:

A month or two ago my wife read in one of our daily papers an account of the death of Charlie Butler, the tenor singer in the Mount Hermon quartette which was enjoyed so much at the summer Bible conferences. He was returning to his home in Winter Haven, Fla., after a tour of entertainments and had already entered the last block and was about half a mile from the station when he rose and went out to the platform of his car. He must have opened the gate, for soon someone noticed his body was hurled through the air. He struck on his head and broke his neck. He left a wife and three adult sons and daughters.

We have searched the **Record** supposing that you would have a long account of his life and work, but do not find any mention of it. Is it possible you had not heard of his death?

Three or four years ago we heard him in this city. He did what I have never known any other public entertainer to do: he opened and closed his entertainment with prayer, which was as fervent and hearty as his singing was beautiful or his readings delightful.

At the close we went up, and I asked him if he remembered Howard Pope who used to be at the Northfield Bible conferences. He looked at me a moment, then replied, "Dr. Howard W. Pope? I guess I do!" and he threw his arms around my neck and hugged me as if I was his own father.

Cordially yours,
(Signed) Howard W. Pope.

[We had not heard of Charles M. Butler's death. He was a Christian and a gentleman, a soulwinner and a most lovable person. We believe it was when we preached once at Macon, Ga., that he decided to come to Mount Hermon School, and so into Christian work, where his beautiful voice and winsome personality led many to Christ.—A. P. F.]

Can You Beat This Record?

Shamokin, Pa.

Gentlemen:

Inclosed you will find my renewal for another year. You will no doubt see that I am one of the original subscribers, or nearly so. This year I will celebrate my 50th year in the ministry, and the **Record** will be 49 years old. I subscribed for it in the beginning of my ministry. I still enjoy its contents.

I inclose a tribute to "Luther's Small Catechism" on its 400th anniversary (1929). I am surprised no mention was made in the **Record** during the year. No other book outside the Bible has stood the test of 400 years like this little book.

Fraternally yours,
(Signed) E. H. Gerhart.

(If Dr. Gerhart knew the number of things we would like to mention in the **Record** but have no room for he would sympathize with us. We took cognizance of several Luther anniversaries at different times. The quadricentenary edition of "Luther's Small Catechism" is published by the Concordia Publishing House, St. Louis, Mo. Get a copy! It is claimed to be "the briefest and best handbook of true Christian doctrine."—Editor.)

The Scottish Church Union in a Nutshell.

Edinburgh, Scotland.

Dear Mr. Fitt:

We have had stirring times since my return home through the union of the Church of Scotland with the United Free Church of Scotland. This was made possible by an Act of Parliament which separated the church and state, procured by the action of the Church of Scotland itself. This further declares all churches equal in the sight of the law, no one church having special privilege over another. As patronage had been abolished some years ago the things contended for in past secessions and at the disruption of 1843 had been secured, thus enabling union to take place.

With kind regards,

Yours sincerely,

(Signed) Robert Laws.

Translations of Record matter.

Stockholm, Sweden.

Dear Sir:

Being a reader of your valuable magazine **Record of Christian Work** I want to thank you for all the benefit and information received in reading same magazine.

I have for many years had my work in China in the province of Hupeh as a missionary of the Swedish Missionary Society. In reading your magazine I have often found news and information which I should have liked to translate for some of our society's publications. Would you allow me to do this? I should be so thankful if you would grant me this great favor.

Yours sincerely,

(Signed) K. W. Engdahl.

[The wider publicity the material in this magazine receives, the better we like it.—Editor.]

From A Brother Editor.

The Brotherhood of St. Andrew,
Philadelphia.

Dear Mr. Fitt:

. . . . I am especially writing this letter personally because I want to thank you once more for your important part in getting out such a wonderful magazine of missionary news and inspiration.

Dr. Tomkins, my rector, often refers to it as among the best pieces of literature published anywhere in the world, and I heartily agree with him. I do not know how you get so much together in small form month by month.

(Signed) George H. Randall,
Editor "St. Andrew's Cross."

Our Book Reviews.

Dear Sir:

I appreciate much your book reviews. . . . . I have read the R. C. W. since my college days in the East, and continue to get help and inspiration from it.—From a rector, British Columbia.

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Gospel of the Kingdom: Studies in Matthew.

February 2, 1930.

Putting God's Kingdom First.

Matthew 6.

The Golden Text, verse 33, gives the key to the chapter, which has to do with the common concerns of daily life. The true attitude for the believer is undivided loyalty to God, his kingdom, his righteousness. That means his rule over us and a right relation to him in life and conduct. Whole-hearted trust in God brings "all things" in its train.

Ostentation in prayer forbidden, 5-7.

Our Lord was speaking to praying people who needed instruction as to the place of prayer and the purpose back of prayer. Some chose the street corner or the synagogue in a spirit of ostentation, making their prayers a public performance. This our Lord forbade, and advised rather the privacy of one's room.

Not that he condemned all public prayer as mere acting, or regarded only private prayer as true prayer, as we shall see in a moment. It is sincerity that gives character to Christian prayer. The Father is found in a special sense more surely in solitude and privacy than otherwise. True, one can be alone with God even in crowded streets and churches, but a Quiet or Silent Time is found by most people to be of great assistance in the prayer life.

How pray? 7-13.

Pagans in that day—and even some Christians in this day,—prayed by rote, repeating over and over again words often meaningless to themselves with the idea that they would be heard by their gods the more they prayed. (Compare 1 Kings 18. 26 and Acts 19. 34.) This too our Lord condemned since our Father knows our needs already and there is no necessity for mere reiteration. Then he gave his disciples a model or pattern of prayer.

Not that it is a strict form of words to be used exclusively, but it sets an example of simple yet comprehensive prayer, embracing adoration and petition. It approaches God as our heavenly Father, and puts divine interests first,—God's name and kingdom and will. Then it takes up man's temporal and spiritual needs,—the forgiveness of sins, divine leading, the avoidance of testing, deliverance from evil. And it is always "Our, us, we," never "My, me, I."

Take these clauses one by one and explain them, remembering when the prayer was given,—before the cross and the coming of the Holy Spirit,—so that it does not include considerations for prevailing prayer revealed through Paul and the other later writers.

True treasures, 19-21.

Christ centered religion in the heart. Here he says one's heart is where one's treasure is. If one's heart is set upon business, wealth, reputation and the other things that constitute earthly treasure it must share the perils that menace these things. Heavenly treasure,—Christlike character, spiritual graces, deeds done in the name of Christ, etc.,—are a surer possession.

Where are you laying up treasure? Where is your heart?

Don't worry: trust Father! 31-33.

Our Lord has just used the birds and the lilies to teach freedom from worry. God cares for them, then why should we worry about food and clothes and temporal necessities? The heathen may worry, but Father has his eye on his children and knows our every need. Our hearts may be at rest.

Golden Memory Text—Seek ye first his kingdom and his righteousness, and all these things shall be added unto you. Matthew 6. 33.

February 9, 1930.

Warnings and Promises.

Matthew 7.

The Golden Rule, 12.

Note, "this is the law and the prophets," not grace that came through the death and resurrection of Lord Jesus. It is a rule that can be followed only by his grace.

Words of warning, 15-27.

As our Lord draws his discourse on the Mount to a close he speaks of two ways leading to two destinations (13, 14), and warns of dangers that impend from without and from within. False prophets will come (15), and nominal disciples professing allegiance to him (21), and even prophesying, exorcising demons and working wonders in his name (22).

They can be known. How?

False prophets can be tested by their "fruit," the effects of their teaching and preaching. But fruit must be of the right kind, for words and deeds of professing disciples that lack the right spirit, the right relation to God, are also repudiated (21-23). The final words carry further personal warning against the danger of hearing and not doing Jesus' sayings (26, 27).

Our attitude to these is to be one of caution,—"Beware!" Beware of falsity in everything,—false appearance, false profession, false allegiance, false foundations!

Words of authority.

The effect of this discourse both in its content and method of delivery was to awaken astonishment at the note of authority displayed (28, 29). Nowhere does Lord Jesus offer mere advice, nowhere does he claim vested or given authority, but with a simple but emphatic "I say unto you" he sets up his own word as law, daring to amplify the Ten Commandments and extend their application, voicing imperative requirements. He accepts the title of "Lord" (21, 22), and assumes the rôle of judge (22, 23). The climax is reached when he sets up these his own sayings as fundamental, as the great test of wisdom or folly (24-27), equivalent to the doing or not doing of the will of his heavenly Father (21).

Law without adequate penalty for violation of it is ineffective. Scripture everywhere joins punishment with wrong doing. To be hewn down and cast into fire is the doom, according to Oriental figure, of every tree that does not bring forth good fruit. Complete removal and destruction.

Golden Memory Text—Every tree that bringeth not forth good fruit is hewn down and cast into the fire! Matthew 7. 19.

February 16, 1930.

Jesus Healing and Helping.

Matthew 9. 1-13.

After the Sermon on the Mount Matthew records several miracles of healing by our Lord in chapter 8. Read the chapter, noting all it tells about him!

In chapter 9 the hostility and opposition of enemies begin to appear.

Healing a palsied man, 1-8.

It was the evidence of faith that led our Lord to cheer up the unfortunate paralytic and forgive his sins.

That word aroused the scribes, who, jealous for God, thought him guilty of blasphemy. Our Lord, knowing their heart thoughts, challenged them with an outward miracle as evidence of his unseen power.

The scribes might carp and criticize, but the crowds wondered and glorified God.

Eating with publicans and sinners, 9-13.

We do not know if this was Matthew's first contact with Lord Jesus or not, but he arose now and obeyed his call to follow him in discipleship.

Mark and Luke are not so reticent as Matthew himself about this episode. Luke says (5. 28, 29) that Matthew left all,—left his profitable but dishonored occupation of toll-collecting in prompt and full surrender,—and made a great feast in his own house, when a great company of his former associates and others sat down with them. It was Matthew's opportunity to introduce them to his new Master and advertise his break with the past.

But it displeased the Pharisees, who asked —not Lord Jesus, himself, but his disciples, why their teacher should do so unorthodox a thing. Our Lord overheard their query and answered in a proverb that revealed the purpose of his coming. Also he rebuked them for not knowing the meaning of the scriptures they honored and taught.

What does it mean to follow Lord Jesus today? Is every member of your class following him in life and service?

Golden Memory Text—Himself took our infirmities and bare our diseases. Matthew 8. 17.

February 23, 1930.

The Twelve Sent Forth.

Matthew 9. 35 to 11. 1. Lesson portion—9. 35-38; 10. 1-8, 40-42.

In 9.35 we read: "Jesus went about all the cities and villages (it was in Galilee), teaching . . . . preaching . . . . healing . . . ." And in 11.1: "When Jesus had made an end of commanding his twelve disciples he departed thence to teach and to preach in their cities."

At this period of his career, therefore, we must think of Lord Jesus as passing from city to city with his glad tidings.

The effect of his itineration in Galilee had been to fill his heart with compassion and concern for the multitudes who were as scattered and unshepherded sheep. Hitherto he had done all the work himself, but now he urged his disciples to pray the Lord of the harvest to thrust forth other laborers. Were their prayers answered by being themselves sent forth by him in chapter 10 on a gospel drive (the gospel of the kingdom, not yet the gospel of our salvation) throughout all the cities of Israel to which he himself would later come (23)?

The kingdom movement expanded.

The twelve disciples—now become apostles,—were endued with Messianic credentials such as Jesus himself enjoyed (1, 8), and were sent forth to inaugurate this larger organized movement. Their field, however, was strictly limited (5, 6),—to the lost sheep of the house of Israel whom he had visioned in 9.36. The subject of their testimony was the same as his own,—the kingdom of the heavens at hand (7). Going among their own people, they were to travel light and live off the field (9, 10). Though their first concern was the "lost sheep" they were to seek entertainment in the homes of the "worthy" in every city they visited, and to testify against the unworthy (11-13). It was to be no pleasure trip. There were no glowing promises of ease and success,—rather, they would meet peril, opposition, rough handling, hatred, persecution (14-25). But they must not fear,—their Father was interested in them and would care for them to the smallest detail (26-31), and in this mission they were identified with Jesus himself and with the Father (40).

The preëminence and control of Jesus.

Though the XII were thus honored they were absolutely subordinate to Jesus. It was he who empowered them and sent them on their mission, who commanded and comforted and warned them. "For my sake" was the touchstone of their character and labors (18, 22, 39). What bold and startling claims he made in verses 32-42, claims that no man else has ever dared to make! He promised them their heavenly Father's care, and the coöperation of "the Spirit of your Father" (20).

How does this chapter apply to us?

Obviously not directly. For us the middle wall of partition between Jew and Gentile has been broken down. Our field is the world. Yet the need is the same, only greater. Spiritual destitution on all sides calls for help. Ministry substantially the same as in our Lord's day is needed today. The lost sheep will not come to us,—we must go to them. The spirit of our Lord's commands, if not the exact letter, is applicable to us. The same power and providence of Father, Son and Spirit are available for us. And the principle, "Freely ye have received, freely give," ought to make whole-hearted missionaries out of each and every Christian!

Golden Memory Text—The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest! Matthew 9. 37, 38.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

How May Endeavorers Crusade with Christ?

Romans 12. 1-9. February 2, 1930.

Every band of crusaders, whatever their objective, carries its banners and has its own song. The following variant of "Onward, Christian Soldiers!" has been offered as the song for the Endeavorer's crusade:

"Onward, Christian heroes,
Marching for the right
With the cross of Jesus
Guiding toward the light!
Christ, the royal Master,
Leads to win the foe:
On to love triumphant
See his banners go!

"Like a mighty pageant
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity!"

The inscription upon the Endeavor banner is, of course, "The World for Christ."

* * * * *

Crusade with Christ through
C—onsecration,
R—elief organizations,
U—nceasing prayer,
S—piritual aims,
A—ctivities in the church,
D—efinite service,
E—nthusiasm.

W—orld peace,
I—nterest in community welfare,
T—alents well used,
H—ome influences.

C—oöperation,
H—eaven-directed plans,
R—adiant faces,
I—nspirational reading,
S—acrifice,
T—rusting Jesus,—that is all!

* * * * *

And what will be your reward when crusading with Christ? Listen!

A happy Christian met an Irish peddler, and exclaimed:

"It's a grand thing to be saved!"

"Aye," said the peddler, "it is, but I know something better than that."

"Better than being saved?" asked the other. "What can you in your position possibly know better than that?"

"The companionship of the man who saved me," was the unexpected reply.

Could there be anything better than that?

Ways of Studying the Bible.

2 Timothy 3. 14-17; 2. 15. February 9, 1930.

Study the Bible—
B—iographically;
I—ntelligently, that is, with the best commentaries;
B—ecause it inspires as no other book does;
L—oving and never losing its central figure, Christ the redeemer of the world;
E—thically. Said one, "Nor is there any deportment of man which has not been enriched by the Bible."

* * * * *

Study the Bible to get the true meaning of our life here on earth!

"There is one thing that mars all the pleasure of my life," said an infidel. "I am afraid the Bible is true. If I could know for a certainty that death was an eternal sleep my joy would be complete. But the Bible is a thorn in the flesh that stings me. This is the sword that pierces my soul. If the Bible is true I am forever lost!"

Study the Bible without worriment over its difficulties!

Said a saintly old man: "For a long time I puzzled over the apparent discrepancies of the Bible until at last I came to the resolution that studying and reading the Bible were like eating fish. Now when I find a difficulty I lay it aside and call it a bone. Why should I choke myself over a bone when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bone may afford me nourishment."

* * * * *

Study the Bible for a standard of living!

In the days when paper money was at its worst a purchaser entered a shop kept by an old Scottish woman. As he laid a banknote on the counter the woman took her banknote detector to test it. Looking at it carefully she suddenly thrust the money back, exclaiming:

"Eh, mon, it winna stan' the look!"

The world's great need today is the application of Bible principles to life.

Lessons from John's First Epistle.

1 John 1. 7-10; 3. 1-3. February 16, 1930.

Lesson on God, 1 John 1. 1.

"That which was from the beginning,"—God! High above all he sits, sublimer than mountains, grander than storms, sweeter than blossoms and tender fruit, nobler than lords, truer than parents, more loving than lovers. His feet tread the lowest places of the earth, but his head is above all glory, supreme everywhere.—Spurgeon.

* * * * *

Lesson on our daily deportment, 1 John 1. 7.

A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly spark is seen by the mariner. So let the main sermon of your life be illustrated by all your conduct, and it shall not fail to illumine!—Spurgeon.

This is what is meant by walking in the light as he is in the light.

* * * * *

Lesson on forgiveness, 1 John 1. 9, "He is faithful and just to forgive us our sins."

"It may be," said the cultured pagan Socrates, "that the gods can forgive sins, but I do not see how."

Every redeemed soul not only sees the how, but also feels the how. Ask them!

* * * * *

Lesson on love, 1 John 4. 8.

"What is the beginning? Love.
What the course? Love still.
What the goal? The goal is love
On the happy hill.

Is there nothing, then, but love,
Search we sky or earth?
There is naught apart from love
Hath perpetual worth.
All things flag excepting love,
All things fail or flee;
There is nothing left but love
Worthy you and me!"

The Value of the Bible for Non-Christian Nations.

Isaiah 30. 2: Luke 8. 11-15. February 23, 1930.

"What are you selling?" asked a native in India of a missionary.

"Books that tell the story of Jesus," was the reply.

The native bought one, and turning to his companion said:

"Books that speak of Jesus cannot but do good, as I have observed. Buy them!"

Thirty men did so.

E. Stanley Jones gained his hearing in India because he knew his Bible and was able to discuss its truth with thinking Hindoos.

The Bible comes to peoples weighed down under superstition, formalism, ignorance, and sin, and it acts like dynamite, exploding ancient errors and freeing the soul.—Anon.

* * * * *

Dr. S. M. Zwemer wrote: "If I had a million dollars to give to missions I would give half of it to Bible societies!"

One store in Beirut, Syria, sold in one year 2240 Bibles or portions of Bibles in 26 languages. God said:

"My word shall not return unto me void!"

Jinan, a highway robber in India, robbed a native preacher and kept one of the Bibles he stole. He read it, was convicted of sin, turned to God, and became the preacher's ablest assistant.

An African was told by the witch doctor that his mother was the cause of his sickness. He felt this was false. A Bible came into his hands and he found the truth. This man took all his savings—$400—and built a church.

* * * * *

Said a Chinese Christian to a missionary: "The Bible which you presented me I like to study so much better than all my books. . . . . Often my friends and I read it together. I feel that the Word of God is more necessary than tea or food for my people. It is the only medicine for my people. When one reads the strange things Jesus did one is moved to worship the only Son of the true God, my Lord Jesus!"

* * * * *

In Japan there is a cakeshop papered with the leaves of a Bible which the owner, an old woman, had picked from the refuse. One evening her grandson began to read aloud from the paper on the walls. The old woman became interested and asked every one who came in to read to her. She became a Christian, and now in every package sent from her shop there is put a tract telling of the love of Jesus.

* * * * *

Said an American missionary.

"Last Sunday I had a service at Las Placitas, nine miles from Albuquerque. When I was leaving an old man followed me, tears streaming down his cheeks. He told me that years ago he read his neighbor's Bible in Bernadillo, and was converted. During 30 years he had borne persecution for his faith. In parting he gave me one dollar, out of his poverty, for the support of the gospel."

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

FEBRUARY, 1930.

Saturday, 1st. *I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Psalm 59. 16.*

It is the unprompted and spontaneous hymn of the early morning! Before the tasks and burdens of the day are faced the mind sweeps through the past and rejoices in the power of God so freely placed at the disposal of the troubled.—Bishop Brent.

Sunday, 2nd. *For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water that ye may drink! 2 Kings 3. 17.*

It is so in Christian experience. We expect to have our Pentecost as the early church received hers. We desire to see wind and rain, and to know that God is baptizing us, but this is not granted. There is no footfall of hurrying clouds, no coronet of flame, no gift of tongues. But deep down the ditches are being filled, yearnings are being satisfied, the capacity for God within us is being met, though it grows apace. God be praised that the success of his work is not gauged by outward signs!

MONDAY, 3rd. *Martha was cumbered about much serving. Luke 10. 40.*

It was no fault of hers thas she was busy preparing a meal for the Master. Her fault was that she grew cumbered, so that she forgot him and remembered only the service.—C. H. Spurgeon.

TUESDAY, 4th. *Trade with this till I come back! Luke 19. 13 (Moffatt).*

The greatest responsibility in this world is the responsibility of knowing Christ, and there is no condemnation so terrible as that which rests upon the man who has had all the privileges and promises and opportunities of Christianity at his disposal, and yet he has turned them to no account!—Mark Guy Pearse.

WEDNESDAY, 5th. *Call unto me, and I will answer thee, and show thee great things and difficult which thou knowest not. Jeremiah 33. 3.*

It is when individual men and women turn to God with their whole heart to plead these promises that he will fulfil them.—Andrew Murray.

THURSDAY, 6th. *We know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8. 28.*

Not a spot of sin remains
  Where his blood availeth;
Not a battle can be lost
  When his power prevaileth;
No good thing will he withhold,
  Not a promise faileth!
—Lucy A. Bennett.

FRIDAY, 7th. *All things are yours! 1 Corinthians 3. 21.*

So should we extract from Christ whatever we require to complete our character. The short-tempered must take patience, the passionate purity, the cowardly moral strength, the domineering patience, the downcast comfort. We must not simply pray for them, but take them. This holy boldness is our right.—F. B. Meyer.

SATURDAY, 8th. *Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God. Romans 12. 2.*

A man once said he did not like all this talk about conformity to Christ. He was satisfied to know that he was saved and on his way to heaven. His friend replied, Is God satisfied?—J. Stuart Holden.

SUNDAY, 9th. *Come, Lord Jesus! Revelation 22. 20.*

Today the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for us, is Jesus. A personal Jesus accepted is salvation. A personal Jesus obeyed is sanctification. A personal Jesus trusted is perpetual joy. A personal Jesus possessed is our only power. Without him all preaching is empty clamor. Without him all church machineries but idle clatter.—Theodore L. Cuyler.

MONDAY, 10th. *Look not every man on his own things, but every man also on the things of others! Philippians 2. 4.*

Let me give you a rule in life for awakening your love and sympathy: First put yourself in the other person's place, then try to help him!—D. L. Moody.

TUESDAY, 11th. *There salute thee Epaphras, my fellow prisoner in Christ Jesus . . . . Philemon 23.*

He sent a message of love to Philemon. Messages of greeting and affection mean much to those whom we would help. Particularly are they an untold comfort to those who are sick, to shut-ins, and to prisoners. He is fulfilling the will of Christ who takes time to write a little letter to those who are lonely and sad and shut away from the world. —Floyd W. Tomkins.

WEDNESDAY, 12th. *I have commanded the ravens . . . . I have commanded a widow woman . . . . 1 Kings 17. 4, 9.*

If we are where God wants us to be he will see to the supply of our need. It is as easy for him to feed us by the ravens as by the widow woman. As long as God says, Stay here, or there, be sure that he is pledged to provide for you!

THURSDAY, 13th. *Now unto him that is able to do exceeding abundantly above all that we ask or think . . . . Ephesians 3. 20.*

The ability of God is beyond our prayers, beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplication innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving.—J. H. Jowett.

FRIDAY, 14th. *And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will! Be thou clean! Mark 1. 41.*

When Christ heals he does not do it through a logical necessity that he should keep his promise, but he does it with his whole heart and soul. He is so sorry for your pain. He is so glad to help you.—A. B. Simpson.

SATURDAY, 15th. *And the oil stayed. 2 Kings 4. 6.*

This is why your life is not so productive of blessing as it might be. You do not bring vessels enough. You think that God has wrought as much through you as he can or will. You do not expect him to fill the latter years of your life as he did the former.

SUNDAY, 16th. *These things I command you, that ye love one another! John 15. 17.*

O brother, we are but poor friends of the Master unless we feel that all which is dear to him is dear to us. Let us beware that we slip not our hands from the grasp of the neighbor on either side lest parted from them we should be isolated from him and lose some of the love which we fail to transmit! —Alexander Maclaren.

MONDAY, 17th. *He first findeth his own brother Simon and saith unto him, We have found the Messias, which is, being interpreted, the Christ. John 1. 41.*

Let your religion begin at home! You may be deficient in talent yourself, yet you may be the means of drawing to Christ one who shall become eminent in grace and service.—C. H. Spurgeon.

TUESDAY, 18th. *I am among you as he that serveth. Luke 22. 27.*

It is not the great things which we do or the great words we say that accomplish the most, but the quiet, often unrecognized, loving words and deeds which comfort and strengthen many and make the world happier and more ready to welcome Christ at his coming.—Floyd W. Tomkins.

WEDNESDAY, 19th. *If ye shall ask any thing in my name I will do it. John 14. 14.*

This inviting promise from the Lord means that he will do for us what we cannot do for ourselves, he will do for others what we cannot do for them—if we will but ask him. How little do we avail ourselves of this immense privilege!

THURSDAY, 20th. *Preach this gospel to every creature! Mark 16. 15.*

I want to ask you a question. What is Christian America doing for these little-known places scattered throughout the great ocean south of the equator? I am aware of your zeal for missions. But we cannot afford as the children of God to lack interest in any part of his widespread vineyard.—Charles W. Abel.

FRIDAY, 21st. *And he, trembling and astonished, said, Lord, what wilt thou have me to do? Acts 9. 6.*

The first step in Paul's Christian life is an absolute surrender of himself to Jesus Christ. The gospel according to Paul was not meant first of all for deliverance, but for surrender. —Mark Guy Pearse.

SATURDAY, 22nd. *Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest! Matthew 9. 38.*

"Laborers,"—people who will work from the dawn until the stars appear.—Charles Brown.

SUNDAY, 23rd. *I know thy works, and thy labor, and thy patience. . . . . Nevertheless I have somewhat against thee, because thou hast left thy first love. Revelation 2. 2-4.*

Surely this message needs to be repeated to all our churches today! Your work, your labor, your patience are all evident. Never were you busier. Never were your organizations more complete. But where is your first love?—G. Campbell Morgan.

MONDAY, 24th. *For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Romans 8. 29.*

This is the only end, the test, the proof of our religion,—Does it make us like Jesus Christ?—Mark Guy Pearse.

TUESDAY, 25th. *Whereby we may serve God acceptably with reverence and godly fear. Hebrews 12. 28.*

To serve thee always with increasing fervor would be my choice; but if thou needest only one brief, glad hour of ministry, like that the good Ananias did to thy church when he ministered to Saul, then be it so!—F. B. Meyer.

WEDNESDAY, 26th. *Our Father who art in heaven, ... thy will be done! . . . . Matthew 6. 9, 10.*

Whatever form of communication may be invented it can never get ahead of prayer. The failure of the church today is due to defective communication with heaven.—Graham Scroggie.

THURSDAY, 27th. *Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Psalm 27. 6.*

My brethren, suffer me to ask you one question: Do the men and women with whom you come in contact catch in your words and actions echoes of heavenly music? Are YOU singing the Lord's song?—J. D. Jones.

FRIDAY, 28th. *Lo, I am with you alway, even unto the end of the world! Matthew 28. 20.*

Not the years, but the days! Every day, and every sort of day! The days of trouble as well as the days of blessing! The lonely days, the days of weakness and even failure, "all the days, even unto the end of the age!" —A. B. Simpson.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

FEBRUARY, 1930

Saturday, 1st. Luke 20. 9-19.

1. To the multitude he explains the situation in a parable. They are eagerly watching the attitude toward him of the priests and scribes, and his treatment of them. Perhaps they have seen how he has discomfited them over the question of his authority. And secretly they would be delighted, yet awe-struck.

2. The parable is understood quite easily by those educated leaders. Quite evidently he means that they are the keepers of the vineyard. They have always ill-treated the messengers of God down to the day of John the Baptist. And now the son has appeared among them to claim the fruit of the vineyard for God. And here they are ready to kill him: and Jesus facing them knows he must be rejected and destroyed. But he is the heir! That is the fact which they are deliberately ignoring, rejecting. For they understand the intent of the parable quite well, and they are now plotting to fulfil its prophecy.

3. Nothing more tragic can be conceived than the way in which human hearts can be blinded by earthly self-interest and prejudice. How deeply should we examine our tendencies to refuse the glorious and complete authority of Jesus Christ over our inmost lives!

O thou Spirit divine, who knowest our hearts, grant us to know ourselves, and in that knowledge of our weakness and our need to cast us upon thy love and thy cleansing power! Through Christ our Lord. Amen.

Sunday, 2nd. Luke 20. 20-26.

1. The determined and deep-scheming authorities sought a new way to deal with Jesus. They must get him into the hands of the Roman government. This would at once deliver themselves from the wrath of the people and secure his condemnation, perhaps his execution, on a capital charge. Thus they would get rid of Jesus and his claims to divine authority and yet escape the accusation that they had killed another prophet.

They cunningly seek to get the basis for such a charge in words of disloyalty to the Roman rule. Perhaps this turn of thought was suggested by the parable of the vineyard. If Israel is the vineyard of Jehovah, and if he claims to be the heir, absurd as that must seem, here is a chance to set him over against Cæsar! Could they get him to take a position of rivalry to the Roman emperor?

2. So they hired clever spies who tried flattery while asking one specially dangerous question. But Jesus routed the conspiracy in a few words almost dramatically. He would not be drawn into a controversy which their constant practice made foolish. They did pay taxes to Cæsar. But they did not render to God his dues. Let them put themselves right where they were wrong and go on doing their obvious and inevitable duty to the Roman government!

3. It is an echo of these words of our Lord which we find in Paul's famous exposition of the function of the magistrate, Romans 13. 1-10. It is our Christian duty to obey the government of the day in all things in which it acts as God's steward: "Magistrates are God's officers, bent upon the maintenance of order and authority" (Moffatt's translation).

"The powers ordained by thee
With heavenly wisdom bless!
May they thy servants be,
And rule in righteousness!
O Lord, stretch forth thy mighty hand
And guard and bless our Fatherland!"

Monday, 3rd. Luke 20. 27-40.

1. The effort of the Sadducees is on a lower level than that of previous inquirers. They wish to score both for their party and against him, and that by making the idea of a future life ridiculous and at the same time setting him an insoluble problem. If there is a resurrection it must be to this life, they seem to think; and then they prove how the new relations will become entangled with the old. The number seven is used instead of two in order to make the situation more ridiculous.

2. The answer of Jesus is twofold. First, those who are worthy of that life are not restored to this world's life. They are as the angels, freed from all merely earthly relations. The problem therefore is irrelevant. But further, the general doctrine of the Sadducees that the future life is not taught by Moses is false. When he says that Jehovah is the God of Abraham and of Isaac and of Jacob he does not mean only that he was once their God while they were alive in this world. He is their God, and therefore they live now in an unseen angelic world. Deeper than all their superficial exegesis he had gone; and the learned exegetes praised him.

3. Let us think for a moment or two of

the infinite patience as well as the divine insight of our Lord! He knows that these are bitter enemies, that their questions are intended to entrap and defeat him. But he keeps his supreme aim unclouded and undeflected, to win all who could be won by candor, sympathy and truth. May we his servants, and may all ministers and teachers, be like him!

Lord of patience and of love, grant us to bear true witness to thee in thine own spirit and in thy name of redeeming tenderness and power! Amen.

Tuesday, 4th. Luke 20. 41-47.

1. Here Jesus becomes the examiner of his critics. The enemies have been questioning him, and he has answered them in a manner which has overcome their efforts to baffle and discredit him. He now fastens on one of the chief features of their Messianic doctrine: for they held not only that the Messiah would be a son of David, but apparently that as a son of David he would be Messiah.

2. Well, here is the puzzle: How is it that David himself in Psalm 110 calls his son his lord? How can a son be the lord of his father? For it is David who says according to their traditional belief, "Jehovah said to my lord," i.e., to the Messiah and Lord over David,—and yet they believe him to be David's son!

3. Jesus seems to aim at making them realize that the Messiah must be more than merely David's son. If they revise that conception they will be led to other revisions of their Messianic ideal. They will then have to reconsider their notions of his authority, of their relations to Cæsar, and even, logically, of their own responsibility in relation to Jesus.

Lord, what is man, or all his race,
Who dwells so far below,
That thou shouldst visit him with grace
And love his nature so?

Jesus our Lord, how wondrous great
Is thine exalted name!
The glories of thy heavenly state
Let the whole earth proclaim!

Wednesday, 5th. Luke 21. 1-4.

1. There are two standards by which all gifts must be measured. There is the outward, obvious standard of commercial value. By this measurement, of course, the two mites were insignificant compared with the large gifts of the wealthy. And Jesus did not mean that two mites could buy as much for the service of the Temple as the gifts of the rich.

2. There is also the inward, moral standard which measures the motive and the spirit of the gift. According to this the widow's gift was far greater than that of the rich. It was out of her extreme poverty that she gave. Give she must, and she could not give less and give anything. That she gave it devoutly we may assume, and also shrinkingly in face of that terrible crushing outward standard. The outward standard was against, but the standard of motive and spirit was in her favor.

3. But the true history of humanity is made by motive and spirit, and is not measurable in mere changing economic values. And this widow's mite stands therefore as the expression of that which is the substance of spiritual thought. Here her devoutness, her humility, her sense of God are revealed in an act of outward simplicity, of inward sublimity.

O thou who searchest the heart, cleanse our hearts from mean motives in our giving, and fill us with the spirit of him who gave even his life a ransom for the world's life! In his name. Amen.

Thursday, 6th. Luke 21. 5-7.

1. For the disciples as for all Jews the Temple was the center of national life, the visible pledge of the presence of Jehovah. And its magnificence of structure was a symbol of the strength of their covenant relations with him, their security and future glory as the people of God.

2. Encouraged perhaps by the recent acts and words of Jesus in cleansing the Temple, in making it the scene of his teaching ministry since his triumphal entry, they call his attention to this material splendor and apparent permanence of the house of God. They wish to know how he can reconcile his attitude with what they assume to be his inherited view of the permanent glory of the Temple.

3. How they must have been appalled at his stern words of doom! The Temple made with hands cannot stand! Ere long it will be destroyed, stone by stone. Where then will be the people of Jehovah? And where their place of worship? The answer he will give is surely that which he gave to the Samaritan woman at the well: God's worship will henceforth be worldwide. For God is spirit and his true temple is the heart of man everywhere, anywhere, when it yields to God its reverence, its trust and its love.

"Fill thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and thy ways:
Praise in the common things of life,
Its goings out and in:
Praise in each duty and each deed,
However small and mean!" Amen.

Friday, 7th. Luke 21. 8-19.

1. The dark picture here given involves prolonged and widespread social and political disturbance, but for the speaker and his hearers interest centers on the experience of the latter. They will be specially sought out

and pursued with relentless fury. Obscure though they seem to be, they will be hauled before authorities of all kinds and persecuted even unto death.

2. It is true that they will not be concerned with any military revolt and might therefore expect to escape, but the reason for their persecution will be his name. Some will usurp his name and seek to deceive them while acting contrary to his spirit (8). They will be put on trial on account of their relation to him (12), and hatred will fall on them for the same cause (17). That is to say, he will still be their Lord, and faithfulness to him will be the foundation of their lives and the ground of persecution from all sides.

3. The only consolation he can give them is that as their Lord he will be still in command of their conduct. Their experiences will not come on them apart from him (13-15, 18, 19).

Such sayings, some of which seem to contradict each other (16-18), must have seemed extremely dark to them. But they are expressions of his divine consciousness, and that is the ground of their vital importance not only for those first disciples but for all his servants in all lands and all generations. They are a forecast of his permanent presence and power in the hearts and lives of all who commit themselves to his charge and his saving power.

O thou who art ruler of the kings of the earth, rule our hearts, and in all our troubles give us that sense of thy presence with us that even in the face of utmost trial, sorrow and death itself we may have the peace of perfect faith! For thy name's sake. Amen.

Saturday, 8th. Luke 21. 20-28.

1. The troubles of the Christian community will not be the only form of darkness upon the earth. The "divine judgment" will fall upon Jerusalem. Jesus sees what is coming. He reads deep into the heart of Israel and understands the situation. Rebellion of the Jewish spirit against the power of Rome cannot be repressed indefinitely, and when it breaks out into action he sees the clouds gathering. He knows there can be only one result. Rome must finally crush Jerusalem so completely that the power to rebel will be at last destroyed utterly.

2. This war will be war to a finish, and that must and can only mean the desolation of Jerusalem. No wonder he wept over her fatal choice! If only she had chosen his way, had submitted to his authority, to his law of faith and love, Rome might still be hostile, but the kind of war which ends in destruction would not take place. For his community may be persecuted, but it cannot use the sword. If only all Israel would submit to his rule the Romans would have no reason to destroy them.

3. But the shining glory of future days is also sure. The "Son of man" will come. His power and great glory will be manifest. "Your deliverance is drawing nigh!" He gives no clue to the manner of their coming. Only subsequent events, only his resurrection and the coming of his Spirit, which is his own permanent, unforgettable presence, would reveal to them the secret of their eternal security.

"O quickly come, great king of all!
Reign all around us and within!
Let sin no more our souls enthrall,
Let pain and sorrow die with sin!
O quickly come, for thou alone
Canst make thy scattered people one!"
Amen.

Sunday, 9th. Luke 21. 29-36.

1. It may be impossible to disentangle all the meanings in the words of Jesus about the destruction of Jerusalem, the end of the age and the return of the Son of man. But the references are all there. The city will be destroyed, the whole earth will be the scene of mighty changes, the reign of God will be established, the Son of man will come.

2. We can discover neither the order nor the date of these events if we consider them as separate and successive events. But are they separate even for his own mind who said that his words shall not pass away? More lasting than the heavens,—could any hyperbole be more bold and startling than that? It is matched—and in part explained —by the double assertion that the reign of God shall be established, and that human beings (36) shall stand, unafraid, uncondemned, in the presence of the Son of man!

3. It is not well, as our Lord himself taught, that we should become absorbed in imagining the things that are to come. These great transactions are really beyond imagination. We do know that time is a reality, a mighty river carrying each of us and all the world's life on. Great events lie ahead not only of every individual but of the race as a whole. Jesus only insists that we "take heed to ourselves" and spend our lives in the wisdom of a glorious expectation.

Grant us, O Lord who rulest all the ages, to pass our lives in the light of that great hope which is fixed on him, that we may be loyal to the unseen and possess the joy of a perfect trust! Amen.

Monday, 10th. Luke 21. 37, 38.

1. We may well meditate on this brief summary of these strenuous days and quiet nights. We may picture the crowds that gathered around him in the Temple precincts, orderly and still, the strong, steady voice that taught them (What did he say more than is recorded?), the rapt attention, the mingling of delight and bewilderment, of expectation and disappointment as his words fell on their ears. What eager discussions

about his exact words, their meaning, the bearing of all on the great question as to who he was and what his program might be!

2. Then he returns, wearied but full of love, to the silence of the hillside with that clear vision of what each day was bringing nearer to him of public humiliation and of doom. And day by day, night by night, he gave himself to God's will to the uttermost. His death, his trial and execution approached, and he knew it. But he loved his Father and he loved these human beings,—dull sheep but dear souls!—and on he went to the doom that was glory itself, glory of wisdom and holiness and love.

3. All the Jewish people came to hear his teaching, still hoping to see him reveal his might. And now the world is listening to him. For he speaks through his recorded words and his recorded acts, even through his cross and resurrection, and more human beings than ever depend on him for their deliverance from all evil and inheritance of all good.

O thou almighty and everlasting Father, who didst pour thy spirit of love upon Jesus Christ, grant us to be possessed by the same divine gift, that our hearts may be as his heart, holy and pure and true! Amen.

Tuesday, 11th. Luke 22. 1-6.

1. The Jewish authorities have determined to destroy him. They are baffled by the openness of his movements and his methods and by the popularity which he has won among the pilgrim crowds. But they are diligently seeking a way to overthrow him utterly. Of course it seems to them the only thing to do! They are anxious about the preservation of the Law, about the destiny of Israel, and his whole policy and spirit threaten to remove the authority of the Law and to destroy the people of Jehovah. After all his teaching and work, the fullest disclosure of his spirit, they do not understand. They claim vision, but they are blind. They do not see in the sovereignty of Jesus the real kingdom of God.

2. And all at once the way opens for them. One of his innermost circle begins to consult with them, and they discuss how he can safely hand Jesus over to them. They offer him money, and he agrees. (Does it look as if Judas did not go to them at first with the idea of getting paid, but that they offered him a reward and he accepted?)

What his motives were we shall never know for certain. Luke says, "Satan entered into him,"—a desperate spirit of sheer wickedness, blind, passionate, cunning withal, and ready for any dark measure. Probably we must leave the mystery of his sin at that, and be afraid!

3. It is not impossible, as some suppose, that Judas had religious reasons and not mere greed of money for his betrayal of Jesus. He may have concluded that the failure of Jesus to establish a kingdom of earthly power proved him to be an impostor. Or he may have hoped that if Jesus were attacked by the Jewish authorities he would then manifest his supernatural power. How often in the history of the church has the same thing happened! Are we not warned thereby to avoid all dependence upon outward forces for the promotion of the gospel?

O Lord of perfect wisdom, deliver us when we are tempted to betray thy spirit by our earthly minds and our failure to trust the sheer mercy of God and the power of love! Amen.

Wednesday, 12th. Luke 22. 7-13.

1. Jesus was a true son of Israel. He inherited the religion of his fathers, the Law, the prophets, the Temple worship, the synagogue. To these as he interpreted them he was loyal from first to last, even although there was a deep difference of meaning between his relation to them and that of all other members of his race. His incarnation involved this full entry into the history of God's dealings with the Chosen People.

2. Hence for him as for them the great Feast of Unleavened Bread and the sacrifice of the lamb was a part of the worship of God, a means of communion with the purpose of God into which he too must enter. So he makes preparation for the sacred feast, the last which he will celebrate with his beloved disciples.

3. But he assumes a rôle which is his own. These disciples are to him as the children of his family. They and he must celebrate this Passover season in a peculiar way, apart, a group which has a new meaning, different from all other groups at Jerusalem that year. And this description of his preparation arises out of that difference. Most probably he had already made arrangements with some householder in Jerusalem for the use of a suitable room and the preparation of the appropriate materials for their ceremonial supper.

Let us think reverently of the master mind which thus dealt with the details of the situation in the light of that divine purpose, that utter sacrifice of himself which was now the supreme concern of his thought!

O God, eternal Father, who didst not spare thine own Son but didst deliver him over into the hands of men, humble these hearts of ours in the presence of that love of thine for him and for us! Amen.

Thursday, 13th. Luke 22. 14-20.

1. The many differences in detail between this and the corresponding passages in Matthew, Mark and 1 Corinthians 11 do not destroy the central features of this great event. Jesus is aware and now intensely conscious of the meaning of his approaching death. About to suffer, he has desired to celebrate this supper with his own inner circle of

disciples. His death has a great meaning for them. His body will be "broken," his blood will be "shed" for them. A new covenant is being established between God and the followers of Jesus that means a new mutual understanding on which henceforth the life of man with his creator is to be based. And the shedding of his blood, according to an ancient ceremony in the making of contracts, is the seal of it. The cup is the symbol of the blood, his own blood, which is to have this awful and glorious place in history.

2. Who can penetrate his soul at this hour? The woe is before him, but he endures it even now, by anticipation, for the joy that is set before him. He sees the whole thing as God his Father intends it. And the tides of love fill his heart of woe, love poured from the heart of God, even as he raises the cup to his own lips.

3. The ancient symbolism is preserved for the vast majority of Christians in the celebration of the Lord's Supper. We take the bread and the wine as the outward and visible signs of his presence with us still in our daily lives and of his immeasurable love for us, the same holy and complete love which that evening flowed from his heart upon the men for whom he was now ready to die.

Here, O my Lord, I see thee face to face:
Here would I touch and handle things unseen,
Here grasp with firmer hand the eternal grace,
And all my weariness upon thee lean! Amen.

Friday, 14th. Luke 22. 21-23.

1. The sorrow of Jesus is due not only to what the hostile authorities will do to him: it arises even here among his chosen friends. His grief has already begun. He carries the cross now upon his heart in the treachery of a disciple. All his love, his intimate mind has been lavished upon that group, but one heart has rejected it! Has he seen the struggle of that soul? Has he been trying to win it from its dark resolve? We cannot tell.

2. But one thing is sure. He knows that the will of God has marked out his course. Even this sorrow has not been spared him. The sin of the world which will destroy him is at work there in a heart made dear by long intimacy.

Yet another thing is sure. Judas is a responsible being. The divine ordaining has not crushed his freedom. He is no mere machine. He has a purpose, and his purpose is his own. And therefore great should be his woes!

That Judas was not suspected by his brethren is proved by the amazement and questioning. That they could wonder who was meant leaves more deep the mystery how Jesus knew the resolve of Judas.

3. The fall of Judas has always struck terror to the hearts of humble and earnest people. It has suggested to multitudes, in no morbid but rather in a profoundly healthy manner, that they should watch the inner life lest any selfish seed of treachery take root in their hearts.

O thou who knowest the inmost life of every man, do thou there in the depths beyond our reach release us from all fear and from all secret selfishness, and confirm in us all healthy desire and pure purpose of honor and of love! In the name of thine own Spirit. Amen.

Saturday, 15th. Luke 22. 24-27.

1. Strange that in the records and traditions of the last evening which came to his hands Luke should find that the disciples even then should have quarreled about the leadership! Truly man's passion for preeminence and power is powerful! Only a complete change in one's view of the human order as a whole can tend to restrain this passion or to direct it into another channel.

2. This last is what Jesus does. He speaks of this passion of his disciples in relation to the whole human order. There, kings and rulers hold their preëminence and win titles even as benefactors by the exercise of force and open lordship. That principle is the foundation of all political and social organization. But in his community the exact opposite is the principle of order. He himself, whom they all confess as their leader and lord, is among them as a servant. All his authority rests on and is expressed in his service for them. He reigns only through and in his total dedication of himself to their supreme good.

3. The world, and indeed all our hearts, only slowly and painfully learn to pass from self-seeking to self-giving. It is the constant vision of the divine gift of love in Christ which alone can change the actual constitution of society and establish the tests of preëminence upon the love of man for man.

O God, grant that the mind of Christ may rule each of us who profess his faith, and at last establish all the governments of the world on righteousness and love! Amen.

Sunday, 16th. Luke 22. 28-30.

1. How intense are the varying emotions of this whole story! Outwardly calm as the scene may have been there were dramatic moments of the most stirring kind. While he is aware of great transactions going on outside, the mind of the Master is evidently concentrated upon the group of men around him. All his thoughts and words bear upon them, their relations to him and their future relations to the world and the kingdom of God. For what he is to them he is to all men forever.

2. The disciples have been with him through all the trials of his ministry. They have proved true under great stress, have proved themselves loyal men. Therefore he

appoints to them a share in his own kind of kingship or dominion. It is the power which arises from service, from ministering to the needs, especially the moral and spiritual needs, of men (cf. v. 27).

3. Therefore his joy will be theirs. The feast of his kingdom, the banquet of divine love (for it must be a spiritual table in a kingdom or order of spiritual life and power,) shall be theirs. He even uses what is to us an incomprehensible figure of speech when he speaks of their "ruling the twelve tribes of Israel." The tribal organization was long vanished, so that he probably refers to some ideal kingdom, to an Israel consisting of all who are in the kingdom of God. But we really do not know how they, or even Luke, understood these words.

But we may well pray that his royal power may be over us, and through all his disciples be extended to all the tribes of men. God grant it, in his name! Amen.

Monday, 17th. Luke 22. 31-34.

1. Strange and amazing lordship is this of Jesus Christ! One moment he predicts a throne for Simon and the next he predicts immediate moral infamy for the same man! He sees Simon passing through a terrible phase of personal history. He has read deep into his soul,—his "unconscious,"—and he knows that Peter will yield under stress to certain instincts which are as yet unassimilated to his moral ideals, to his loyal will, to his real self. He will be more afraid of human judgment and action than of divine. He will deny Jesus for the sake of his own safety.

2. But Jesus foresees also the further crisis when Peter, facing the shame into which he has fallen, will return to his loyalty. He will then become a strong man. Fear will have become in him only fear of God and of sin. Self-love will be absorbed in love of God and the will to good. Then, made strong in himself, he must set himself to make others strong.

3. For this result Jesus has prayed to God. The great intercessor has been doing his own work for Peter's soul at the throne of God, at the heart of his Father.

"Though now ascended up on high
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
"With boldness, therefore, at the throne
Let us make all our sorrows known,
And ask the aid of heavenly power
To help us in the evil hour!" Amen.

Tuesday, 18th. Luke 22. 35-38.

1. It is the master of their lives who speaks. The whole policy of his kingdom is in his hand. It is theirs to obey, and in obedience not to lose but to win their freedom, and true insight into the ways of the Spirit of God.

2. He had commanded them once to go out without earthly resources, and they had not lacked for sustenance. But henceforth they must take their place in the social life of mankind and live with purse and money in it.

But does he really order them to use the sword? This would contradict his law of love, would imply that they must resist evil with evil and persecution with bloodshed. He cannot possibly mean that his twelve disciples are to buy swords and fight the Roman empire! His own example in consenting to be treated as a transgressor would be dishonored. The last words, "It is enough!"—a sigh of sorrow at their blindness,—disproves the idea.

3. No, he is simply warning them of the hard fight where swords are important, where the arm of flesh will not prevail.

"Lord," they said, "here are two swords!"

"Enough! Enough!" he answered.

It was a sad exclamation, half satirical, altogether patient towards their obtuseness and the enlightenment they still needed. But he knew that they would yet know better.

O thou most patient of all teachers, most loving Father, most tender Spirit, have mercy on our blindness and lead our confused consciences into the knowledge of thy law of holy and limitless love! Amen.

Wednesday, 19th. Luke 22. 39-46.

1. There are two interests in this scene, the Master with his disciples, the Son with his Father. In one direction he appears in the midst of his own great agony of soul, dealing with the supreme sacrifice appointed to him by God. In the other he appears as the Lord of the souls of these men, amazed as they are, confused, stricken with grief.

2. Jesus himself was never more intensely awake than now. His task has become a fierce and awful conflict. His natural, human instinct of dread, of flight, is confronted by the will of his Father. Self-preservation and self-sacrifice, those two laws of our being which must be harmonized if we would live a complete, a holy life, are at open warfare, and his sweat becomes "as blood" in the terrific struggle.

It was love that won. His temptation was turned into victory. Sacrifice was accepted and humanity was saved, in himself and for us all.

3. The disciples were also in a trial. He urges them to pray that they may be saved from it (40), and, even when his victory is won he urges them still to pray that they be not led into temptation. His own battle is fought out with unlimited energy of soul, and yet his watch and care over the disciples are unbroken. It is for their sakes he has passed through this fire of sanctification, and their distress is his. Let them pray, as he has prayed!

O Lord of all truth and love, who in thy darkest hour didst still watch over the souls of thy friends, we cast ourselves upon that *same mighty will of pitying love in our temptations and our sorrows! Amen.*

Thursday, 20th. Luke 22. 47, 48.

1. Jesus quite evidently expected at this time to be pursued and arrested. It was no surprise to him, therefore, when his quiet retreat was invaded by a crowd of men. He knew their purpose and knew also that he, restraining the impulses of human nature and his own resources of power, would submit. It was the cup from his Father's hand, and he would take it into his own hands!

2. At the head of the invading crowd there walked his own disciple, Judas. We can only with uncertainty surmise what was passing in the mind of Judas. Had he crushed his reverence for the teacher and leader? Had he silenced the vivid memory of all he had seen and heard flowing from the holy love of his master? Did he steel himself to walk ahead and to identify Jesus with a kiss?

3. Who can exhaust the pathos and indignation, the irony and the pity, the intimacy and the recoil, embodied in that word of challenge:

"Judas, betrayest thou the Son of man with a kiss?"

O thou who didst endure even the betrayal of a friend with royal grace, prevent in our hearts the growth of any seed of disloyalty, that we may be faithful to the end! For thy mercy's sake. Amen.

Friday, 21st. Luke 22. 49-53.

1. The little band of disciples were actually ready to fight for their Master. One of them even drew a sword and began the attack upon that well armed force carrying swords and clubs. The three first Gospels do not tell us who was so brave and so rash, but John reports that it was Simon Peter.

Matthew (26. 52-54) reports that Jesus abruptly rebuked his disciple. His kingdom cannot possibly be established by physical force. If it could he would use mightier resources than a few feeble swords. But far otherwise is the reign of God to be set over the hearts of men. The instrument (according to John 18. 11) is a "cup" which he must drink. A love which submits even to death shall be proved mightier than all earthly empires.

2. The words of Jesus to the people who came to arrest him have a touch of righteous scorn in them. He was no weakling when he submitted himself to their hands, no mere helpless victim of superior power. He challenges them with the folly of all this array of energy and weapons of war. Why had they not taken action in the daylight, even in the Temple courts? The reason is that the authorities had their own fears. Their dark purpose must be carried out in darkness.

3. And he who had in him the presence and power of the eternal yielded himself to the feeble, unjust and cowardly spirits of these so-called rulers!

Almighty God, who didst clothe thine eternal power in the manhood of our Lord Jesus, and didst manifest heavenly purity of will in his surrender to wicked hands, grant us a true love of his spirit! Amen.

Saturday, 22nd. Luke 22. 54-60.

1. Peter followed the crowd that walked back to the city with their silent, surrendered prisoner. "Love made him follow: fear kept him far off." It was love and loyalty that took him, timid and afraid, into the courtyard of the palace of the high priest. A Galilean peasant was probably a rare visitor in that place, and Peter must have felt a most powerful moral compulsion when he braved the situation. He hoped to escape unnoticed, but he was determined to be near his Master and to see the tragedy through. All honor to his love and his heroism!

2. But he did not know himself, had not measured the effect of fear upon his mind and will. The circumstances to which his courage had led him began to act upon his heart. The peasant in the palace, the Galilean among the people of the capital city, the lonely intruder among the crowd accustomed to each other and to the scene, began to see danger.

3. When, therefore, he was pointed out as having been with Jesus, fear of being turned out or of being attacked there and then took possession of him. It seemed easiest to say, "I know him not" in order, for love of him, to brave the danger still. It was necessary at the next accusation to deny that he was one of the disciples, and at the next, accused definitely of being one of the Galilean band, to feign ignorance of the whole business.

O Lord of all hearts, prevent us from cherishing any fear of men that may tempt us to be ashamed of Jesus! In his name. Amen.

Sunday, 23rd. Luke 22. 60-62.

1. We do not know how long were the periods between the denials. The attacks on him may have been at considerable intervals, perhaps during the first Jewish trial of Jesus, or in rapid succession while he stood in the courtyard waiting for that first trial. In either case there must have been a great tumult in the soul of the disciple of fear and loyalty, of desperate shame and fierce determination to see it through.

2. When the cock crew Peter must have noticed it, but the tumult of his soul prevented him from clearly connecting it with the scene at the supper. But his eyes were fastened on Jesus, who was either suddenly passing from one trial to the other or standing there waiting for the first. And Jesus turned and met his eyes with a searching look. Instantly the disciple remembered,—

remembered his boast and his Master's warning, then saw into the heart of his own sin. He had denied Jesus! He had smothered his love with his fear, had stained his loyalty with repeated lies!

3. He went out into the night and wept bitterly.

"In the hour of trial,
Jesus, plead for me
Lest by base denial
I depart from thee!
When thou seest me waver
With a look recall,
Nor for fear or favor
Suffer me to fall!" Amen.

Monday, 24th. Luke 22. 63-65.

1. Luke's story, without reference to the others, would suggest that Jesus was held by those who arrested him in the courtyard, not far from Peter's fire, waiting for his Jewish trial. He stood there hour after hour conscious of power and of the reasons for submission,—faith in his Father and love even for these men who surrounded him with hate.

2. They beat him and mocked him, untried, uncondemned, with the senseless cruelty of rough men who despise a prisoner whether he fight or submit, who see in a man accused as he was a man already doomed. He endured the beating,—the Son of man, conscious of his divine authority, endured the blows of these men!

The mockery reached its climax when they blindfolded him (and he endured that humiliation!), and then when this man and that struck him a blow they said to him derisively, teasingly, tauntingly, challenging his popular reputation as a prophet, "Who struck you? Be a prophet and name the man!" And he stood all calm in the dark.

3. In a brief sentence the heart of Luke breaks the restraints of the historian. He calls it all blasphemy and cannot tell us all. Everything is only summarized. But his heart was moved as he wrote, for this was his Lord, the risen Christ, loved and adored as the Son of God, the story of whose ignominy he tells. And yet it is the story of his own and our redemption by that silent sufferer!

O glorious passion of Christ,
O limitless love of the Son of God,
O costly redemption of our souls!
We humbly adore the love of God in
that silent man!

Tuesday, 25th. Luke 22. 66-71.

1. Jesus is confronted with the rulers of Israel. The question between them is now to be settled whether they will accept or reject him as the sent of God. They see the issue truly, if not deeply: Is he the Messiah? On that they challenge him. It is a well laid trap, for Messiahship as currently understood involved political elements on which they could prove him guilty before the governor. But Jesus avoids an incriminating answer.

2. While refusing to answer to the indictment as set by them he goes further. He claims to be the Son of man, a superhuman being, as the phrase was understood. And they meet him there. Though so august a claim is made by him it is not indictable directly. So they change the form,—Art thou the Son of God?

3. That question Jesus will not for a moment refuse to answer. It is the center of his consciousness, the foundation of his being. He cannot for any consideration deny his Father. He knows that it means rejection and death for him, condemnation and death for his beloved people, to say Yes. And he says it!

4. And they, poor purblind usurpers of authority over their redeeming Lord, they call it blasphemy! They have heard it themselves from his own mouth. And thus they conclude his divine sacrifice and their own doom on the ground that for him to claim to be Son of God was a crime worthy of death.

O God, who didst not spare thine own Son but didst deliver him into the hands of men, turn the hearts of all men to see in Jesus that Son of thine and the Lord of all lives. Amen.

Wednesday, 26th. Luke 23. 1-7.

1. For once the Jewish authorities gladly avail themselves of the Roman authority. By securing from the governor the capital sentence against Jesus they would avert a large measure of popular anger from themselves. Further, the capital sentence from Pilate meant crucifixion, and that would produce the complete obliteration of admiration for Jesus from the minds of pious Jews. The scandal of the cross would kill his pretensions before the eyes of all men.

2. The three accusations before Pilate, of which the second was a direct lie, were cunningly conceived. To be an agitator among so difficult and excitable a race was viewed with peculiar dread by the Romans. To forbid his followers to pay the imperial taxes was part of the agitator's work, and if proved would convict him of sedition. But these accusations seem to have fallen flat. The third, that he claimed to be Messiah, "a king," attracted the governor's attention either because it sounded most serious or because it was in such strange, almost ridiculous contrast with the whole situation of the prisoner. "Thou! Art thou the king of the Jews?" The assent of Jesus seemed to cap the absurdity of the indictment. What harm could a king like this do to the Roman power?

3. Think of the mind of Jesus through all this scene, conscious of his divine sovereignty and yet by that consciousness placed where it must appear a mad and unmeaning claim! How could he be king at that moment? He

does not say, "I hoped to be king until I was arrested." He says, "I am king of the Jews, I here, a prisoner, beaten, scorned, without any earthly glory, I am king of the Jews!" And he was, is and ever shall be the ruler of the lives of all men!

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!" Amen.

Thursday, 27th. Luke 23. 8-12.

1. Two rulers were in Jerusalem, Herod and Pilate, but they had not met as a certain quarrel between them had not been composed. Each of them has an official relation to Jesus, and so he is hustled from one to the other. Pilate tries to get rid of the teasing case by sending it as a Galilean affair to Herod. Herod hands it back to Pilate, attiring the accused as if he were a claimant to royalty and therefore one whom Pilate would have to deal with.

2. Herod's delight at seeing Jesus was met with stern silence. All his demands and taunts were ignored. All his mockery and insults were endured without protest. For Herod had proved himself unworthy to judge a case like this by his treatment of John. Jesus would not answer any official inquiry from the murderer of the great prophet. For unjust and corrupt judges are ruinous to civilized life.

3. There is a terrible irony in these events and transactions,—two petty rulers so handling, with irritation and with brutal amusement, the king of kings, the destined ruler of the hearts of all men! That they were unaware of the tragic rôle they were playing is of the essence of the situation. They could not have understood it and done it, but their ignorant injustice is a revelation of the deep need that conscience should be illumined by the divine light of a love so holy, so patient as that of Jesus, their meek but mighty prisoner.

"Thy foes might hate, despise, revile,
Thy friends unfaithful prove:
Unwearied in forgiveness still,
Thy heart could only love.
O give us hearts to love like thee!" Amen.

Friday, 28th. Luke 23. 13-25.

A. The crime of Pilate.

1. The trials of Jesus illustrate the failure of human tribunals. The Jews swayed by prejudice and religious hatred, Herod filled with contempt for one who despised him openly, Pilate torn between the Roman desire to be just and the fear of provoking an uprising among the Jews or an accusation at Rome of his failure to condemn a disturber of the peace, these all had their eyes blinded to the real question whether Jesus was or was not what he claimed to be. Hence they all became unjust and criminal in their treatment of him.

2. Pilate repeatedly affirmed that Jesus was innocent of the specific charges made against him. He ought of course to have explicitly and promptly acquitted him and set him free. But in view of the Jewish excitement he first offered to release him as if he was guilty. This was double-dealing with the facts and trampling on the rights of an innocent man. Finally Pilate abandoned Jesus to the will of the Jews. But in doing so he had to assume the responsibility of condemning the man whom he had declared to be innocent of the alleged crimes.

3. The early church was filled with varied and contradictory legends about the subsequent history of Pilate and his wife: he committed suicide, or he was executed by the emperor, or he became a Christian and a martyr. The truth will never be known, at least in this world.

O God of all worlds and all ages, we believe in thy justice and thy love toward us and toward all men, and thy saving power through him whom Pilate wronged, the redeemer of Pilate himself! Amen.

OUR BOOK TABLE

WINTER EVENINGS INVITE THE COMRADESHIP OF GOOD BOOKS!

By My Spirit, by Jonathan Goforth. Harper and Brothers, New York. 189 pages. $1.75.

We were greatly impressed on receipt of a copy of this book from the English publishers some months ago. It relates experiences by a distinguished missionary in China which go to prove the present-day power of the Holy Spirit in mission work. We welcome this American edition. It ought to be widely read in view of the impending 1900th anniversary of Pentecost.

Foursquare: The Story of a Fourfold Life, by John Rathbone Oliver. Macmillan Co., New York. 305 pages. $2.50.

A man who can write books like "Fear" and "Victim and Victor" (which took the Pulitzer prize) has a right to write an autobiography.

Dr. Oliver has had quite a varied life as the title of his book implies, and is a somewhat odd genius. His style is his own,—telling because so naïve, frank, and human. His "fourfold" or quadruple career includes experience—something he considers to be his greatest contribution,—in four fields, namely, the physician's office, the court, the university (Johns Hopkins), and the priestly ministry "at the altar of God."

Dr. Oliver is a curious product of several schools of training, including Harvard and Innsbruck, and a combination of psychiatrist and priest. Moreover, he is a bachelor. As a consultant figure in the Baltimore courts he has been busily active for many years. In this book many things are said which throw light on the criminal mind, and also expose the neglect and folly of a society which allows feeblemindedness to be procreated and morbid natures to become the prey of hallucinations and unnatural desires. Incidentally, distinctions are drawn between the sedative and the stimulant classes of drugs,—the author does not like the term "dope." The view is taken that "mental deficiency," like delinquency, is not so much a general theory as it is a call to study individual differences with a particular regard for the personal equation in each case.

The concluding section of this book, dealing with the author's intimate religious experience which he discloses with real humility, is extremely interesting, and seems to have suggested a part of the story of "Victim and Victor," for Dr. Oliver, after having been an Episcopal priest, drifted off almost into the enticing arms of Rome, and only in later years reacquired his Episcopal orders. No one can read this self-revelation of the professor of Medical History—to give Dr. Oliver his formal title,—without becoming impressed by his deep, unostentatious and genuine piety. The chapter entitled "The Room with the Open Door" gives some significant glimpses of the tender human ministry that accompanies his faith.

The whole book is the unique work of a man who has tried hard to be KALOS, as the Greek word is,—"beautiful" within.—C. A. S. D.

For the Studious Worker.

Christian Citizenship and Visitation Evangelism, by A. Earl Kernahan. Fleming H. Revell Co., New York. 127 pages. $1.50.

Hard-headed chapters, 16 of them, on true American citizenship and how to make it Christian by the visitation method developed with great success in recent years by the author.

The facts and statistics are lit up by stories and reminiscences that help the reader along.

Great Evangelism (A), by Samuel Graham Neil. Judson Press, Philadelphia. 252 pages. $1.50.

Dr. Neil, who is Bible and field secretary of the American Baptist Publication and Home Mission Societies, believes that evangelism is the primary work of the church. Evangelism, that is: not any and every form of Christian effort crowded under that term. It is not so much a method, he says, as the message of redemption delivered with flaming passion.

The Contents exhibit the wide range of discussion, including pastoral evangelism, the Sunday evening service, house-to-house and open air evangelism, the printed page, etc. Appendices give 30 pages of illustrations, 12 pages of devotional messages, 14 pages of "Practical Pointers," and a General Bibliography.

Preaching out of the Overflow, by William L. Stidger. Cokesbury Press, Nashville, Tenn. 238 pages. $2.25.

How ever does Dr. Stidger do it! One of the most prolific authors of the day, he is also about the fullest of ideas and suggestive plans.

This is a volume of 18 chapters on preaching. It contains his convictions of a lifetime on that theme, newly worked over for his students at Boston University.

There are three kinds of preachers and three types of preaching, he says, comparing them to oil wells he noticed in passing through the oil fields of Kansas: dry, having to be pumped, and overflowing. That is his cue.

It is not merely Dr. Stidger's words that help. It is also his own overflowing enthusiasm and energy, his method, his style,—his whole personality and effort as expressed in his writings. There is a contagiousness that will lift and energize any reader, no matter how run down and pessimistic he may be.

Sermonic.

Adventuring with Christ: Sermons from A Metropolitan Pulpit, by Arnold Hilmar Lowe. Fleming H. Revell Co., New York. 181 pages. $1.75.

The author is pastor of a Presbyterian church in St. Louis. He has preached the 15 textual sermons in this volume in church or on the air.

They read well, and are strong, thoughtful sermons.

Jesus Road and the Red Man (The), by G. E. E. Lindquist. Fleming H. Revell Co., New York. 155 pages. $1.50.

If you had to preach to American Indians how would you go about it? What topics would you take, and how would you present them?

The missionary at large of the Society for Propagating the Gospel among the Indians in North America gives here a dozen studies used in the Haskell Institute Bible discussion groups, revised and enlarged. Human interest stories of Indians offer a new fund of illustrations. "Something to Think About" and "Suggestions" at the end of each chapter apply the teachings in each lesson.

The subjects include the Great Spirit, the Great Pathfinder, the Road, the Comrades (John, Peter, Paul, etc.).

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Record of Christian Work

A Magazine for the Parlor and Study

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Oh how love I thy law! It is my meditation all the day. Psalm 119. 97.

Religious Thought and Activity: At Home and Abroad

Dr. Charles Wood of Washington, D. C., has announced that the effort to establish a national Presbyterian church in Washington has been advanced by an anonymous gift of $425,000.

In the chapel dedicated to Jeanne d'Arc in the cathedral of Notre Dame at Rouen a plaque has been placed upon the wall bearing this inscription:

> "To the glory of God and the memory of a million men of the British empire who fell in the Great War, 1914-18, of whom the greater part sleep in France."

Dr. and Mrs. Sam Higginbottom's Christmas card showed three prints of "The Sower Went Forth to Sow—in India," —one man broadcasting seed as in the time of Moses and still done in India; another native with a plow as in the time of our Lord, also still in use; and a third man with a seed drill drawn by oxen, five times as efficient as the plow.

The Indians of Panama are an untouched missionary field with no one planning relief, according to a report made by Rev. L. L. Legters to the Pioneer Missionary Agency of Philadelphia. These Indians, with those of North Colombia, should have some one make a definite survey, that plans may be made to reach them. It is known that there are some large tribes in northern Colombia, but the exact need and how to meet that need are entirely unknown. "Our next move should be a survey of these parts."

The Biltmore Hotel in New York has set aside a chapel for meditation and prayer. No religious service will ever be conducted in it. It is sacred to silence and to thought. The hotel manager believes in God, and thinks all would do well to steal away occasionally from the rush of everyday life to think about God and to speak to him.

The chapel is simply designed, containing nothing but an altar and a vase of flowers, and over the altar the inscription:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest!"

If Pentecost was the birthday of the Christian church, as is often said, five books which are coming from the Abingdon Press on Pentecostal themes might well be called a birthday series. They are:

"The Christ of Every Road," by E. Stanley Jones; "The Holy Spirit," by Raymond Calkins; "Pentecost Day by Day," by Bruce S. Wright; "Some Exponents of Mystical Religion," by Rufus M. Jones; "Disciple Winners," by Christian F. Reisner.

A review of "The Christ of Every Road" appears in Our Book Table in this issue: it is a great book! The others will follow.

A new edition of the "Index Librorum Prohibitorum" has recently been published by the Vatican.

The number of works in all languages whose reading is forbidden to the faithful, or may be permitted only by priests, is raised to nearly 30,000.

Calvin is boycotted, but not Luther! The latter's name does not occur once. On the other hand, the "Imitation of Christ" is interdicted! The reason given for this is that it is not by Thomas à Kempis, but by one Gerson. A writer in "L'Œuvre" surmises that the real reason is twofold: first, it instructs the reader how to find God by himself without intervention of clergy, and second, it is a manual of "spiritual ecstasy,"—direct communion with the divine.

Literally thousands of editions of the "Imitation" have been issued by Romanist publishers, but this must now stop.

"The Fellowship of Prayer for the Lenten Season, March 5 to April 20" is a 32-page pamphlet issued by the Evangelistic Commission of the Federal Council. Its general topic is "Coming to Terms with Life," subdivided into such topics as Coming to Terms with Ourselves, Others, Difficulties, Responsibilities, Ultimate Things. A Bible reading, a text, a meditation and a prayer are provided for each day.

There are at the end two pages of varied prayers, some of which we shall hope to reprint in these pages from time to time.

During previous years a program similar to this has been used by hundreds of thousands of people. Some of our great cities adopt this program for citywide use during Lent. The daily sections will be printed in several hundred great metropolitan dailies throughout the country and will be read in thousands of homes.

Any pastor who will send his name and address to this commission will receive by return mail, post-paid, free, a copy of this booklet. Address, 125 East 22nd Street, New York City.

The National Council for the Prevention of War finds an issue in the denial of citizenship to Prof. Douglas Clyde Macintosh of Yale University by Judge Warren B. Burrows of New Haven, Conn.

The issue was raised over the Department of Labor's question to applicants for citizenship, "If necessary, are you willing to take up arms in defence of this country?"

Judge Burrows' decision was phrased thus:

"Upon consideration of the petition of Douglas Clyde Macintosh, affidavits in support thereof, the findings and recommendations of John F. Davis, duly designated examiner of the Bureau of Naturalization, and the testimony of the petitioner and his witnesses in open court on said 24th day of June, 1929, it appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defence of the United States under all circumstances, but only if he believed the war to be morally justified, it is decided that the petitioner is not attached to the principles of the Constitution of the United States, and further decreed that said petition for citizenship is denied."

It is the question of one's allegiance first of all to God or to the state in a new and vital test. Will some civil authority dissect the issue and compose it as, for instance, the Romanist church professes to do?

The Boy Scouts of America, which celebrated its 20th anniversary last month, is an organization which teaches a boy those things that a boy likes to learn about. A scout can make a fire without matches, tell time by the sun, and find his way about in the woods without a compass. He can cook a meal over an open fire, and handle boats and canoes efficiently. He learns methods of first aid and life-saving.

It is because the boy finds out how to do the things that he wants to do that scouting has made such a great success in the United States and indeed around the world, where there are nearly two million boys and men under the banner of scouting.

Scouting uses the gang spirit and the competitive in a boy's make-up in promoting learning by doing. It makes available to a scout a field of endeavor in 90 vocational subjects and urges a boy to scout around among these subjects, in which he may win merit badges for proficiency, until he finds out that vocation for which he is best fitted.

Lord Robert Baden-Powell, founder of the Boy Scouts, in the early days of the movement more than 20 years ago impressed upon the world that "Scouting is a great game." This is traditional in the Boy Scouts, and is emphasized in the United States no less than abroad. Scouting puts into a boy's own keeping the scout oath and a set of twelve scout laws as the basis for high ideals which he may take into his life and make an integral part of it.

A Roman Catholic missionary society is preparing to establish a missionary station in the northern part of the former German Southwest Africa, and to equip this station with all possible means of expediting the work of the missionaries. Three airplanes are to be in the service. Captain Herman Koehl, the transatlantic flyer of the "Bremen," has offered himself for the aviation work of the new missionary base. A motor boat, the first of three to be utilized, is already on its way to the African station. Ten automobiles and a wireless telegraph will be included in the equipment.

The exploitation of these modern devices in connection with the new missionary adventure is due in large part to the strong recommendation of a German missionary, Father Schulte, himself an aviator, who believes that the use of modern agencies of locomotion will greatly facilitate and speed up the work of missionaries in such vast, undeveloped regions as exist in Africa.

In its far-reaching book missionary work the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, has recently mailed large quantities of Christian literature to 700 or more schools in the mountains of Kentucky, West Virginia and Tennessee. These shipments consisted of 12,570 copies of the Moody Colportage Library books, 16,390 "Evangel" booklets and 20,436 "Pocket Treasuries," beside Gospels and tracts. This literature is sent free to teachers willing to coöperate with the Association in its careful distribution and use.

All scholars who memorize and recite the 23rd Psalm and John 3.14-21 are given a cloth-bound copy of John, and all who read the Gospel according to John and memorize the Bible verses printed on a little tract entitled, "Four Things That God Wants You to Know," are presented with a copy of the New Testament.

This literature is eagerly received, and numerous reports of blessing are coming from teachers. Hundreds of boys and girls are memorizing the portions suggested. The Association has been endeavoring to reach at least 3000 of these mountain schools this fall and winter at an average expense of five dollars each.

Beside this distribution of books and Gospels in the mountain schools of the South the Association is sending its helpful literature to prisoners, pioneers, lumberjacks, sailors, miners, patients in our large city hospitals, and to the people of Alaska, India, Philippine Islands and South Africa, just as fast as the necessary funds are supplied by Christian people who believe in a large, judicious distribution of the gospel in print.

The Bible.

B—Buy it!
I—Investigate it!
B—Believe it!
L—Love it!
E—Exemplify it!

To Peoples and Rulers!

At a yearly meeting of the Religious Society of Friends in Great Britain a manifesto was adopted which begins thus:

"The Society of Friends, brought into close human relations with the suffering people in our own and other countries during and since the War, both victors and vanquished, feels impelled as a religious community to speak out upon the present deplorable state of Europe."

The statement proceeds in three short paragraphs to arraign the Versailles Treaty on financial, economic, political and social grounds, and believes "that as the facts are recognized men of honor will feel bound to make a fresh effort for the redemption of Europe."

The religious basis of the appeal is declared again in the closing words:

"The years of war and its aftermath have convinced us more clearly than ever that amidst the most difficult circumstances the forces potent to lift human society into the place of reconciliation and reconstruction are those dedicated efforts which are made in the spirit of Christ."

Prize Money for the Winning!

A prize of $200 is being offered by "Christian Herald" for the words only of an appropriate hymn to commemorate 1930 as the 1900th anniversary of the Day of Pentecost and the founding of the church. The competition is open to any one.

Entries must be mailed before midnight of March 31 to Pentecostal Hymn Editor, "Christian Herald," 419 Fourth Avenue, New York City.

The Hymn Society is also in the field again with a prize offer of $100 for a new peace hymn which shall best express the new ideals of international relations and of peace through goodwill, and which is imbued with the Christian spirit. The competition is open to all writers in the English language. The form of the poem shall be lyric, suited for musical setting as a hymn and adapted for use in congregational singing.

Poems submitted in this contest should be mailed to Miss Caroline B. Parker, 353 Fourth avenue, New York City, before May 1, 1930.

French Protestant Effort in Syria.

At the close of the War certain German Protestant missionary establishments in Syria were handed over to the Fédération Protestante de France to continue the work carried on by the Germans. A report is given in "Le Christianisme."

The buildings were found to be in shocking condition after various usages during the War, but they were promptly put in order. A dispensary, more especially for eye diseases, was opened, and a "college" for young girls.

In the girls' school there are over 200 pupils, with eight lady teachers for the younger people and five professors for the older girls. Eleven nationalities are represented, and 16 religious persuasions. They teach in five languages,—French, Arabic, English, Greek and Armenian. The institution has good standing among the various mission schools in Beyrout.

The dispensary achieved immediate success, with a hundred patients a day, and in addition visits of the nurses in the homes. Upon the request of the French commanding officer five dispensaries have been opened in the Druse country. The colonel has also erected an orphanage capable of holding a hundred boys and girls, which he has placed in the care of the same association. Several other points are appealing for help. The Fédération can only respond if they can secure the necessary personnel and financial support.

"Now I Lay Me."

In our last issue we had a paragraph about the centenarian Mr. John R. Voorhees of New York and his addition of two lines to the familiar child's prayer as follows:

"If I should live to longer days
I pray the Lord to guide my ways!"

Mr. W. W. McIntosh of Glen Ridge, N. J., suggests two lines more:

"My thoughts and words more pure to make:
And this I ask for Jesus' sake!"

Writing to the "Christian Intelligence" Mr. J. Wilson Gordon gives a new punctuation and the use of "thee" instead of "the," thus turning it into a prayer instead of being an affirmation:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep!
If I should die before I wake,
I pray thee, Lord, my soul to take!

"If I should live to longer days,
I pray thee, Lord, to guide my ways,
My thoughts and words more pure to make:
And this I ask for Jesus' sake!"

A Close-Up of Mahatma Gandhi.

Last November Mahatma Gandhi paid a visit to the Allahabad Agricultural Institute, of which Dr. Sam Higginbottom is principal.

Accompanied by Pandit Jawaharlal Nehru and many followers he arrived at 6.45 a. m. Mr. Gandhi's wife and son came later. He inspected the dairy, cattle-yard and farm, including the soil reclamation work.

His stride was long and vigorous. I have never seen him in better physical condition. His playful, witty remarks and his incisive talk and pointed questions showed that he is not the spent force his enemies would have us think he is. A Hindu friend told me of the large placards that freely adorn walls in the city:

"Down with Gandhiji, destroyer of caste, destroyer of religion, murderer of cows!"

While Mr. Gandhi is the first living Indian, honored, loved and respected by great masses of his countrymen, his program of justice for the untouchables and his criticism of evil practices in the name of religion have aroused many of the orthodox and of the vested interests. But being a fearless reformer this opposition seems to stimulate him.

Our students presented him with a purse of money which they had earned by working on the farm, a basket with fruit, vegetables and dairy produce farm-grown. In thanking the students for their gifts he said:

"The money which you have contributed

Life in such mountain hollows is monotonous. Think of the blessing and inspiration that "Moody books" would bring to such a home as this!

by your manual labor is all the more dear to me."

He said he was a spinner and could teach spinning, but that he was yet a child in the important matter of agriculture, and that he had come here again to learn about it.

At the Leper Asylum Dr. Forman showed him the medical work, and my wife the children. I quote his letter:

"A visit to a leper asylum is for me always a privilege. It makes one humble and enables one to realize one's littleness. I was thankful to Dr. and Mrs. Higginbottom for having taken me to the Naini Asylum. I envied Mrs. Higginbottom the love of the children to her as to a mother!"

Returning Thanks!

Pastor J. Alfred Pearce writing from Port-de-Paix, Haiti, praises God and desires to thank all the friends of the Haitien Gospel Mission who by their prayers and gifts enabled the mission to close the year 1929 free of debt. He also praises God that he had the joy of immersing four converts from heathenism on the last Sunday in the old year. The testimonies of the candidates were touching, especially that of a little girl 12 years old. There are ten candidates for baptism, all being detained until they have legalized their marriages.

Continuing, Pastor Pearce says that when he came to Port-de-Paix four years ago he asked the district commander for permission to preach the gospel in the open air. He replied that Pastor Pearce had not only his permission, but also his protection if necessary. He added that for several years he had been trying to make the Haitiens better by force, that he had not succeeded, and that he hoped that Pastor Pearce would have better success with the gospel!

"As we had no building where we could invite the people to gather to hear the gospel I approached the Roman Catholic mayor and his Roman Catholic councillors, who kindly gave me written permission to hold two gospel services in the Town Hall. It was a new building, which had never been used before. Every Sunday we also held gospel services in the exercise ground of the prison, where all the prisoners, male and female, were gathered. This went on for twelve months, until the priests became jealous and obtained from the president of Haiti a special order closing the prisons for religious services to all but Roman Catholic priests!"

The present staff of the Haitien Gospel Mission consists, in addition to Pastor Pearce, of two Haitien evangelists and one Biblewoman. More workers are urgently needed, especially a French-speaking colporter for the mainland and a female French-speaking teacher for the evangelical school for girls on the island of La Tortue.

Sesqui-Centennial Sunday School Celebration.

Marking the culmination of a century and a half of development since the origin in 1780 of the Sunday school movement, the Toronto Sunday School Convention of the International Council, June 23-29, 1930, will fittingly celebrate the achievements of the period. By pre-convention studies and articles, by pageantry and addresses at the convention, and by special ceremonies in honor of the Gloucester editor who founded the movement, its progress will be noted.

Fifty years ago when England celebrated the centennial of Sunday school beginnings a statue of Robert Raikes, founder of the movement, was erected on the banks of the River Thames in London. Recently that statue was taken down temporarily in order that an exact replica of it might be made to celebrate the sesqui-centennial in America. This statue will be unveiled at Toronto during the 1930 convention with ceremonies befitting such an occasion. The granite base for the statue and the pledge of perpetual care are provided by the city of Toronto. The statue itself is a gift to Toronto and the Sunday schools of all North America from Mr. J. L. Kraft, a Christian business man and philanthropist of Chicago, who is a native of Canada and a Sunday school superintendent.

The grounds and buildings of the Canadian National Exhibition, in so far as they are needed, will be at the service of the International Council Covention, providing unquestionably the finest setting ever available for an International Council Convention.

The number of people for whom participation can be provided at the convention is limited. Therefore the 6000 available registrations have been carefully distributed among denominations and territorial units.

In 1922 the total communicant church membership was reported as 402,539. On the basis of various estimates it is assumed that the present communicant church membership is within ten per cent, up or down, of 446,631.

Statue of Robert Raikes in Victoria Gardens, London, erected by the children of English Sunday schools in 1880, the 100th anniversary of the first Sunday school.

What Came of Finding a Copy of John's Gospel by the Roadside in Burma.

MRS. J. C. RICHARDSON, INSEIN.

Maung Ba Lin was a Buddhist monk. He had gone into a cave in company with other priests to spend his days waiting for the light. To priests who withdraw from the usual monastery and take up this cave life is promised that some day a great light shall dawn for them. Not only a spiritual light when they shall come to a great understanding for all of their meditation, but at the same time a physical light shall also be given, when their darkened cave should be flooded with a strange light so that they should see as though it were a noonday sun.

These monks leave their cave only once daily, and that is for their morning round of begging food. One morning as he went his rounds Maung Ba Lin found by the roadside in a pile of trash a tattered booklet which he took back to his cave with him. He read and reread the story therein told, and he began to think that at last he was finding the true light. His tattered book was a copy of John's Gospel in Burmese.

This so grew upon him that he began to question himself. What had he gained by all these months in the dark cave, sitting incessantly in meditation? Nothing except a severe backache! His mind was made up to pursue further the investigation of this strange little book with its talk of the true light.

He went forth and hunted a Christian, and asked him many questions. The Christian led him to the nearby missionary, who interpreted further the significance of our true light. He became convinced that he had found the light that his soul had long sought, and he asked for baptism. At Maymyo Bible Assembly, where the young Christians and their able leaders were gathered together, he had opportunity for learning and for testing as well. The leaders of this assembly were convinced that he was truly a Christian disciple, and he was baptized.

Immediately he began witnessing and soon he brought nine others to find the light.

Within three months after he found that tattered little book he was settled here in our seminary, the Burman Theological Seminary, of Insein, to study for his ministry of witnessing. His expert use of the Burmese language gained from his years in the monastery set him above the ordinary student, and his passion for evangelistic work will make of him a man of power.—"Missions."

By Way of Suggestion.

There is a wealth of wide-awake and useful ideas in the everyday work of the churches if we could only connect with them. Thus, on a recent Sunday the calendars of three different churches we visited offered these unusual suggestions:

"Worship by Offerings"—making the collection an act of worship.

"Musical Meditation"—always the music of an appropriate hymn.

"As has been the custom in this church for many years our thoughts turn at this time to our sexton . . . . Next Sunday, January 5th, an opportunity will be given to show our appreciation to him. The ushers will be stationed in the vestibule at the close of the morning service and will be glad to receive your gifts."

"All our services end promptly."

"An invitation. Let no person without Christ leave this building without realizing that an invitation is hereby given to accept Jesus Christ as a personal Saviour and as the supreme Lord of life. This church is a standing invitation to all to come unto God through Christ. The minister will welcome an opportunity to confer with any person concerning the things of the Christian life."

"Prayer for the Day," "Prayer for the Week."

"The liberality of the congregation is asked mainly for two objects, first, for church expenses, ... second, for the boards of the church. . . . ."

A Forum for young people over 16 years of age, covering eight of the great doctrines of the church, is maintained every Sunday afternoon at three o'clock in the Young People's Chapel of the Tabernacle Presbyterian Church of Indianapolis, Ind. A discourse is followed by brief discussion and a Question Box, then comes a social hour with refreshments.

PONCA CITY, Okla., Jan. 3 (AP).—There is a Santa Claus, the institution of marriage still is sound, and all's right with the world. The Rev. Percy H. Nickless stands witness.

Dr. Nickless just has received his sixth Christmas check from a Michigan man whom he wedded to a Ponca City girl. The wedding occurred six years ago and the bridegroom made the customary payment at the time, Dr. Nickless said, but so well pleased was he with the state into which the minister ushered him that on each Christmas since he has sent a substantial check to the Ponca City pastor.

Quiet (but Audible) Prayer.

This is a form of prayer perhaps peculiar to Korea. When one reports that an audience of hundreds joined in audible prayer it gives an impression of confusion, but when one hears a thousand voices blend in quiet petition it is thrilling! Occasionally a voice will rise above the rest, but it is usually a murmur that rises and falls and gives one a feeling of deep devotion.—Wm. Parker, Pyengyang.

Winter Vacation Bible Schools.

When daily vacation Bible schools are

being planned during the winter, little enthusiasm is often manifested and little understanding of what they may mean to children during the next summer. So one church arranged to conduct during the winter a week of instruction closely modeled on the plans for summer. Parents, most of them business workers or professional people, were asked to come and view the work at times convenient to them. They were then convinced of its value.

A writer in the "American Friend" tells of what such a school meant to the underprivileged people of an agricultural community:

"Folks who were living five or six miles in the country wanted their children to have an opportunity to attend the vacation school. Busy harvest season did not hinder. Although some of the mothers could not drive a car, all of them could drive horses. These neighborly women took turns taking the neighborhood children to the school. The spacious old carriage that had been relegated to the relic pile was now used to convey children to and from the church vacation school."

Farm horses were used to draw the carriage, and the work became popular.

A New Use for Bible Verses.

The Forum Class wanted class spirit to mean something vital to each member. A meeting was held at which suggestions were received concerning what elements made up the proper kind of group loyalty. As various members made their suggestions the secretary noted them down for future reference.

After the meeting a campaign committee was selected. The members used the notes taken by the secretary and selected the twelve most important elements suggested, according to their judgment. Then they found a Bible verse to correspond with each point on the list.

A typewritten copy of the list was provided for each member. The object of the campaign was that each person memorize the verse given for each of 12 Sundays and during that week strive to make that element a part of his own life.

The elements selected and the verses to be memorized were:

Joy, Nehemiah 8. 10; service, Matthew 25. 40; faithfulness, Luke 16. 10; brotherly love, Hebrews 13. 1; tolerance, Romans 14. 13; unity, Romans 12. 16; prayer, Matthew 26. 41; sincerity, Joshua 24. 14; purpose, Philippians 3. 14; energy, 1 Corinthians 16. 13; coöperation, Galatians 6. 2; industry, Proverbs 23. 12.—"Cook's Comprehensive Quarterly."

FOSTER THE BIBLE SCHOOL!

Reports from the churches to the Presbyterian General Assembly's office indicate a loss in Sunday school membership last year of 18,700, though returns direct from the Sunday schools to the Education Board show a gain of 11,543. "One statement may be as correct as the other," says the board announcement. "We have never succeeded in getting complete figures from all our schools. But the clear facts that we do have show that the educational work of the local church has greatly broadened through the Week Day Church Schools, Vacation Bible Schools, summer schools and educational activities for all ages, these being increasingly under trained directors."

If all these progressive developments are resulting in a larger percentage who profess their faith and enter the church, surely the Sunday school and its allied educational forces are doing a work that is at the foundation of the growth of the Presbyterian and all the other evangelical Protestant denominations.

Two Armenian vacation Bible schools in Aleppo were the most efficiently conducted schools in Syria last year. Also, they were held for the longest period, each being six weeks. As they were both held in wooden buildings having sheet iron roofs it became hot during the late morning, so the schools were opened with the teachers' prayer meeting at 5.45 a. m. This had one great advantage, as they were not troubled, as in many other schools, by the children arriving two hours or so before opening time.

Another interesting feature of the two Armenian schools was the fine singing. The Armenians are musical, and learn foreign music quickly. As the Syrians are not so musical the music is one of the difficult parts of the program. However, the Syrians are learning to sing during childhood, and therefore are improving.

Rev. S. Neale Alter in making a report says: "I have been interested in visiting various schools to find them singing in several languages. For instance, these Aleppo schools had songs in Armenian, English and French. Many of the Arabic-speaking schools had music in three languages also. I wonder how many schools in America sing in more than one language?"

The Beirut Armenian school was interesting because it was conducted by the larger girls of an orphanage conducted by the Friends of Armenia. Vacation Bible schools furnish a fine outlet for enthusiastic service on the part of young people who have had no medium of expression for their willingness to serve up to the present time.

Building Foundations for Sunday School Work in Brazil.

Field secretaries of the World's Sunday School Association must be strategists as well as technicians. The greatest ability as educators is constantly called for. They must also be able to help those who are poorly equipped do the best work that is possible. Rev. Herbert S. Harris, secretary of the Brazil Council of Religious Education, tells some of his experiences in holding a series of Workers' Institutes in the state of Minas Geraes under the general auspices of the East Brazil mission of the Southern Presbyterian church.

"Formigas, Campo Bello and Oliveira are comparatively new fields, and Sunday school work there is of quite an elementary character. Contact with such fields as these shows how great are the possibilities of Sunday school work of the primitive type of schools, and also the pressing need of furnishing better means of training, even of the simplest character, for workers whose chief qualification is their Christian zeal and willingness to help. In most of these places I would have an hour in the afternoon and sometimes another hour in the evening in which to present in the simplest fashion the objectives of Sunday school work, and how these are to be attained through proper application of the Bible lessons by teachers trained, if possible, in methods of teaching and in the knowledge of their pupils, and also through adequate organization of the school. I like to lay great stress on a proper understanding of the objectives of the work, for even in the absence of proper training where these are understood and appreciated a consecrated worker will develop some method by which they may approximately be attained, and this will be better than the hit-or-miss method so often seen.

"In all these fields the Sunday school furnishes a splendid means of approach to the people, and is being more and more appreciated as an effective evangelizing agency. In most places it is now comparatively easy to get large numbers of people to attend a special series of gospel services or special sessions of the Sunday school. The fear of the priest is not nearly so strong as formerly, the greater fear being, What will my neighbors say? But children are not so greatly influenced by this latter, and are more easy of access than their elders."

A TE DEUM of Spring.

JOHN OXENHAM.

For all the first sweet flushings of the spring,
For all thy grace in bursting bud and leaf,
For every tint of every tiniest flower,
For every bird that builds in joyous hope,
For every leaf that rustles in the wind,
For earth's ten thousand fragrant incenses,
For that deep sea,—a shallow to thy love,—
For gleam and gloom, for all life's counterchange,
For hope that quickens under darkening skies,—
For all we see, for all that underlies,
We thank thee, Lord!

A Visit to the Hindu Girls' School Sunday School.

MRS. LOCKWOOD, OF THE AMERICAN COLLEGE, MADURA, INDIA.

One hundred and fifty pairs of intent brown eyes gazed at me seriously. Primly seated on the floor, 150 Hindu children were waiting for Sunday school to begin. Jewels twinkled in small noses and sparkled in every ear. Gold circlets clasped childish throats, and on the ankles which showed occasionally beneath full, gay-colored skirts were clinking adornments. Sleek dark hair was pulled smoothly back from round grave faces, interlaced neatly into a flower-entwined braid, perhaps, or caught by a jeweled comb. The caste mark, a small black circle, centered attention on the smooth young foreheads.

An Indian woman was to lead the day's service, and from the moment she began to speak one realized that here was a person who was entirely competent to interest and teach for the hour even 150 young children sitting cross-legged and a little crowded on the floor.

She spoke of Zaccheus. As she talked she asked the children to supply information, which they did zestfully.

"Yes, he climbed a tree because he was a short man and couldn't see Jesus otherwise! He wanted to see Jesus, only. He wanted to look. But Jesus cried out quickly, 'Come down! I want to stay at your house.' Jesus wasn't content to have him look merely."

Then she appealed to them. "And you, Jesus doesn't want you just to look at his life, just to learn about him. He is knocking, knocking. He wants to come into your hearts. How many will let him? How many will be Jesus children?"

It was a serious question, absurdly serious when those who must answer were only six, eight and ten years old. And yet these children of India had to answer for themselves. Behind them were no sponsoring parents, no tradition or experience forcefully urging them on into the Christian life.

Up rose some small hands, 150 of them held firmly high. And as far as in them lay, every hand was a sincere pledge. Those old and wise ones who watched knew the futility, knew that custom and prejudice, power and adult superstition would creep in as the years sped on, and Hinduism would remorselessly claim its toll. But some, God willing, would become Christians, and all must be sympathetic toward Christianity in the grown-up years ahead.

They sang two Tamil lyrics lustily, and when they recited the Lord's Prayer they made of it an exhilarating, melodious chant.

The meeting was closed by prayer. The leader asked God to care for these small ones, and then she asked them to pray to Jesus Swami themselves, that he let them become his children. They were standing now, small hands clasped, heads bent, and the whisper of their earnest petitions filled the room,—150 children pleading with Jesus, the only kind God they'd ever known.

As they filed out each one was given a postcard, gay used postcards sent from the United States,—Easter, Christmas, birthday cards, bright with fat yellow chickens or red-coated jolly Santa Clauses, remarkably full-blown roses, cherubs, or bleeding hearts. On the back of each had been pasted a Bible verse: "Jesus Christ came into the world to save sinners," "As a father loved his son, so God loves men," and many others.

One hundred and fifty cards carried into 150 Hindu homes by 150 children! So spreads the kingdom of God!

How Certain Prominent Living Men and Women Value the Bible.

Hamlin Garland is one of numerous writers who acknowledge their debt to the Bible. He says:

"Without doubt the noble simplicity of its English has been of great help to me as a writer, for as a boy I heard it almost daily uttered eloquently by my two grandsires, the one a Methodist, the other an Adventist. Both loved the poetry of its psalms and the splendor of its prophecies. Grandfather McClintock rejoiced in the visions of John and Grandfather Garland in the lamentations of Job."

"I don't see how any one can be called educated who is not profoundly read in the Bible, both the Old and the New Testaments," writes **Mary Austin.**

A similar conviction is voiced by **Dan Beard,** scouting expert and writer:

"I could get along better without a dictionary than I could without the Bible, but of course its greatest value to humanity is its spiritual quality."

"Every time I pick up the Bible, and I pick it up frequently in the course of a busy life," writes **William Allen White,** editor of the "Emporia Gazette," "I find some new quotation which I use until I pick it up again. The Bible is to me an eternal spring of wisdom and joy. Its English is beautiful and helpful, and its philosophy is comforting."

A juvenile court judge refers to this verse as an inspiration to him in his work:

"I delivered the poor that cried, and the fatherless, and him that had none to help him."

A leading woman psychologist recalls

British eagles on the Plain of Esdraelon during last year's disturbances gathered young Jewish colonists under their wings!
(Taken from "Life and Work.")

that when she was 13 years old the bishop preached her confirmation sermon from the text:

"Thy shoes shall be of iron and brass, and as thy days, so shall thy strength be."

All her life, she writes, this verse has been her guide.

"The Golden Rule," **Gov. Harvey Parnell of Arkansas comments,** "fits admirably into the life of every one almost every moment of every day. The fundamentals of our social and business standards are based with a psychological effect upon the true meaning and intent of this wonderful passage."—From the Bible Guild, New York.

Fact and Comment about the Bible.

The study of the Bible is a post-graduate course in the richest library of human experience.—Herbert Hoover.

Dr. William Fairfield Warren, president emeritus of Boston University, who died last December at the venerable age of 96 years and nine months, wrote a book in 1885, while still president of Boston University, called "Paradise Found,—The Cradle of the Human Race at the North Pole." And he stuck to it to the end that the Garden of Eden was located at the North Pole, and kept accumulating what he considered proof of his conviction!

The book has never been answered or discredited.

Boston papers please copy!

A lady stopped at the Bible counter in one of the largest department stores in the country, and picked up a Bible. It was an ordinary edition, printed on Bible paper, bound in lambskin.

"How much is this?"

"Three dollars," the salesgirl said.

The lady picked up another Bible, an India paper edition, bound in genuine Morocco, leather lined, silk sewed,—to any one familiar with the Bible, obviously a much handsomer book.

"And how much is this?"

"Eight dollars," was the laconic reply.

The lady looked puzzled. "Just what is the difference between them?"

The girl was not interested. "Oh,—I don't know!"

"Come, there must be some difference!" the lady insisted.

"Why,—the difference is five dollars, I guess!"

A Geologist's Conviction.

There are those who tell us that the faith of nineteen centuries has been a gross superstition and that they are now releasing a captive world from the thraldom and preparing the way for a purer and loftier faith. . . . . But the newer criticism has not produced a shred of historical evidence to invalidate the substantial trustworthiness of the documents. All the fresh discoveries of the centuries have attested their genuineness. —Dr. George F. Wright of Oberlin.

A Copy of John Eliot's Indian Bible Found.

The famous pioneer work of John Eliot as a missionary among the American Indians has been called freshly to mind by the discovery of the original Old Testament which he had translated into an Indian language. The discovery was made in Exeter Cathedral, England, by Rev. W. W. Rockwell, librarian of Union Theological Seminary, New York, in connection with a recent visit to England. He recognized the volume as a result of his having seen a copy of it in the Seminary library.

The book is dated 1661, and is the earliest known instance of the Old Testament's having been translated into a foreign tongue as a means of missionary evangelization. John Eliot's Bible is also supposed to have been the first Bible printed in America, and the first book printed in an Indian language.

The Torch That Never Fails.

A writer tells us that going two miles to read to a company and at the close being about to return by a narrow path in the woods where paths diverged, he was provided with a torch of pitch pine. He objected that it was too small, weighing not more than half a pound.

"It will light you home!" answered the host, and to all objections came the reply, "It will light you home!"

So the Bible will be sufficient to light you home! Some may object to this part of the Bible and others to some other part, but the answer to all objections concerning the Bible is:

"It will light you home!"—Thomas Wilson Dickert.

What was the Manna?

I have chemically examined the saccharine secretions of several desert plants found in India and Persia, and I have seen the analyses of similar exudations from the tamarisk of Arabia and Central Asia. These exudations almost invariably consist of some form of sugar, either in an amorphous or crystalline state. It is known to all those interested in dietetics that sugar is only a carbohydrate and cannot be regarded as a true food that supports life. Shepherds and nomads in these arid regions use it as a sweetening agent mixed with their grain diet. These exudations are only secreted at certain seasons of the year, and never in large quantities. The manna supplied to the Israelites was quite a different article. It was a complete food and highly nitrogenized, since it readily decomposed when kept for a few hours (Exodus 16. 20). That a supply of this nourishing diet was available each morning for several months, and sufficient for half a million people, proves that it was a miracle,—"Man did eat angels' food," Psalm 78. 25.—"The Dawn."

Why Did the Church of North Africa Vanish?

In days when the reproach of Islam is making an ever-deepening impact upon the Christian consciousness a volume prepared by Rev. J. J. Cooksey, for many years a missionary in North Africa, comes with truly urgent appeal. Entitled "The Land of the Vanished Church," and issued by the World Dominion Press, the book furnishes a survey of North Africa in the light of its tragic history. The story of the rise, decline and fall of the Vanished Church—which will ever be associated with the names of Tertullian, Cyprian, and Augustine, makes painful reading.

Mr. Cooksey shows clearly how it came about that by the Moslem invasion in the 7th century the great church was utterly destroyed. In the first place, the Scriptures had never been translated into the languages of the Berber nation. In the second place, the North African church had never appreciated the duty of missionary enterprise. Hence, when the time of trial came there was no power of intelligent resistance, and the candlestick being removed out of its place, caused delay for twelve long centuries in the evangelization of the Dark Continent. How different was the case of Madagascar when the reign of terror raged there in the last century! As the late Dr. Pierson rejoiced to explain in his famous missionary expositions, the Malagasy had the Scriptures in their own tongue, and though thousands were massacred it was the joy of the missionaries on their return to the field to find more professing Christians than when they had been expelled from the island. As to North Africa, the situation was utterly different. The church existed to a large extent in terms of priestly functionaries and practices: in the words of Dr. Kilgour, it had not been "built into the heart of its native people and therefore could not withstand the Moslem invasion."

Thank God, says the "Christian," that the many who have labored in the various Berber states during recent years have seen encouraging fruit of their labor, the Scriptures having been translated into the mother tongue of the peoples!

The Hardening of Pharaoh's Heart.

The London "Times" of October 23 gave a report of a lecture at Leeds by Lord Moynihan, president of the Royal College of Surgeons, a man who holds first rank as a scientist, according to which he said:

"Perhaps the most interesting visceral discovery was that which afflicted the Pharaoh of the Oppression. The large vessel springing from the heart of this monarch was found in such a well-preserved state that Mr. S. G. Shattock of the Royal College of Surgeons was able to make sections of it and compare them with those made from a man recently dead. The two sections were seen side by side on a lantern slide, and no pathologist could tell him which was the ancient and which the modern vessel. Both were attacked by the disease atheroma, a condition in which calcium salts were deposited in the walls of the vessel, making it rigid and inelastic. The vessel did not expand adequately to the stream of blood coming from the heart, blood pressure was therefore high, and the vessel was apt to give way, forming an aneurism, or, if the ruptured vessel was in the brain, a 'stroke.'

"Mental changes went with that rigid arterial system. There was a narrowness and rigidity of outlook, loss of enthusiasm or dread of new adventure, and restriction in all enterprise. They had the clearest proofs that those mental defects were not lacking in Mer-en-ptah, for the Book of Exodus, chapter 9, verse 12, says, 'And the Lord hardened the heart of Pharaoh, and he hearkened not unto them.' It is interesting," said Lord Moynihan, "to have an ocular demonstration of the truth of the Old Testament."

Professor G. Elliott Smith, of University College, London, who removed the mummy wrappings, July, 1907, has said:

"While I was removing the bandages from the mummy M. Maspero was busy telling the visitors of a tradition of the Alexandrian epoch, that Menephtah (otherwise Mer-en-ptah) was the Pharaoh of the Exodus who perished in the Red Sea. Hence, when the mummy was exposed and I called attention to the unique phenomenon of the incrustation of the body with crystals of common salt, M. Maspero at once turned to the missionaries and said:

" 'There you see the confirmation of the Red Sea episode!'

"And when, in examining the body, which ancient tomb-robbers had hacked with an axe, I found calcified patches on the aorta, M. Maspero at once added:

" 'And his heart was really hardened!'

"One of the broken pieces of the damaged aorta M. Maspero allowed me to send to the late Professor Shattock of the Royal College of Surgeons, who described it in the 'Lancet' of January 30, 1909."

The Bible record implies that the hardening of Pharaoh's heart was a moral or spiritual matter rather than physical, but the foregoing is none the less interesting. Physicians know well that hardening of the arteries induces unhappy mental conditions. Was the process reversed in Pharaoh's case?

Current Thought.

The church I represent has a tradition as unbroken as that of the ministry of any church in Christendom, if one cares to boast of such carnal things.—Dr. Henry Sloane Coffin (Presbyterian).

The Sea of Galilee is no peaceful little body of water. In times of storm it is capable of raising waves that wash the roadway which skirts it even at places twenty or thirty feet high.—Salloum A. Mokarzel.

Most of the so-called modern "isms" are really as old as the hills. Anti-fundamentalism, of which we have heard so much in the last few years as if it were new, was taught in the 4th century and has been refuted a hundred times since.

Take this "companionate marriage"! It

was taught in Sparta a thousand years before Christ. And it came up under another title—"free love"—when I was a young man.—Monsignor Lavelle.

Gerrit S. Miller, Jr., of the United States National Museum, has published in the annual Smithsonian Institution report the statement that "Fossils found to date are not convincing," and that the Java ape man (Pithecanthropus erectus) and the Piltdown dawn man, the nearest apparent approach of the ape to man in evolution, exist only in such fragmentary form that proof is lacking. He requires that "more than one part of a skeleton be found in one spot, thereby showing they unquestionably belonged to the same creatures. This," he adds, "has not yet been done in seventy years of research."

The Voice of Israel!

There is no power on earth great enough to stop the march of Israel back to Palestine. Hundreds of Jewish brains,—thousands, I might say,—organizers, experts, financiers, are giving an amount of time to Palestine which is out of all proportion to the importance of the place to them in their particular lives. Tens of thousands of people who could have earned a safer and bigger living elsewhere have gone to till the soil and rebuild our land. I say that we will not have it stopped, and that we will continue it on a greater scale than ever!

We are old in the history of the world. We are old in persecution. We have been dragged to many places in many centuries. We have sat and wept at Babylon under the pitiless sky of Mesopotamia. We have been pogromed under the snows of Russia. We have been persecuted in all countries and in all climes. But we have always gone on, and we shall go on now! The great cause to which many of us have dedicated so much of our lives, and in which many of us are passionately interested, must go forward. To build up successfully and triumphantly a national home in which we hope our people may live secure and happy in a land which we possessed for thousands of years, where every stone speaks of our history, where every village recalls to you the Testament,—that is all we have asked, that is all we are entitled to demand, that is what the fifteen million Jews of the world do demand through me tonight.

And if we hear the fury of the Arab masses I would venture to say that the indignation and hostility of the fifteen million Jews of the world is a great deal more important than that of 600,000 Arabs in Palestine! The blood of our martyrs once more waters the ground of Eretz Israel. Our hearts go out to them, our souls bleed with them. It is terrible to us, terrible to the world, but out of the martyrdom will yet arise a greater land, a greater race, a greater ideal than we have ever yet had in the long, weary history of our race.—Lord Melchett.

A New Roman Catholic Bible in English: The Westminster Version.

A new version of the Bible in English has been in course of preparation by Roman Catholic scholars for some years. A detailed account of it is given in the "Commonweal" of January 1 and 8 by Father Joseph Keating of London, who has taken a major part in this enterprise.

The version is a private effort, approved by the Romanist hierarchy in England, and is known as the Westminster Version because Westminster, London, is the diocese of publication. The aid of English-speaking scholars of all nationalities has been enlisted, however.

Father Keating's articles demonstrate how Romanism has responded on the one hand to the pressure of the worldwide work of the Protestant Bible societies in distributing the Bible, and on the other hand to the inescapable results of scholarship and research. The charge leveled against the Romanist church that she keeps and has kept the Bible from the people, though denied, is also mentioned as a factor. Further, says Father Keating, "the Tridentine legislation, which restricted the reading of the Scriptures in the vernacular to those of the faithful whom ecclesiastical authority should judge likely to profit by it, has long become obsolete, and pope after pope in recent days has urged upon

Catholics the advisability of studying the Bible so as both to gain a fuller knowledge of their faith and to find fresh stimulus therein for their devotion. It is this purpose of the highest authority which has at once justified and inspired the preparation and production of the Westminster Version. For its promoters had become convinced that it was useless to call Catholics to the more frequent use of the Scriptures so long as they were presented to them in the version made at Rheims, completed early in the 17th century, and so long as they were printed in the inadequate fashion sanctioned by long tradition. . . . . In the cheap one-volume editions in which it is generally found almost all the elements of readableness are absent. The Douay-Rheims Version is defective in accuracy and clearness, in typographical arrangement, in explanatory notes, and almost necessarily, in general get-up."

"The Douay Bible," continues Father Keating, "today appears in at least four versions, differing in many, if slight, particulars. . . . . That fact alone, apart from other considerations, would seem to suggest another and if possible a final rendering."

The promoters of the Westminster Version decided to begin with the New Testament, this to be issued in four volumes. 1 Thessalonians appeared in 1913 by way of experiment, and being well received the version proceeded. Volume 1, the Synoptic Gospels, only lacks Luke. Volume 2, John and Acts, still awaits the latter book. Volume 3, Paul's Epistles to the Churches, and Volume 4, The Other Canonical Epistles and the Apocalypse, are finished.

Following in the steps of other recent translations the Westminster seeks to get back to original sources. "It may be asked," says Father Keating again, "why the editors have deserted the church's approved version, the Latin Vulgate, a version produced originally by Saint Jerome and declared 'authentic' by the Council of Trent. The reason is this: In the first place, the Vulgate has been since 1907 under revision by a commission of Benedictine scholars, originally headed by the late Cardinal Gasquet,—a work of such magnitude that it will not be finished for many years. Secondly, although Saint Jerome had access to Greek manuscripts much earlier and therefore presumably more accurate than any now extant, still Biblical scholarship, and, we may add, zeal for exactness at a much higher level than in his day, and the incessant labors of scholars, have produced a Greek text the substantial correctness of which is not in any doubt. We thus get nearer to the minds of the original writers than if we sought to reach them through Saint Jerome's intellect, powerful and well-equipped as it was. Again, the vernacular translations in other European languages go back in most cases to the originals. Add to this the fact that English Protestant versions, which are likely to need correction, are all based on the originals. There is, finally, no ecclesiastical law or custom binding Catholics to use the Vulgate in their translations." The Greek text used is in the main that of Westcott and Hort, qualified by the consensus of other eminent critics, such as von Soden.

In order to make the Westminster Version readable it will embody the best editorial skill and make-up. Its style "aims at being simple and harmonious, free from anachronisms and obsolete idioms, having intelligibility first in view, and after that dignity of utterance. The type chosen is large and clear. The format of the four-volume New Testament edition is crown octavo. The matter is divided according to sense into sections and paragraphs, with subtitles to indicate change of subject and with all the notes necessary for complete intelligibility. The old narrow columns and numbered verse-divisions which so interfere with legibility are abolished, but the numbers are retained in the margin for convenience of reference. Morever, each separate Scripture, Gospel, Epistle, etc., is dealt with in its appropriate setting of authorship, time and circumstance. Certain points of dogmatic importance are treated more fully in appendices, but the editors have had in view mainly the devout reader who wishes to follow the counsel of Pope Leo and use the Scriptures for spiritual nourishment:

"Let all understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this arsenal of heavenly arms! But this is impossible unless the Scriptures are studied and read continuously."

An edition with further matter for students is also in view.

Eager for copies of the new Luba-Sanga Bible!

The Whole Bible in a New Tongue!

Dan Crawford's Crowning Work Realized at Last.

Rejoice with us, for the first consignment of the whole Bible in our Luba-Sanga tongue has at last arrived!

How I wish you could have been with us when the fat mail-bags were opened in the village square! Such a rush of eager hands to help with the unpacking, while little children, able to read, pushed in between their elders, unable to curb their impatience in their eagerness to be the first to open and read the long promised Bible! All around us crowded the natives, pushing and craning over each other to get a good look, while those too far from the table stretched out beseeching hands for a copy to be placed in them, if but for a moment. None could possibly estimate the Bible's value, but all knew it had been lovingly printed and sent out to them by their praying white brothers and sisters in Christ far across the seas. They knew also that it was the priceless legacy left to them by their beloved "Konga Vantu," and we all swelled with pride and thanksgiving for at last receiving this crowning work of his African toil. Was he sharing with us, we wondered, in the pure joy of getting in first with our very own whole Word of God,—first because of the delightful certainty that only the Scriptures can possibly be here for many a long day? Praise God, the grand old Bible will ever constitute the mother literature of these interior tribes! So in our elated thankfulness join with us, but—and oh, this is such a big BUT!—how can these raw natives in the hamlets read this book, the ONE BOOK, unless taught to do so?

"No handle—no hoe!" say our Lubans. And we exclaim, "No ability to read—no Bible used!" But produce a handle for your hoe, and you can then dig your field. Teach the natives to read, and the Bible becomes doubly the hoe which breaks up the soil and the seed sown therein. Thank God, we have now got the previous hoe all right, but oh that the saints in favored Bible lands would see to it that the hoe gets its handle! Alas, the crying need for little BIBLE schools everywhere! Note how I stress the word BIBLE, for our aim in our little bush schools is to teach the people to read, and our only textbook is God's Word. Education we do not go in for beyond the meagre three R's. Our Luanza motto is—"Advance with the Bible!" "I have given them thy word," said our Master. Surely it behooves us to pass it on, ever seeking the best way to get it into the homes and hearts of the natives. How better here than by teaching the villagers to read it for themselves? Hence the urgent need for more and yet more Bible schools!

Oh to pause and ponder over that astounding statement, "Thou hast magnified thy word above all thy name!" Surely, then, it is incumbent on us to strive unitedly for this holy cause of centralizing upon his Word of light and life. The Roman Catholics are keenly alive to the "danger" of the Bible. Everywhere they are now following us, using every artifice to get our school children and young people under their control, but refraining from teaching them to read. In "true fatherly love" they forbid them to even look into a Bible lest they die!

A smart little school girl who was hugging a Luban Testament which she had won as a prize for good reading was ordered by the priest to throw it down and go to his school as her husband was a R. C. As she bravely refused to do either he seized her by her ears and lifting her off her feet continued to shake her violently until the book fell. Then he forced her before him, weeping and protesting, into his school.

But praise be! the devil doesn't always triumph. Sometimes he defeats his own ends by not counting upon the lovely teachings of Christ imbibed by African Bible readers. Do let me tell you just one instance, for it will cheer you on to God!

Away over the mountain range and down in the valley and its bogs there lives a quiet godly pastor with an earnest Bible school teacher. Again and again the devil attacked them through the R. C. teacher placed beside them. Hostilities began by his first trying with every possible means to beguile or force into his school their scholars. This failing he often entered our school during lessons, and reviled and threatened to beat the teacher; or else he would send insulting messages written on a slate. As this behavior stirred up no reprisals (which he hoped would have been the result, so as to have something to report against him,) he then went and uprooted the pastor's garden! But here the Lord intervened for his sorely tried servants. A passerby saw the uprooted manioc and vegetables, and reported the wanton deed to the far distant government official: with the result that all three were called to appear before him. Justice won the day. He was ordered to pay a big sum to the pastor for his damaged garden, and be sent to prison. He wept and howled not to be sent there. Thereupon the two Christians begged the official not to give them the money, but to free the prisoner in place of it. Astonished beyond words that any native would give up a chance of getting money, he acquiesced, sensing their Do-good-to-them-that-hate-you spirit. The man was accordingly released, and sent off on the long six days' return journey without any food. The other two were given rations by the official. Upon hearing of his plight they hurried after him, and cooking their evening meal over the camp fire they invited him to share it with them. This they did each day. Deeply impressed by such unheard-of kindness to a sworn enemy, immediately upon his return he published abroad their mercy and goodness.

"Of a truth," he proclaimed, "know this, O ye people, that these be your true guides! Behold ye and learn by their deeds the Christ-love! Verily it is revealed to them in their Book of God!"

Yes, let us ever be remembering that the Bible does it all! Never doubt but that we are on the right track when giving our lives or our substance for its wholesale scattering and for teaching the tribes to read it!

Ah, could you but hear it, the still haunting challenge of the black man of Ethiopia, the bewildered wail from these plains and marshes, "How can we understand unless someone teach us?"! Would that its moaned-out needs might reach the hearts of all God's people everywhere!

But praise, praise for our whole Bible, and pray, pray that God's Word here may run and have free course as this menace thickens around us!

Oh to come out of it all in the glorious end with something in both hands to lay at his kingly feet!

Yours in that love divine that gave its ALL,

Grace Crawford.

[We shall be glad to remit to Mrs. Dan Crawford any gifts for this Bible work.—Editor.]

Is Protestantism So Badly Off?

What do we mean by Protestantism?

Usually it means the non-Romanist part of Christendom. But Christendom contains many people of other than Christian cults and of no cult who have no part in the historic division between Romanism and her "separated brethren." So let us limit the term to the evangelical Christian groups which are substantially one with Romanism in fundamental belief, but which protest and separate from her on certain of her claims and requirements, especially in the matter of private judgment in religion and its sequences in the relation of the soul to God. This attitude of mind and heart in regard to truth gives Protestantism a common character and actuating spirit: but never and nowhere a hard and fast unified ecclesiastical system such as Romanism.

Now is Protestantism so badly off?

Let us take stock of its enemies without and its weaknesses within!

Materialism has been the outstanding enemy of Protestantism and all mystical religion of late years. But the leading scientists have utterly discredited materialism as a philosophy of life.

There are the competing cults of Christian Science and other pseudo-Christian systems. These may make a transient success at the expense of Protestant denominations, but their hollowness has been exposed time and again.

Recall, too, the sterile adventures in religion of New Thought, Ethical Culture, Humanism, and other near-Christian cults that also peck at Christian truth and draw their followers mostly from Christian constituencies, though they usually profess to be original philosophies of life. They do not stand investigation.

Numerically and doctrinally all such outside competitors with Protestantism have little to boast of apart from what they derive from Christ, and soon pass, often to be revived under new names.

The most apparent weaknesses of Protestantism are its internal doctrinal and organizational differences.

The former are inevitable in view of its primary insistence on the right of private judgment. But are differences in belief a liability or an asset? Many hold that if we can only keep sweet such differences serve to spread before us all-round aspects and applications of truth, and that it takes all the denominations to give a complete summary of truth,—always being sure that it is truth. For at this point emerge certain well-meaning and also certain eccentric deviations from the simplicity of the New Testament Way. Indeed, high Anglicans refuse to be called Protestants.

Divisions in Protestantism arose sincerely in earlier days. There is now a distinct trend in all the denominations, however, toward harmony and unity of spirit, belief and service. Protestantism was never better off in these aspects than now.

The same is true of the doctrinal foundation of Protestantism. It never had so many or such able consecrated and brainy adherents as today.

IN RELATION TO ROMANISM.

But how does Protestantism stand in relation to its chief antagonist, Romanism?

Now Romanism at the moment presents a dual picture. Unquestionably she has had a widespread rehabilitation since the War. Her political ambitions have culminated in the creation of the papal kingdom. The whole world has witnessed her greater activity and more insistent proselytizing, a cockier feeling, more and subtler political maneuvering than ever before, perhaps.

Her optimism and seeming success have been helped by the frank self-criticism and self-depreciation of Protestantism. It has been the favorite sport of self-regarded leaders and writers the last few years to tell how Protestantism is losing hold, how its organization is shattered, how it has no future. Calamity-howlers have used these declamations as arguments for a closer Protestant organization, themselves often being the paid organizers. Meanwhile earnest people have carried on without giving a thought to Romanism.

Even the pope in a recent encyclical taunted Protestantism with getting more and more exhausted, evermore wearing itself out, and reaching the point where its sterility is awakening homesickness for Rome! But the great mass of Protestant peoples has remained unmoved. Witness the rejection by the British Parliament of the near-Romanist prayer book proposals of the Church of England! Roman pretensions have the unhappy habit of getting bloated to the point where the common sense of the people and the anti-Catholic spirit of intense souls are roused to action.

When the facts are carefully weighed it will be found that Rome's optimism is as poorly foundationed as Protestantism's pessimism.

Statistics belie Rome's claim of increasing numbers when considered in proportion to population. She may pick up a pervert here and there out of sacramental circles or out of untrained Protestant families. She may regain her foothold in a country like France by reason of expediency in French colonial policy or the fine human conduct of younger priests in the War. She may bind her old hateful chains on Peru or Poland. But how about the continuous losses of priests and laymen and women in both American continents? Or the hundreds of thousands lost into Protestantism or atheism in the Los von Rom movements in Europe? The pastoral letter of the German bishops in 1919 complained that 75,000 were being lost yearly by the church. On the other hand, the tragedies and losses of the War begat a sentiment of union in European Protestantism, which was never stronger in spirit and other ways than today.

And statistics do not tell the whole story. Protestantism is not interested in proselytizing even Romanists. But its ethical beliefs and standards and its vigorous methods have produced profound changes in Romanism. Education and political freedom are liberating the masses from the old superstitions and the tyranny of bigoted and ignorant priests.

Just as rationalism and Unitarianism have infected Protestantism, some denominations worse than others, so Protestantism is permeating Romanist thought and practice. Read of the new attitude to the Bible in English in another article in this issue as proof of what is taking place throughout the whole church! The fulminations from the Vatican may still be ultramontane and medieval, but the modern spirit of liberty in mind and conscience is widespread, in spite of Merry del Val's scorn of "that moral pestilence known as liberalism."

The Lateran agreements with Italy have not proved a total harmony. The pope is obviously ill at ease, or he would not talk so much as he has of late, or show such temper. Before Ratti was elected pope he was known, we believe, as a kindly saint and an efficient organizer, a mountain climber and an open air man: he has, indeed, let a lot of fresh air into the Vatican in spite of that horrible papal machine of which he is the victim!

The situation of American Romanists is becoming more and more embarrassing. The setting-up of the papal kingdom has created an inescapable double loyalty that is incompatible with American citizenship. So the recent encyclical on education expresses or reiterates pronounced views against American ideals and practice that violate American conviction.

Protestants should assert anew their loyalty to God and the revelation of his purposes in the Word, and to the principles of the Reformation, and their firm rejection of arrogant ecclesiastical authority. Let individual Protestants be true to God and themselves, and neither Romanism nor any other enemy will prevail!

The Coming One.

For in a little, a very little now, the Coming One will arrive without delay! Hebrews 10.37 (Moffatt).

"A little while" the earthen pitcher taking
To wayside brooks from far-off fountains fed:
Then the parched lip its thirst forever slaking
Beside the fulness of the fountain-head!
—Jane Fox Crewdson.

The Modern Message of the Minor Prophets.

1. Obadiah and Nahum.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

The topic of this series of talks is The Modern Message of the Minor Prophets. The object is to recover for devotional and for inspirational use these neglected little books with which the Old Testament closes. I shall not be satisfied with what I have come up to Northfield to do if when I get through you do not understand these books, constantly turn to these books, use these books, and make their message a part of your moral and spiritual equipment.

I am going to take the writings we least know, the least read, and the least understood. I am not going to take them in any chronological order, but I am going to arrange them to suit myself. I am going to be much disappointed if when I get through, if not before, you do not read the books over. I want them to get you.

The two I am going to speak about this morning are Obadiah and Nahum.

OBADIAH'S HOT HATRED.

The big majority in this room haven't read Obadiah for many a year. If you have read it you have asked yourself the question, "Why is this little book in the Bible at all?" It is the shortest book in the Old Testament, just 21 verses, and you may have said you should think we could well spare it out of the Old Testament without losing much. Or you may have said we could well spare it out of the Old Testament because of what there is in it.

If you read Obadiah through you will find that it consists exclusively of a fiery denunciation of one of the enemies of Israel,—Edom. It is a short, hot prophecy against Edom, and that is all it is. Somebody has said you can divide it in three parts. The first is a shriek of rage, the second is a shout of defiance, and the third is a cry of victory.

Now somebody may ask: "What has this quintessence of hatred to do in a book of love and grace? The book of Obadiah should be blotted right out of the Bible!"

I have lived long enough to know that if I do not understand a book in the Bible it is not that there is anything the matter with the book, but that something is the matter with me; and if there is any book in the Bible you do not understand you can safely make the same assumption. I studied this book of Obadiah to find out why it is in the Bible, and before I had studied long I found out, and I am here to tell you this morning what I found.

We know nothing whatever about who wrote this book, and little about when it was written. It has been tossed back and forth between the centuries so that five or six hundred years separate the dates given by some scholars from the dates given by others. But it makes no difference who Obadiah was, or when the book was written. There it stands, and see now what it has to tell you and me!

Call to your aid all that you ever knew about the geography and history of Palestine, and of the people who lived in it! In a word, these Edomites were not foreigners. They lived inside of Palestine itself, on the top of a mountainous crag called Mount Seir. They were blood relations of the Jews. In a word, as the Jews were the descendants of Jacob, the Edomites were the descendants of Esau.

In Genesis 33. 16 you read that when Jacob and Esau had effected their reconcilation and said goodbye Jacob returned to occupy the plain and Esau "returned that day on his way unto Seir." In Genesis 36. 1 you read, "Esau, which is to say Edom." The two names are synonymous.

One of the most terrible feuds, one of the most frightful hatreds, one of the most unspeakable family quarrels this world has ever seen was the quarrel between the descendants of Jacob and the descendants of Esau. Jacob and Esau may have become reconciled, but the descendants of Jacob and Esau continued to cultivate a terrible and implacable hatred for each other. The record of this hatred is spread all over the Old Testament. The struggle between Jacob and Esau may be said to have begun in the womb of Rebekah, where we read those two struggled for the mastery. It continued in that story well known to you all when Jacob cheated Esau out of the birthright, for which Esau had no proper valuation or appreciation. Jacob and Esau themselves in that pathetic story in Genesis 33 effected a kind of reconciliation, but the hatred in their descendants went forward.

When you read the books of Kings you find one campaign after another of the Israelites against the Edomites. When you read the prophets you find that the hottest denunciations are extended against the Edomites, prophecies of Isaiah, Jeremiah, Ezekiel. I read you one from Amos 1. 11:

"Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever."

That was the kind of thing that existed between the descendants of Jacob and Esau!

When you read this book of Obadiah you keep meeting the name of Esau. We are coming toward the end of the Old Testament, and what do you find? You find one book, it may be a short one, but you find one whole book given up to the shout of defiance of the descendants of Jacob against the descendants of Esau. When this book of Obadiah was written there had probably been some aggravation, and if you reproduce the situation you will not find it hard to understand what that aggravation was.

The Edomites, not a numerous people, might well be described as a community of bandits, and never did bandit people have a more strategic location. Mount Seir was a range that is said to present the finest rock scenery in the world. Eagles, hawks and mountain birds scream about it in the vastness today just as they did in the days of the Old Testament. The villages resembled nothing so much as wild birds' nests, human eyries perched upon the high shelves of rock. There dwelt the Edomites, and they kept a watchful, implacable eye upon their foes, the Israelites, dwelling in the plains beneath.

Few in number, they never engaged in open warfare, but they made forays when the Israelites were off their guard or were fighting more formidable enemies. It had been impossible to dislodge them. "They were incapable of inflicting great damage at any one time, but the Israelites knew that any minute they might come and carry off a flock of sheep or ruin a harvest of wheat. It was a strain on the people all the while. The moment a Jew stepped across the borders the Edomites pounced on him. The moment a flock or beast of his had wandered too far the enemy had seized it. There was no rest, no safety. The constant dread of Jewish history is this Edom lying up there at the top upon the border like a lion crouching ready to spring." Of all the enemies of Israel these Edomites were really the most persistent, the most hateful, the most pestilential.

It was after one of these forays that the hot words of this prophet Obadiah were uttered. I read it over last night, and I got the same thrill I get out of it every time I read it. I read at the beginning, "O thou who sittest on the top of the rock and saith, Who will bring me down from hence? I will bring thee down, saith the Lord God!" I read on, those hot words of reproach where the prophet said, "You ought not have come into our city when we were helpless and run off with our women and children! You ought not to have stood at the crossroads when we were trying to escape, intercepted our brethren and taken them captive! You ought not to have done this!" Then at the end that clear, swift rush of prophecy where he says:

"Zion shall be exalted, and Edom shall be brought low!"

Lose Obadiah out of the Bible, that one priceless, precious book? It represents the heart of Israel looking up to those rocky hills where the enemies seem to be impregnable and saying that the arm of the Lord is long enough to reach them and the strength of the Lord powerful enough to bring them down!

Someone says he can't see but it is hatred just the same. Now I must have you understand the hatred of the Old Testament, and you do not get at the hatred of the Israelites, for their enemies at least, as it comes out in the prophets without understanding the quality of that hatred. I am saying dogmatically that this hatred was not political. It was moral, it was spiritual, it was religious. If you do not think there is such a thing as hatred in religion you have not got hold of what real religion means. The hatred of Obadiah for the Edomites was not political; it was profoundly moral and religious.

After all is said and done there was a conscience in Israel. The voice of Obadiah is the voice of conscience, and it is directed against people without conscience. The two peoples, Israel and Edom, had lived totally different lives, not only geographically but morally. That difference dated from their parentage. Jacob with all his faults was fundamentally a religious man, as seen in his subsequent cultivation of the knowledge of God and in his purpose to do the will of God. Esau was fundamentally an irreligious man. He had no consciousness of his birthright, no faith in the future, no capacity for vision, he was dead to the unseen. Now this trait became the outstanding characteristic of the Edomites. They became essentially a worldly, conscienceless and bitter people, living for food and spoil, for plunder and vengeance, with no national conscience and no religious ideals. Their one intellectual quality was that of shrewdness. Compare Jeremiah 49. 7 with Obadiah 8! It is called wisdom in those verses. The English equivalent is shrewdness. They had a certain intellectual shrewdness, but were devoid of conscience. Thus the antagonism in Obadiah's day which the Israelites felt for the Edomites was not essentially racial, but the age-long antagonism between faith and worldliness, conscience and sin: and it is this which gives the savage and bitter words of this prophet their meaning. In it one can read the eternal conflict in this world between conscience and crime, between right and wrong, between righteousness and evil. And the shriek of rage, the shout of defiance and the cry of victory are the moral emotions that every healthy religious soul ought to feel in the face of the Edomites that we confront, apparently impregnable, apparently invincible. The Christian is the soul that confronts them in the spirit of Obadiah and shrieks out in their face:

"Thou sayest, Who will bring me down from hence? I will bring thee down, saith the Lord God!"

This, then, is the eternal message of the book of Obadiah.

Every one of us here is presumably a social worker. What are the Edomites that you know? Everybody knows what they are. There they sit up in their lofty crags, apparently beyond our reach to affect or dislodge. How many times do you suppose the Israelites tried to dislodge the Edomites and failed to do it? Do you suppose at the end of their long series of trying they said, "We never will dislodge them, they are beyond our reach"? This immortal little book of Obadiah comes at the end of a hundred attempts and a thousand failures, and the soul of this prophet is just as indignant, just as confident, crying out:

"Thou sayest, Who will bring me down from hence? I will bring thee down, saith the Lord God!"

I wonder if that is your moral attitude in the face of the Edomites you know!

Five men halted a few years ago within 500 feet of the top of Mount Everest. Two of them went on, and one of them may have got to the top. One of the survivors doubled his fist and shook it in the face of Mount Everest and said:

"You old thing, the next time you're done for!"

That is Obadiah! And the one who has this book inside him is the one who confronts the Edomites either within himself or in the social world without, doubles his fist and says:

"You old thing, the next time you're done for!"

NAHUM'S FIERY MORAL INDIGNATION.

I speak next about the book of Nahum.

Nahum has three chapters. One reason we aren't better Christians is that we do not read Nahum. If you read, marked and digested it you would be a much better Christian than you are. You must get it inside your moral system. What we need is more iron, and these minor prophets are going to put iron inside you.

One reason why Nahum is not more frequently read is that it has uncomfortable language in it. The second and third are chapters nobody wants to read aloud. If we come to these chapters in family devotions we have to do some agile skipping in order to get over the ugly words. Some people cannot understand how a book can be called a holy book that has coarse, unreadable words in it. In the first place, some might say God could take coarse people and see what he could bring out of them. Or one may say, "After all, these Hebrews were not so coarse as their neighbors!" You may say that Orientals talk about certain bodily functions more frankly than we do, you have to make allowance between oriental and occidental habits. That is true, but you have not got to the bottom of it. Not until you have grasped the fact that there is a big connection between vocabulary and morals, between the language you use and the thing you're describing.

I would give a good deal if people nowadays could use Bible language in talking of social iniquities. For example, if a person does not like to use "lie" and perpetually uses the word "prevaricate" I think he is helping to perpetuate lying. If one said lying and liar one would be stamping moral disapproval on falsehood in real fashion. If when a man, or woman for that matter, had done a lustful thing, instead of saying that one had been guilty of a regrettable indiscretion one had used "adultery" and "fornication," if we had courage to use those words right out we would go a long way toward stamping out the evil we are describing. If instead of saying "intoxicated" or "inebriated" you would say the man is "drunk," and use that ugly monosyllable in describing him, you would go a long way toward stamping out the evil you are describing.

Now the honest, rugged morality of the Bible calls things by their names, and thereby it sets up a stern, rugged standard of morality. We do not like to use the word "whoredom" and the word "nakedness," but when the Old Testament describes the sins of people as "whoredom" and its shame as "nakedness" it is taking bald facts and exposing them. The prophets did not blink things. The coarse vocabulary, as you call it, of the minor prophets has rugged morality behind it.

I have taken a class of high school girls through Nahum, and had them read every verse right out loud. If they did not know what the words meant I explained them and told them why the prophets used them. When I got through there was a silence so profound I knew those high school girls understood iniquity in all its reality for the first time.

I agree with Henry Ward Beecher, who said he would rather take a child right through the Old Testament, reading out loud and explaining what it meant, than deprive him of the stern Old Testament standards of righteousness and of truth. And if ever the Old Testament was needed I think it is needed in the day in which we live.

Now the motive of Nahum is exactly the same as the motive of Obadiah. It is a cry of joy over the approaching downfall of Nineveh, which for the Israelites was the incarnation of victorious wrong and evil. I do not need to dwell upon this because the Old Testament is full of it. Nineveh, the apotheosis of victorious evil against which Israel for centuries had been perfectly helpless, that great city at last is about to fall and bite the dust, and Nahum gives just one shriek of joy at its approaching downfall. There is tremendous eloquence in Nahum. He ought to be read, if for nothing else, for his sustained spiritual eloquence.

It begins the way many a symphony begins, with low ominous rumbles in the first chapter. The Lord may be slow, the Lord may be patient, but you almost shiver at the low rumble of the kettledrums in the first chapter of Nahum, for you know something is going to happen.

In the second chapter there is this fanfare, this big fortissimo orchestra, the shrill blowing of trumpets. Then you have a description of a siege. Then the terrible story of what happened in the ancient city. You read about the slaughter. It may be awful, but it is poetry in its purest and its sublimest. It is an awful story of wreckage, of carnage, and of victory.

In the third chapter you have the terrible indictment by Nahum of the sin of Nineveh, for which her corpses are piled one on top of the other. Nahum pronounces his solemn dirge on Nineveh and on her ways, and prophesies the security of Zion. That is Nahum!

Now you see that what I have said about Obadiah applies in part to Nahum. If you don't understand now the heart of Israel and Nahum as against Nineveh I am not able to make you understand it. I repeat that at the bottom all the hatred you find in the Old Testament is religious. At the bottom of all these Old Testament books lives conscience over against evil. It is moral indignation at white heat. And the trouble with us, as I see it, is that we do not know what it is to be morally indignant at a white heat. And until a person has developed a capacity of moral indignation, however much of a

Christian he may be in other ways, he falls short of the full stature of a man of God.

I heard a man in Boston say of a friend of his that he had lost his capacity of moral indignation. When a person has lost the capacity of moral indignation he has lost one of the most precious qualities of which human nature is capable.

Have you not read of the sweep and breadth of the moral indignation of Jesus? Compare Nahum with Matthew 23! You will find much in common. That old unknown Israelite was hurling hot fires of his moral indignation in the face of that ancient capital of Nineveh, and Jesus was letting go the full impact of his moral indignation against hypocrisy and evil as he found it in his day.

I defy you to open a single great biography without finding the white-hot fires of moral indignation ready to leap up whenever they were challenged.

In the life of Gladstone, for example, Morley tells how he was talking with Sir George Lewis, who said in speaking of Mr. Gladstone:

"Too bad the man gets so excited, so bitter! Why, I can argue a case and keep cold as a fish."

Mr. Morley said: "That is just it,—you can argue a case and keep cold as a fish!"

Nobody who keeps cold as a fish ever challenges evil, or sees anything topple over because of what he said or did.

I have spoken many times of Phillips Brooks, and I always do. I do not want the present generation to forget him. Elizabeth Stuart Phelps wrote a book entitled "Chapters from a Life." It is a priceless book. It contains descriptions of people she has known, and one of them is Phillips Brooks. She describes a luncheon at which Oliver Wendell Holmes and Phillips Brooks were present. The conversation gravitated to the sins of the idle rich in Boston's Back Bay.

"Finally," she said, "Phillips Brooks did what he so seldom did, he waxed hotter and hotter. He said the Salvation Army ought to give up crusading in the North End, and it ought to start crusading in the West End against the sins and follies of the rich people of Boston's Back Bay as he knew them. And after a while," she said, "his face assumed an expression of great melancholy, and without saying a word and without even saying goodbye he arose from the table and walked away." The moral indignation of a great soul!

Rudyard Kipling going into a restaurant in London looked at a table where he saw four young people,—two young girls and two young men,—and all of them drunk. He stared at them for a moment, then he picked up his wineglass and threw it on the floor. Everybody started and looked around. He said:

"I swear, by God I have drunk my last drop of liquor!" and he walked out.

Moral indignation!

We have not got nearly enough Nahum. How many people have read Nahum? Joseph Fort Newton asks:

"What is the great American sin? Is it vice? Is it extravagance? Is it gambling? Is it graft? No! The great American sin is a kind of half-humorous, good-natured indifference, a lack of consecrated indignation which allows extravagance and vice to flourish. Trace most of our ills to their source, and it is found that they exist by virtue of an easy-going fatalistic indifference which dislikes to have its comforts disturbed."

These things should call up in the soul of every right-minded man and woman a well of moral indignation so profound that it would spell the wiping off of evils and sins that still disgrace what we call our Christian civilization.

O you lovely little book of Obadiah! God give me grace when I confront my Edom that I try again and again to dislodge him, never to lose the soul of Obadiah, but clench my fist and say:

"O thou that sittest amongst the crags, who shall bring thee down? I will bring thee down, saith the Lord God!"

O you wonderful book of Nahum! God grant that my soul may never lose the capacity of a white heat of moral indignation in the face of Ninevehs that still stand over against the city of God, and not yet are Ninevehs fallen!

(To be continued.)

Paul's Survey of Grace in Human History.

Rev. G. Campbell Morgan, D. D., Philadelphia.

But where sin abounded, grace did much more abound. Romans 5. 20.

The first qualification for intelligent study of the Bible is the open mind. I don't care how long you have been a Bible student, if you ever come to any page and to any verse of it thinking that you know exactly all that is there, then you are unfit to study.

There are few words in the writings of Paul with which we are more familiar than these. As the days go by it seems to me that the memories of early days become sharper, and I can hear my father's voice across the intervening years in prayer at the family altar over and over again and in his public ministrations using these words. I can hear him saying:

"O God, we praise thy holy name forever that where sin abounded grace did much more abound!"

And the memory of it is a sacred one today. Yet I think whenever my father used the words he was thinking in the realm of his own personal experience, what grace had meant to him. And he was warranted. I would not like to take that use of the great words away from any exultant, believing, triumphant soul. It is true in my experience and yours. But let me say that when Paul wrote them he was not meaning that at all! I do not say it isn't true,—I am anxious not to be misunderstood at that point. I do not say we have no right to use them so. But Paul was not thinking of his own individual experience, he was looking at human history.

You know the great and stately movement of this Roman letter, how in the earlier part Paul shows humanity's need of God's salvation, and then proceeds to show how God's salvation has been provided, and what its nature is, and at this point he is looking at history.

With Bible open at verse 12 notice he says: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." He begins, "As through one man." Whenever you have an "As" there is a "So" connected with it. Paul turns aside and you do not find his argument again till you get to the 18th verse. There he picks it up and starts again. "So then, as through one trespass the judgment came unto all men, even so through one act of righteousness the free gift came unto all men." I am not dealing with this except by way of introduction.

Paul's survey of human history is as if he saw two focal points, a start and a new start. He saw the beginning of human history in a man. We all know what Paul's theology was, and right or wrong, this is his outlook: Back there one man, here is a new beginning, one man.

It is wonderful to take Paul's interpretation of the human Jesus. I did not say Paul's Christology, but his interpretation of the human Jesus. You can condense it into two or three phrases, but it is tremendous.

First he says he became of a woman. He does not say, "born." Then he calls him two things,—the second man and the last Adam (not the second Adam). There is the beginning, one man. But here is a new beginning, a second man. But why was there any need for a new beginning? By one man's disobedience things went wrong. And by one man's obedience things are going right. And he says that first man was the first Adam, using that in the sense of the head of the race. Then there came a second man. That is significant. Second in another sense. That second man is God's second man, his new start. The first man was the first Adam, the second man was the last Adam. What is the difference? If you say second you may have a third. No, you have your final Adam now.

Paul is looking back and he can hear the voice out of eternity, "Let us make man in our own image and in our own likeness," a thought and a purpose in the mind of the eternal God. He made the first man, and he is the first Adam. And he made a second man, and he is the last Adam. Whatever God meant when he said, "Let us make man," there is failure through disobedience, but there is going to be realization through obedience.

Paul is looking at the stream of human history, its beginning with a man, its new beginning with the second man, the contrast all down. Then, as though standing back from his survey he sums it all up and he says, "Where sin abounded, grace did more than superabound." Paul's historic outlook!

Some of the people most concerned about the kingdom of God have lost that vision altogether. They should be held up and asked if they believe grace does superabound in spite of all sin. If I am to believe the writings of many who are standing for the faith everything is going wrong. It is not so.

Now look with Paul for a moment! He is surveying human history,—and don't suggest that Paul did not see what you see of the dark, dense depravity of the human life! If you suggest that to me I shall ask you to go back in the letter and read his description of it in the early chapters. He looked with intrepid eyes into the abysmal depths of evil. He saw it all, and yet here is his final finding: Where sin abounded, grace did abound more exceedingly!

There are four words here which arrest me: two nouns and two verbs. The nouns are self-evident: sin and grace. The verbs are not quite as self-evident, but let us look at them: abounded, and did abound more exceedingly.

Sin and Grace.

What is this word sin? It is the common word for sin throughout the New Testament. It is not the word trespass. Paul has used trespass here as we use it. Trespass is a wilful violation of law. Sin is that, but it is more. There can be sin where there is no trespass. You notice one thing he said: "No people have sinned after the likeness of Adam's transgression," but they have sinned. It does not always involve guilt, but it remains sin. What is this word sin? It is from the Greek word which means quite simply, "missing the mark."

Am I undervaluing and in danger of making people think lightly of sin,—"missing the mark?" The word was common in Greek literature. They used it of an arrow that was shot at a target and missed. That is the first simple meaning of the word. They used it also of any man who missed the way in an argument, a man who laid down his premises in the debate, then was not true to the premises, and his sequences were wrong. There it is a false conclusion. The Greeks used it in the realm of that strange thing called genius. Someone said, "Genius is the ability to do things without taking any pains." When a man prostituted that strange marvelous gift they said it was "missing the mark." They would occasionally use it in the moral realm.

When you find it in the New Testament all the writers have taken this word to express this which Paul, looking over human history, saw. Beginning with the first man he said, "The mark missed!" and that meant failure, disillusion, everything out of joint, everything wrong: and that means, in your own body if you will, agony, suffering. What an outlook over human history! He said, "Yes, sin abounds!" It is a remarkable word.

Take the next word, grace! What does this word mean with which we are so familiar?

What was the first meaning of this word? Everything that gives delight, the whole realm of that which gives pleasure. If you like, it is the esthetic word of the whole in Greek literature,—grace. Beauty as opposed to ugliness. Health as opposed to disease. All that realm in which there is joy instead of sorrow.

In the process of time the word took on new value in Greek literature. That which first stood for the realm of delight came to stand for desire to impart to others the things that make for joy and delight.

Suppose we stop there and predicate those two ideas of God! What do we mean by the grace of God? First, that whole realm in which he takes pleasure. What gives God pleasure? Everything that gives you pleasure in the deepest essence of your human nature. I do not mean the pleasure of sin: there is such a thing. The grace of God is the region in which God is at rest, in which God finds delight.

Somebody says: "Surely God is always at rest!"

By no means! Humanity and sin have broken in upon God's rest. That is what Jesus meant when he said, "My Father worketh." But in that realm in which God finds his delight, the realm of holiness, of beauty, that is the grace of God.

Take the second meaning! In Greek literature grace came to mean the desire to impart. Predicate that of God!

And here let me not attempt to be finally dogmatic, but as far as I know a third idea of grace is not found in Greek literature, it is peculiar to the New Testament, to Christianity, to the revelation of God in Christ. First, all the realm that brings joy and delight; second, the desire to impart the things of joy and delight to others; third, the activity which accompanies the desire and puts the whole realm of joy and delight and peace and beauty at the disposal of those who take it. That is the final note!

Thus the two words! Sin: failure, disillusion, consequent agony. Grace: the realm of joy and peace and delight, and the desire to impart these things to others, and the activity that fulfils the desire.

ABOUNDING AND SUPERABOUNDING.

What about the two verbs?

The verb Paul used about sin is a verb which means filling up. It has in it the idea of increase rather than decrease. He looked downstream and said, "Sin abounds": which does not mean there is plenty of it, but it is growing. It is a word that describes its development, its growth. That is a dark outlook on human history. That is Paul's outlook. Sin is filling up, growing.

What is the other verb when Paul comes to speak about grace?

There is one word for that in the Greek Testament, but it is a word so remarkable that you can't get its idea into our English tongue without employing more words than one. The old translators put it, "did much more abound," and the revisers put it, "did abound more exceedingly." Two attempts to get the idea over! It is not the same verb as before. The verb Paul used when he talked of sin he rendered "abounded," but the verb he used when he talked of grace is an entirely different verb with an entirely different significance, and I think we have missed it a wee bit in our translations.

I do not know whether Paul made it up or not, but I could not find the word in that form anywhere else. If you get to the root of it it means to surround a thing. Yes, but it is made up from the Greek which means to superabound, to supersurround completely. Its first idea is abundance. Then he puts a prefix in front of it, superabounds. Yes, but said the man who made the word, "I want to describe something else," so he put it, "more than superabounds." That is the verb!

Dr. G. Campbell Morgan of Philadelphia.

Grace, the old version had it, "did much more abound." The revised version said, "did abound more exceedingly." Either is good, but try another! "Did more than superabound." That is the verb for grace!

Now mark it well, in that verb there is no suggestion of growth, there is no suggestion of increase, there is no suggestion that grace grew or became more! You are to grow in grace, not grace to grow.

Sin: failure, abortion, breakdown; filling up, growing, increasing. And all the time grace more than superabounds. Sin grows; grace does not. But sin, says Paul, never has and never will outrun the reach and the grasp of grace.

Now do not start making false deductions! No man has any right to say, "If that is so it will all come right!" That is not the point. As Paul looks down the stream of human history beginning with the first man, starting again with the new, and glimpsing on, he is looking over the whole movement. There it is, dark, sinister, ugly, blighting; failure, breakdown, agony, that devastate and spoil. See them grow! But look again over human history and see that grace is more and mightier than sin, and your deduction is inevitable that in human history at last the victory is to be with grace, and not with sin! I am not careful to discuss all the methods of God by which ultimate victory is to be brought, but do not forget grace appeared, glory must appear; grace more and mightier than sin! That is Paul's outlook on human history. Climb to his height, and Paul's height was Calvary's cross. When you climb there you see again sin abounding, but grace always more and mightier than sin, and in the last hour the victory is going to be with grace, and not with sin.

This is illustrated in nature. What are the most necessary things to physical life today? Food, water, and air. Without food you can live perhaps 40 days, without water seven days, and how long without air? Think about God's provision in the realm of air and water! The air can become infected with poison, terribly so. In the four years and three months of the late war more people died from what we called influenza than were slain on all the fields of battle. The air became infected. But the last word is never with the polluted atmosphere. By processes of nature the air is always self-cleansing. Man can pollute it, but God's currents will cleanse the air again. The last word is never with pollution, but with purity.

Perhaps more simple is the question of water. You can poison wells, pollute streams, fish can't live, and you cannot drink the water, but the last word is again with God. Where is the river going? Watch it hurrying on until it empties into God's antiseptic sea, its waters cleansed and purified, and then in the form of chariots of clouds caught up and carried back to the mountains! Where sin abounds in your river, grace does much more abound, and the process is a cleansing process.

What fills my heart and gives me the inspiration of undying song is this: Sin abounds, but in the presence of grace. And the greater is grace, so that at last sin will swell until it breaks itself. That is the world I am living in: are you? We are not minimizing sin. We know what sin is. We see it blighting and blasting human history. But look again! High over all is the throne, and in the midst of the throne the Lamb as it had been slain, and by and by I shall be on the head stone with shoutings of "Grace, grace unto it!"

(Series to be continued.)

Studies in the Parables of Jesus.

4. The Pharisee and the Tax-Gatherer.

Rev. Prof. James Moffatt, D. D., New York.

The stories or parables of Jesus are the harvest of a quiet eye. Jesus observed men and women as he went about the country. He noted, for example, how they behaved on farms, when they were out fishing, how they ate their meals, how they worshiped,—because people reveal their characters even by their behavior in a place of worship. It is possible there to notice self-consciousness, conceit, humility.

In one of his parables, the only one on worship, is the result of the quiet eye of Jesus, who one day watched two worshipers going to the Temple to pray. It is the so-called parable of the Pharisee and the Publican, Luke 18.9-14.

In one of his travel books Robert Louis Stevenson declares when he was traveling in France: "I found my way to the church, for there is always something to see about a church, either living worshipers or dead men's tombs."

The Temple was always open for private devotions, and these two men happened to go there at the same time. But they went up in different spirits.

The Pharisee was the embodiment of the highest religious ideals in the nation. The Pharisees carried on magnificently for centuries the spiritual traditions of fidelity in Hebrew worship. To them more than to any other body was due the preservation and fruitfulness of the later Jewish religion. A great and noble religious party, but all religious parties have their weaker members who exaggerate certain aspects and formalities and who caricature the real spirit of the group.

THE PHARISEE.

This man was one such. He stands up and prays by himself. Now to stand up is of course a normal attitude for prayer. There are two attitudes for prayer. One is kneeling down and the other is standing up. The early church prayed, as we see from the frescoes in the Catacombs, standing with their hands partly outstretched to symbolize the form of the cross. But the early church and the apostolic church knew no method or posture for prayer except kneeling or standing. It is an irreverence to lounge and say your prayers. It may seem like a small thing, but small outward things affect the inward spirit. In our age it is time for us to get back to the Apostolic church's practice of either kneeling or standing.

The Pharisee stood by himself. Do not copy him in anything else but in his attitude!

He also quite clearly began his prayer with thanksgiving. As I said the other day, the beginning of prayer should be thanksgiving, and he knew that. He had learned the great benefit of thanking God, but unfortunately his thanks to God turned out to be a kind of certificate made out in his own favor which he desired God to sign. He did not thank God for his benefits: he thanked God he himself had achieved so much.

He is an extremely fluent person. His heart is full of the sense of his own goodness and piety. He needs no preparation for prayer, no beating of the breast. He plunges at once into the record of his achievements. It is a proud, self-centered soliloquy. It is interesting to note in the parables of Jesus preserved by St. Luke that there is a good deal of soliloquy. Here the Pharisee says to himself before God:

"I thank thee, O God, I am not like the rest of men!"

First he has negative merits, then he has positive merits. Now observe that it is not the content of this prayer that is wrong! Jesus does not, I think, criticise this prayer because it was untrue. Probably the Pharisee was perfectly correct in saying he was a good man, that he had fasted twice a week, that he paid a tithe of all his income. He fasted on Monday and Thursday, these being the days when Moses was supposed to have ascended and descended Mount Sinai. The Christian church continued the practice of two days' fasting, only they changed the days of the week to Wednesday and Friday to separate them from the Jewish fast days. It survived into medieval Scotland in curious fashion. The Gaelic name for Thursday is "the day between the fasts." In Scotland right down to (I think) about the 9th or 10th century Wednesday and Friday were two fast days when people if they were religious abstained from food to a certain extent in pursuance of this old practice.

He wasn't disrespectful, he wasn't immoral, and there was no reason to suppose he was searching for merits.

In modern days, of course, it is the business man who has become a Pharisee. We hear men say, "I thank thee, O God, I am not a religious man, I do not give subscriptions to the church, I do not go to church on Sunday." People are proud of being proud, but what Jesus selects here is this pride which in the first place ignores the grace of God, and in the second place never mentions other people except as a foil to one's own goodness.

Here is a prayer that has no intercession, no thought of others except that he says, "I am not like the rest of men, not even like yonder tax-gatherer, that disreputable creature." The Pharisee's conception of the other man was a black background against which his own shining golden face could stand out. Of course, a prayer like that is wrong. There is no relationship to religion, and it is this lack of humility and consideration in prayer that Jesus stamps upon here. We think it is almost a caricature of religion. Curiously enough, we do find in some of the sources almost the words of this prayer:

"That is wrong thankfulness to God," Jesus says.

Those of you who have read "Vanity Fair," Thackeray's novel, remember in the second chapter he speaks about his sharp-witted unscrupulous heroine, Becky Sharp. She has twice had occasion to thank heaven, but in the first place it was for leading her over some persons whom she hated, and in the second place she was enabled to bring some of her enemies to perplexity and confusion; and neither of these reasons, says Thackeray, can furnish an amiable motive for religious gratitude.

Becky Sharp had the same attitude as that Pharisee: Thank heaven I got my own way! That, says Jesus, is the damning thing in religious worship.

The Tax-Gatherer.

The tax-gatherer, on the other hand, prays penitently. He beats his breast. He naturally had a pretty poor chance of religion. The tax-gatherers by their profession could not keep the sabbath regularly. They were kept working seven days a week. They were strongly tempted to overcharge and to pilfer out of the government revenues. The result was that a stigma of disrespect attached to the profession, and many of them were no better than the repute their class enjoyed. And this man knew the reality of his life, and he said:

"God, be merciful to me, a sinful man!"

Now, says Jesus, a penitent sinner is near to God. A humble penitent heart is better than trust in one's own exceeding merit.

TWO LESSONS.

As far as I can read this parable it seems to me there are two great truths Jesus wishes to impress upon the hearers.

The first is with regard to worship. The essence of worship is the revelation of the common feeling of the worshiper before God.

We are all naturally more or less conscious of our differences and of our distinctions. But if worship does anything it ought to make all worshipers realize that they are in this worship before God as human beings on the basis of what is common to themselves. The great end of all worship is reached when the worshipers forget their social differences and are welded together in a common fellowship before God. Unless the great common realization of men and women of their God and Father is the supreme consideration, all worship fails. That is the first point Jesus wants to make. It is against his religion to have people think in their worship of the differences between them and their fellow Christians.

The second thought is the stress upon humility.

Now humility is stressed by Jesus in so many of his parables. It is not always due to the sense of sin, we have to remember. Persons may become humble even though that but give way to great transgression. And humility is often an accompaniment of high position. Some of the most conceited people I have ever known have been little people, and some of the humblest people I have known have been men and women of great mental distinction, and sometimes people in high rank in the state and church. It is an attitude which pertains to life, and which pertains to life as Jesus suggests in this direction, this humility toward God, this humility toward our fellow men. They are not always the same thing.

A friend who knew Bishop Westcott said he was an extremely humble Christian, "but honestly," he said, "I could not call my friend Westcott a modest man toward his fellow men." The real man is humble both before God and his fellows. He is not thinking about himself always, but he realizes what he has is in a sense an endowment, not an achievement. And Jesus blames this Pharisee not for possessing goodness and knowledge, but for failing to see that goodness was the outcome of God's mercy.

Had this Pharisee prayed properly and had he thought properly of his fellow worshiper he would have thought something like this:

"Suppose I had been tempted like So-and-so! Suppose my vocation had exposed me to certain strong forms of temptation in dealing with money or other things, would I have resisted it? And if my life has been sheltered, if my immunity from gross forms of evil is a fact, it may be due as much to the lack of serious temptation as anything else. In any case ought not I to thank God for that instead of comparing myself with those who have given way?"

The genuinely humble person will ascribe his achievements to the overwhelming mercy of God. That is the dominant conception that ought to prevail in religion.

Jesus says that this tax-gatherer went home accepted by God, or justified, rather than the other man. Now Jesus does not say he felt better. I have no doubt the Pharisee was far more satisfied and at peace of mind than that tax-gatherer was, but in the eyes of God Jesus says the tax-gatherer was a better man.

The outcome of worship for these two men was a reversal of what perhaps both of them imagined. The Pharisee would go home feeling he had done his religious duties. He had said his prayers in proper time and way. The tax-gatherer had made his prayer, "God, have mercy on me," and when Jesus says he went home accepted by God he means that in that tax-gatherer's life in realization of his own position there would be an increase of spiritual power in the succeeding hours and days. The outcome of humility in worship is the increase of perseverance and grace in personal religion.

Now that is the one story Jesus told drawn from his experience of the Temple worship.

(Next month—The Farmer and His Servant.)

A Great Achievement in Bible Translation!

The Translator Interviewed by Edgar Williams, Los Angeles, Cal.

There was completed in May last in the City of Sacramento, California, a literary work of a monumental character which, I believe, to be unparalleled in the history of the translation of the Bible from the original Hebrew and Greek into the English language. This work was accomplished by the Rev. Dr. Charles MacLean, a retired Episcopalian and former Presbyterian minister: a comparatively unknown and obscure scholar who has been living in the Capitol City for the past eight years.

The work accomplished by Dr. MacLean is unparalleled for two reasons. The first is that the translator began the great task when he was 76 years of age and ended it at the age of 83,—seven years of sustained mental effort in exacting scholarly work. That fact surely marks it as quite unequaled in the field of literary achievement.

We are all familiar with the words of the stately Ninetieth Psalm: "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away." Moses—for the psalm is "A Prayer of Moses,"—from his observation as to longevity said that 70 years was the extreme length of life (not the average life, which is 58 years in the United States at this time). He did not say that men did not live longer, for he recognized that they did, but he fixed three score and ten as practically the age ultima thule. What Moses said centuries ago is as true in this modern age as when it was made a part of the prayer recorded in the Psalms. There are many exceptions. Men do live to be older than seventy, and great things have been accomplished by men after that age. But among those living beyond 70 whose name can be recalled who has equaled Dr. MacLean's achievement of a particularly exacting mental character from 76th to 83rd year?

The achievement is also unparalleled because he accomplished in its field, what no other man has done unaided and alone, the translation of the entire Bible from the original Hebrew and Greek into English, TOGETHER WITH analytical headings and notes which vastly increased the labor and increases the value as a homiletical and exegetical version.

William Tyndale, translated only the New Testament, the Pentateuch and the Book of Jonah. Tyndale was a comparatively young man when he began his translation, and was well under 60 when his work was cut short by martyrdom. Tyndale's was a great and scholarly work.

The Coverdale Bible (Miles Coverdale) was a translation from German and Latin texts, and Coverdale was not considered a simon-pure translator, but more of an editor and compiler.

The King James Version was, as we know, the work of 47 scholars who collaborated in the translation over a period of two years and nine months, with nine months more spent by six of the translators in editing the work. It is the greatest possible tribute to Tyndale's scholarship that 90% of the King James Version of the New Testament is based on his translation, and 87% of so much of his translation of the Old as he had completed before his death, the Pentateuch and Jonah.

The Revised Version was the work of 75 Hebrew and Greek scholars of America and England, ten and one-half years being spent on the New and 14 years on the Old Testament.

Dr. MacLean's aids were dictionaries and grammars, and only in a rare instance or two did he consult the King James Version for comparison when in doubt. He pays the highest tribute to this version. In no other case did he make use of other translations or allow himself to be influenced by other versions, however great their weight in scholarship.

Dr. MacLean typed the MSS., which made 4000 typed pages,—quite a task in itself for the aged minister! A proficient young typist would find much to praise in the neatness and correctness of the work.

The arrangement of this version is unique. The chapters are not broken up into separate verses, following the established form of the King James Bible, but those verses of a chapter through which runs a leading thought are consolidated into paragraphs under a topic or title expressing the dominant thought of each. And his brief explanatory notes are used parenthetically in the body of the text, and not as footnotes. This is why he has given his version the title of "A Homiletical and Exegetical Version of the Bible." Dr. MacLean says it was more difficult to group the verses harmoniously under topical headings than to translate.

Dr. William Hall Moreland of the Episcopal diocese of Sacramento says of the translation: "Dr. MacLean has accomplished in this original translation of Holy Scripture a work of massive scholarship. He has brought a richly furnished mind and clear spiritual insight to bear upon the varied contents of God's Word with the result of creating a fresh translation which is full of power and enlightenment to devout minds."

Dr. MacLean reached his 83rd birthday last May in measurably good health. His hearing is not so good as his eyesight, for he actually discards his glasses in reading much of the time. He is tall, just over six feet, with broad shoulders, and quite erect in spite of the weight of years. His head is large, and brow high and full. His face is a strong one, with rugged features. Kindly and genial, he is a companionable man. Scotch ancestry is apparent, and one does not need a second look at his face to tell that he cannot be driven. To be acquainted with him, however, is to know that he can be led, —if no principle is involved. And you can readily sense the hidden power that enabled him to accomplish so great a task in his old age,—"The will to do, the soul to dare." And with what marvelous patience he worked! He might well say with Elizabeth Browning in her "Aurora Leigh":

> "I worked with patience which means almost power."

He was born of godly parents on a farm on Prince Edward Island. His first textbook was the Bible, which he learned to read by following his father's readings at family prayers and other times. This was before he was of school age. From the country school he entered the teachers' training school, equivalent to a normal school, from which he graduated. He taught in country schools for a few years, then entered Prince of Wales College, a highgrade preparatory school at Charlottetown, P. E. I. Later he entered McGill University at Montreal, and took high rank in Latin, Greek, Hebrew and English. From the university he entered the theological seminary, and won the alumni scholarship in Hebrew and Chaldee, also winning the Neil Steward prize at McGill, conditioned upon average high rank in the ordinary studies. He received the degree of Ph. D. from McGill. In the seminary he continued his Hebrew under Dr. De Sola of the university, so that he had nine full years of study in that language.

A parish was waiting for the young minister after graduation from the seminary, but he had impaired his health by hard and continuous study, and was strongly advised by his physician to seek a milder and more uniform climate. He first went to Iowa, then to North Dakota, and finally to Boise, Idaho. In addition to his parish work at Boise he served as examining chaplain in passing upon the qualifications for the ministry,—nine years for the Presbyterian and 33 years for the Episcopal church.

Dr. MacLean had no thought of rivalry or competition in making his translation of the Bible, nor any thought of gain or fame. He had long desired to make a translation for Sunday school teachers, the isolated and the sorrowing in English so simple, but adequate, that a boy or girl of school age would understand it. He endeavored to avoid falling into scholastic technicalities. The most difficult book to translate, he says, was Ezekiel, because it is so permeated with Hebrew mysticism. He translated the New Testament first, but he says it should be translated last because the writers of the Greek were Hebrews and their Greek is colored by Hebraisms. Luke was undoubtedly a Greek, but Dr. MacLean says he must have been brought up among Hebrews from his boyhood, for it would be difficult to otherwise account for his Hebrew colloquialisms. To translate the Old Testament first is to be the better prepared by its Hebrew to meet this Hebraistic shading, according to the aged scholar.

Dr. MacLean finished his exacting labor of seven years in fair health, but giving evidence of the strain. He was happy and relieved to have been able to finish the work, and looked forward to the publication of his version of the Bible, in which he had reason to count upon the financial assistance of his eldest son, Kirby MacLean, estimating engineer with Day and Zimmerman of Philadelphia. Now enters one of life's tragedies in the story!

One day in June last Dr. MacLean received a wire informing him of the decease of this son. This was a cruel and heavy blow. His son was a support upon which he leaned, and of whom he was pardonably proud. He was a man of fine mentality and high character, completing the high school course in nine months (due to his father's tutoring and his ability as a student,) and his college course in two years. After a post-graduate course at Stanford University he became head construction engineer of the Roosevelt Dam in Arizona, and he was only 22 years old! He held several other important and responsible positions before going to Philadelphia.

Bereft of his son upon whom he so greatly depended, Dr. MacLean, with "a good man's calm," whatever the stirrings of his soul, simply says, "The Lord is my shepherd: I shall not want!" And he will not: but I am wondering how his version of the Bible is to be published and the purpose of the seven years of labor find its consummation.

The Message of Pentecost.

Rev. Prof. Charles R. Erdman, D. D., Princeton Theological Seminary.

The wide observance this year of the anniversary of Pentecost should bring a message of inspiration and of cheer. The message concerns not only the church as a whole, but is related to each individual member. It speaks, indeed, of the new and marvelous manifestation of the Holy Spirit by which three thousand souls were converted, by which the church was brought into being, and by which it was empowered and sent forth to witness for Christ in all the world. Yet the main message of Pentecost should concern the blessed mission and ministry of the Holy Spirit as this relates to the life and experience of every believer.

At least three great affirmations should be impressed anew upon our hearts.

An Abiding Presence.

1. The Holy Spirit is an abiding presence with every follower of Christ.

This is quite in accordance with the promise of the Master. On the evening he was leaving his disciples for the cross, the tomb and the throne he consoled them with words like these:

"If ye love me, keep my commandments! And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth. . . . . I will not leave you comfortless: I will come to you. . . . . At that time ye shall know that I am in my Father, and ye in me, and I in you. . . . . If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him."

The presence of a Spirit who was one with the Father and the Son was to be their comfort and hope. Thus, during the forty days after his resurrection triumph, when Christ appeared to his disciples so frequently and at such unexpected places, he was teaching them that, as he might appear to them at any time and in any place, henceforth he would be with them at all times and in every place according to his promise:

"Lo, I am with you always, even unto the end of the world!"

Such, too, became the teaching of his apostles. John assured his fellow believers that the beginning of a Christian life is due to the power of this divine Spirit, so that one who receives Christ as Lord and Master is "born anew," or "born from above," or "born of God," or "born of the Spirit."

Paul declared that "no man can say, Jesus is Lord, but in the Holy Spirit." And even to those factious, frail and inconstant Corinthians he could say, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" He also reminded them that while we may have diverse gifts and are men of differing races and blood, yet "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." According to Paul, to speak of a Christian as not having the presence of the

Holy Spirit is a contradiction in terms. Paul could even affirm, "If any man hath not the Spirit of Christ he is none of his!" By this he did not mean merely that every believer should be like Christ, and should reflect the character of Christ. He was referring not to the moral temper, but to the spiritual presence of his Lord. He was reminding his readers of the familiar but arresting truth that with every believer there is always present an unseen divine person, the Spirit of God, the Comforter, the Spirit of Christ.

Such too was the experience of the early believers. When on a single day three thousand souls were converted, then, immediately, as Peter had predicted, they were all filled with the Holy Spirit, they were brought under his power and control, and he became for them an abiding presence.

So, too, when a large company of Gentiles had gathered in the home of Cornelius the centurion at Cæsarea to hear the gospel message from the lips of the apostle, even while Peter was preaching the hearers believed the message and "the Holy Spirit fell on all them which heard the word."

Subsequently Paul had a significant experience at Ephesus. He found certain "disciples" who lacked all manifestations of spiritual life. Being puzzled by their conduct the apostle asked them as to their faith, and found that they were disciples of John the Baptist and never had heard of Christ's death and resurrection and of the new manifestation of his Spirit. Then Paul preached unto them the Good News concerning Christ, and "when they heard this they were baptized into the name of the Lord Jesus and . . . . the Holy Spirit came on them."

Such, too, is the case today. When we yield ourselves to Christ as his disciples and followers his Spirit imparts to us new life. We are "born of the Spirit." This life may be faint and feeble in its beginning, we are not born in full maturity; but by the Spirit we are developed increasingly into the likeness of Christ. Even our first hesitant confession as we "call Jesus Lord" is declared to be by the power of "the Holy Spirit," and if, although by slow degrees, our characters are being transfigured, it is under the influence of this same gracious Spirit, for "we all, with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit."

We may have been unconscious of his presence, we may have grieved him by our conduct, we may have disregarded his pleadings, yet he has not left us, and he never will!

Some, however, may be saying that if this is true and if the Spirit continually abides with every follower of Christ, why are we encouraged to pray that the Spirit may come? The explanation is not difficult. In our prayers and hymns we are using proper and Scriptural figures of speech by which we express our desire not that an absent One may approach us, but that a present One may help us. We do not ask the Holy Spirit to change his location in space, but to grant a new manifestation in time. He is present, and even helping us as we pray or sing. The beautiful hymn by Croly begins:

"Spirit of God, descend upon my heart!"

But the fourth stanza reads:

"Teach me to feel that thou art always nigh!"

There is no contradiction here. The desire is that the Spirit who is ever present may grant us anew his gracious influence to make us patient and holy and loving, and to take away "the dimness of our souls."

The spiritual presence of Christ is not the peculiar privilege of some favored circle. It is not the prerogative of saints and of apostles and of prophets. Nor is it assured only to ministers of religion and to public servants of the church. Our sphere in life may be obscure, our talents few, our burdens crushing, our disappointments bitter, our struggles severe, but we are not standing alone. We are inspired and cheered by the belief that the Comforter has come to abide with us forever, through all the days however bright or dreary.

In All the Experiences of Life.

2. The Holy Spirit is present with every believer for all the experiences of life.

This fact needs to be emphasized. Some persons seem to suppose that the gifts of the Holy Spirit are intended only for those who are preaching the gospel or are public servants of the church. In reality one needs the power of the Holy Spirit for growth in grace and for patience in suffering quite as much as for eloquence in public address.

This truth is embodied in the beautiful

phrase of the Master, "Another Comforter." By this term Christ meant that by his unseen presence he would continue to do for his disciples all that he had done for them during the days of his earthly ministry. A comforter is one who is called to the side of another to give him aid. Christ had been such to his followers, and by his Spirit he still continues to give help and guidance and strength. It is true that the Spirit does give power for public testimony in the name of Christ, yet one should not forget that he is quite as ready to give us help in all other spheres of activity and experience.

Christian ministers at home and abroad are in need today of a new enduement of the Spirit, and it is well for them to be reminded of the transformation experienced by Peter on the day of Pentecost. He had preached before, but never with such astounding power. The man who in cowardice had feared to confess his Lord before a serving-maid now boldly rebukes a multitude. He who stumbled at the mention of the cross and could not believe in resurrection now preaches a crucified and risen Christ. He who hesitated to enter again upon the work of an apostle now so preaches that on a single day three thousand souls are saved.

However, the Comforter secures growth in grace as well as fruitfulness in service. In fact, these are vitally related. Many of us are unsuccessful in service just because of our unforgiving spirits, our unlovely characters, our indolence, our pride, our envy, our ill-will, our selfishness, our bitterness, our lack of sympathy and love.

Some Christian workers pray for a "baptism for service" or for "an enduement of power," which they commonly suppose would result in greater eloquence or persuasiveness in public speech, when what they really need is a work of grace whereby their tempers would be transformed, and their dispositions sweetened, and their personalities made more attractive. We should remember that the "fruit of the Spirit" is said to be not eloquence, but "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

These virtues are not mere matters of inheritance or of self-discipline. They are also divine bestowals, and should be sought by us all in conscious dependence upon the Spirit of God and as personal possessions, quite apart from the fact that they may better qualify us for service.

Dr. Charles R. Erdman of Princeton.

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone!"

He is also in the most popular sense of the word a comforter. It is an important and even an essential part of his work to give consolation and peace and gladness to heavy and bleeding hearts. At the time when the Master first referred to his Spirit as "Another Comforter" he was endeavoring to console his disciples by assuring them of the abiding presence and the work of his Spirit. They were saddened by the dark shadow of a coming separation. For this reason sorrow had filled their hearts. Then to cheer them the Master gave the blessed assurance that as an unseen presence he would come and would abide with them, and that his Spirit would bring to their remembrance the truths he had taught, so that they would enjoy a peace such as the world cannot give, so their hearts need not be troubled and they need not be afraid.

Such, too, is the ministry of the Comforter today. He brings cheer to saddened hearts. He does this by revealing new objects of affection, new tasks, new possibilities of joy, and supremely by taking the great truths concerning Christ and occupying the soul with higher aspirations and hopes, with desires to be of present helpfulness and service, and with glimpses of future glory, so that the tears are dried, the deepest shadows dispelled, and the soul dwells in the sunlight of the presence of the Lord.

Filled with the Spirit.

3. All may be filled with the Spirit!

To be under the dominance and guidance and power and control of the Holy Spirit and to be thus "filled" is the normal condition for every follower of Christ.

It is not commonly so considered, but is described as a mystical or mysterious state secured by a pilgrimage to some spiritual Mecca or attained by certain intricate processes of personal discipline, and enjoyed by only the favored few. Rather, it should be regarded by all Christians as a perfectly natural and familiar experience, or surely as an ideal state toward which as a goal each one can make continual approach.

Instead of being obscure and baffling, the matter is so simple that as we awake each morning and yield ourselves to the service of our Lord we should expect him to keep us and guide us and strengthen us to do his holy will: for the Spirit of Christ not only is present with every follower of Christ, and for every possible experience in life, but is present in all the fullness of his power.

There need be no interval of time between our recognition of Christ as a personal Saviour and our being brought under the complete control of his Spirit, and being thus fully prepared for his service. It was so in the case of Cornelius and his friends, and such was the experience of the twelve disciples whom Paul baptized at Ephesus: as soon as they "believed" they were "filled." There is no reason why complete control by Christ should not follow immediately upon complete surrender to Christ.

In actual experience, however, surrender usually is not complete, and knowledge is imperfect, and obedience is slow, and faith is weak, and thus a long period may elapse between accepting the lordship of Christ and being filled with his Spirit. However, such a "second blessing" or such a "baptism for service" has been described properly as "the missing half of the first blessing." In the nature of the case there was no reason for the delay, excepting the needless fault and failure of the believer.

Nor need the state be interrupted. It is possible to conceive of one so true to his Master that he continually would be under the direction and dominance of his Spirit. In experience, however, being "filled with the Spirit" is not a permanent state. Forgetfulness of Christ, disobedience and selfishness are frequently manifested by most of us, and these result in spiritual impotence. Then, too, fresh stores of grace are demanded for special tasks, and those once "filled" may be filled again. The story of the early disciples is that of their repeatedly being "filled with the Spirit." This implied fresh needs and an unfailing supply. So with us, we become Christians only once, and "by one Spirit" are baptized into the "one body" of believers: but while there is "one baptism" there may be "many fillings."

Furthermore, the results of being "filled with the Spirit" may be quite different from those one has been led to expect. We must not torment ourselves by applying false and arbitrary tests as to our spiritual states. Certain ministers have supposed that by some sudden "baptism" or "enduement" or by some act of "complete surrender" they inevitably would become eloquent, popular, famous preachers. Other persons have believed that the real evidence of being "filled with the Spirit" lies in a Pentecostal "gift of tongues," or in the ability to speak languages one never has learned. Still others are expecting to experience some magnetic physical thrill, some bodily sensations, some ecstatic emotions, such as, with more or less accuracy, certain neurotic and imaginative individuals describe as having been their own.

Far better proofs of spiritual power are found in the courage with which one fights a losing battle, in the faithfulness with which one toils at an obscure task, or in the meekness with which one bears the attacks of malice and envy and ill will. When one is "filled with the Spirit" he may not achieve apparent success, he may not win the plaudits of the crowd, he may not attain even the sainthood he seeks, but he will secure the highest distinction and dignity possible for man, namely, to know and increasingly to do the will of God.

It is undoubtedly true that there are those to whom the experience of being filled with the Spirit of Christ has come as a sudden and epochal crisis. After long years of fruitlessness and failure some secret sin has been forsaken, some wrong practice has been abandoned, some long neglected task undertaken, some definite surrender to Christ has been made, and there has resulted a power in service never before experienced, a love for others never before manifested, and a peace of soul never before known. Such experiences may have come to us all, such may come to us again.

We also find it necessary to refer frequently to the precious Book which has been given to guide us. If we forget it, or keep it closed long, we then lose the trail and become bewildered in a confusing maze of duties and desires.

Then, too, we are cheered greatly by conferring with fellow travelers whose experiences we learn to be much like our own; and some of them are always singing songs of gladness and are continually rejoicing in the presence of an unseen guide.

We are strengthened, too, by the blessed sacrament. As we pause to partake of its sacred symbols our Saviour breathes on us, and we hear him say as he did in the upper room in Jerusalem:

"Receive ye the Holy Spirit!"

Yet his presence seems to us most real when we come upon some one who has fallen, or one who has gone astray, or one who seems entirely without comrades, or one who is bruised and broken-hearted and in despair. If with such we can share some morsel of food, if we can speak some word of cheer, if we can lift a burden or lend a hand, it is then the Master seems most near, and we feel his Spirit is speaking to our spirits, and we press more gladly on the upward way.

ONE SUPREME CONDITION.

There is one supreme condition of spiritual power. It consists in maintaining a right relation to Christ. And this relation may be defined by the familiar term faith. There are many aspects and manifestations of faith. At least three of these may be specified, namely, trust, obedience, devotion: and these correspond to three aspects of our being, to the mind, the will, the heart. If one is to be controlled by the Spirit of Christ there must be dependence upon Christ, submission to Christ, love for Christ.

We are tempted to seek spiritual power for selfish ends, that we may secure for ourselves prominence, position, praise, success. As to this we often deceive ourselves. If we would be "filled with the Spirit" let us fix our eyes upon Christ, and abandon ourselves to his will, and ask that he may use, for the glory of his name and for the advancement of his cause, our service, our virtues, our very loss and pain! The truth might be expressed in this way:

We do not need more of the Spirit of Christ: we need to let the Spirit of Christ have more of us!

Pentecost and Its Permanent Possibilities.

Six Outline Studies on the Holy Spirit in the Book of Acts.

Study 3. Leadership in the Early Church. Acts 3 to 9.

The great Day of Pentecost has come and gone. The church, which is the body of the living unseen Lord, has been born. Was the advent of God the Holy Spirit in the new relation to the church merely local and transient?

The next chapter in the story of the church occupies Acts 3 and 4. A miracle is performed in the name of Jesus by Peter and John in the most public place in Jerusalem in a most public hour. A crowd gathers. Peter, who retains the fire of Pentecost, preaches Jesus as Messiah of the Jews and urges national repentance and acceptance of him. Individuals to the number of 5000 men believe. The Sanhedrin is aroused to action, and arrests Peter and John. Peter is filled with the Holy Spirit as he answers their questioning (4.8). Subsequently, after their release and a united prayer meeting, they are all filled with the Holy Spirit (4.31). Now we saw that they were all filled in 2.4, so we learn that the same Spirit who filled them all on the Day of Pentecost fills them all again now, transforming the unlettered common people of 4. 13, as they were called, into bold, outspoken witnesses of Jesus Christ.

Because the company were thus filled they were of one heart and soul in a beautiful voluntary communism of believers, and full of power and grace (4. 32-35).

Disputed Control.

Up to this point the record of the church has been clean and constructive, but now peril looms up within. Following the example of many believers owning property who sold it and pooled the proceeds for the common welfare, Ananias and Sapphira ostensibly do likewise but actually keep back part of the price (5. 1-11). Their sin, said Peter, was lying to (cheating, deceiving) and tempting (trying) the Holy Spirit.

The significance of the double tragedy is twofold:

It was Satan's challenge of the Holy Spirit for the control of the church (5. 3). (This is the first mention of Satan in Acts);

It reveals the holiness required of believers that compelled a miracle of judgment for such disloyalty to God the Holy Spirit.

The sequel of this decisive surgery was increased prestige and usefulness for the church (5. 12-16), followed by a second persecution (5. 17-42). Here notice verse 32, where Peter boldly proclaims (1) the co-witness of the Holy Spirit to Jesus Messiah, and (2) the key to receiving the Holy Spirit,—obedience!

Laymen for church service.

Acts 6 begins another new chapter in the story of the church. Interest moves from the apostles to selected laymen. Friction develops as the brotherhood increases in numbers. The communism of chapter 4 is not functioning perfectly. What plan was evolved, and what were the requirements? (3) To be spiritually efficient the church must not neglect its organization and methods of work. But would that we had more laymen like the VII in the church today!

The narrative now specializes on two of the VII.

Stephen was full of the Holy Spirit (6. 5, 10; 7. 55), hence full of faith and power and wisdom (6. 5, 8, 10). He soon shot ahead of serving tables, and was arrested. His speech before the council ended with a burning denunciation of that generation for having resisted the Holy Spirit and murdered Messiah (7. 51-53).

Resulting from the persecution that followed Stephen's martyrdom a second member of the VII emerges (8. 5). Philip goes to Samaria and starts a citywide revival, and when the apostles come down from Jerusalem we witness the Samaritan Pentecost in answer to their prayer (8. 14-17). The Holy Spirit ratified the reception as believers of these first non-Jews.

The gift of the Spirit was so marked and definite that Simon Magus recognized it and coveted it for commercial reasons. Peter branded this desire as wickedness (8. 18-24).

Another incident follows in which Philip again appears,—the salvation of the Ethiopian treasurer (8. 25-39). Note the direction of the Holy Spirit, arranging the meeting with this member of an outlying race (29) and closing it (39)! May we not infer that the whole interview was overruled by the Spirit? Obedience to the Spirit's guidance is the secret of soul-winning.

As with all the believers thus far, Saul soon after his conversion receives the Holy Spirit (9. 17).

Summarize the functions of the Holy Spirit in the foregoing, and his relations to believers and others, and compare with Ephesians 5. 18; 1 Corinthians 6. 19; Romans 8. 9, by way of practical application for today!

Next study—April number:

The Roman Pentecost, Acts 10 to 11. 18.

EDITORIAL CORRESPONDENCE.

This Picture Caught the Lion-Hunters!

Luanza Mission,
Congo Belge, Africa.

Dear Mr. Moody,

My natives here, especially the hunters, are fascinated with the picture of Daniel in the Lions' Den that appeared in the August **Record**. I would like to have a good and fair-sized print of it to hang on my sitting room wall. May I ask you to order one sent me?. . . .

The Lord is continuing to bless his work here. We are but a simple folk, but souls are being saved and the little native assemblies are growing and branching out in all directions: for which we praise God. A growing church is our cry!

Pray with us for the yet unreached districts where the name of Christ has never been heard! Do please give to all loving donors my own and my Lubans' heartfelt thanks!

Yours in him we all love and joy to serve,

(Signed) (Mrs. Dan) Grace Crawford.

[It has given us joy to send Mrs. Crawford an artotype sepia picture of Daniel in the Lions' Den, size of print 11 x 17 inches, for framing. Also a hundred prints of the picture she saw in the **Record**, to give copies to the lion-hunters.—Editor.]

The Northfield League Testament.

This pocket edition of the New Testament, printed in beautifully clear type by the Association Press and distributed through the Northfield League of the Northfield Young Women's Conference, has been so helpfully arranged that one seeing it feels that the good news must be passed on for others to share.

The aim of the editors is that the little Testament be distributed on the basis of friendship, and on the first page is written: "Every day when we read this Testament let us pray for one another! Friendship develops through prayer."

There are several inspirational verses on the first and last pages, but most important are the helps toward the greater appreciation of God's Word: how to approach the Bible, what to read on special occasions, familiar selections whose place in the Bible should be known, special verses as guides to the conduct of life, how to pray.

Covered in a pretty dull red cloth, the little Testament would be a beautiful gift to a friend, to members of a Sunday school class or girls' club, carrying with it the real message of friendship.

The Testaments may be obtained by addressing Miss Anna Grandin, 11 Elm Street, Tidioute, Pa. The price is 50 cents a copy, postage extra 2 cents.

Next Month.

Calvary and Easter number.
"Now is My Soul Troubled!"—James Reid.
The Way of the Cross—Clarence A. Barbour.
The Meaning of the Cross—George A. Buttrick.
The Greatest Truth in the World—Robert E. Speer.
Saintship, the Consciousness of Grace—G. Campbell Morgan.
Messages of the Minor Prophets (cont.)—Raymond Calkins.
The Apocrypha—Henry J. Wicks.
Why Theological Seminaries?—W. R. Moody.
Yet Shakspere Never left England!—Editorial.

Northfield Summer Conferences, 1930.

Young Men Students' Conference, June 13-20.
Young Women's Conference, June 23-30.
Woman's Interdenominational Home Mission Conference, July 2-9.
Conference for Women's Foreign Missionary Societies, July 10-17.
Conference of Religious Education, July 21-30.
General Conference of Christian Workers, August 2-17.
Christian Endeavor Conference, August 18-24.

Northfield General Conference of Christian Workers, August 2-17.

Arrangements have now been made for speakers at the Northfield General Conference as follows:

Rev. James Reid of England, August 2-17;
Dr. G. Campbell Morgan, 10-17;
Dr. George A. Buttrick of New York, 11-17;
Rev. Melvin E. Trotter of Grand Rapids, 10-17;
President Paul D. Moody of Middlebury College, 2-17;
Prof. Edwin Harvey of Dartmouth College;
Mrs. Henry W. Peabody of Beverly Hills, Mass.

The Young People's meetings will be adapted to the needs of students, and trained workers will hold daily exercises for children as in recent years.

Book Service by Mail.

Realizing that it is difficult except in a few large cities to purchase books of a religious or social nature, the publishers of the **Record of Christian Work** have inaugurated a Book Service by Mail. Any book reviewed, acknowledged or advertised in the current issue or in previous issues will be forwarded to a subscriber upon receipt of the advertised retail price.

This service will simplify and facilitate the securing of books, especially when copies from several publishers are wanted. In such cases one order and one check will do the work of several.

To simplify ordering we shall set aside each month a page in the advertising section as an order blank on which it will be necessary simply to check the titles desired, tear out the page, and forward it to us with your remittance.

Dr. G. Campbell Morgan's program for the next few months includes, in addition to Fridays and Sundays at the Tabernacle Presbyterian Church of Philadelphia, of which he is minister, series of meetings in Atlanta, Brooklyn, New York City, Wilmington, Del., and Wayne, Pa.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

302....	$ 8 00	303....	$ 5 00	304....	$ 2 00
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311....	2 00	312....	2 00	313....	10 00
314....	25 00	315....	3 00	316....	1 00
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321....	2 00	322....	2 00	323....	5 00
324....	2 00	325....	2 50	326....	6 00
327....	5 00	328....	10 00	329....	4 00
331....	10 00	332....	4 00	333....	4 50
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Mrs. Dan Crawford, Congo Belge, Africa.

330.............$10 00 337.............$10 00

I want to express my appreciation to you for sending me the **Record of Christian Work.** I look forward to receiving it each month. Please express my thanks to the person who has made possible the sending of your magazine to me.—O. V. C., Chosen.

Just a line to say how grateful I am for the **Record of Christian Work** which you so kindly send me! I read it with great delight and profit each month. There is nothing quite like it. Many thanks!—(Signed) S. L. Roberts, Korea.

The magazine is fine, and I'm glad you believe as D. L. Moody did. I read every word. The writers are true to the Word, I think. President Mackenzie gives us fine thoughts in the Daily Readings, and whoever has the Sunday school lessons is very good. I enjoy all the matter. The little items of world news are very acceptable. I wish I had the means to send the **Record** to many missionaries!—Mrs. R. S. T.

International Sunday School Lessons

The Gospel of the Kingdom: Studies in Matthew.

March 2, 1930.

Jesus Teaching about Himself.

Matthew 11 and 12. Lesson portion—
11. 2-6, 25-30.

These two chapters contain a large amount of material on the above topic.

Jesus has been enjoying a degree of popularity and success. Crowds have welcomed him everywhere, and have brought him their sick to be healed. His authority in word and deed has been recognized with wonderment. But now the story darkens. Popular feeling changes. A line of cleavage appears. Jesus becomes, on the part of different classes, the object of perplexity and stumbling, of criticism and rejection, and presently of that open hostility which culminates at Calvary. Even Jesus could teach and work and invite in vain!

Truly the Coming One! 11. 2-6.

John the Baptizer has been in prison for some months, but news of the works done by Jesus filters through to him. He is perplexed. This was not the One he had preached! Where were the axe, the fan, the fire (3. 10-12)? This man is engaging in a ministry of mercy, not of judgment. There is an increasing note of spirituality, and never a word about the wrath to come. Is he really the Coming One, or only another forerunner?

Jesus met John's question considerately. He did not answer directly and verbally, but in facts which John's disciples could see and hear, and so form their own opinion. The works which had perplexed John were in truth the proofs of his Messiahship (John 5. 36; Acts 2. 22). He would recognize the fulfilment by Jesus of Isaiah 61. 1, 2, short though he stopped of "the day of vengeance of our God." A broad understanding of prophecy will avoid perplexity about Jesus of Nazareth.

With a pathetic benediction Jesus lets them go. Happy is he who trusts and does not stumble even though he does not fully understand!

Are we satisfied that Jesus of Nazareth is Messiah, Son of God?

Revealer of the Father and source of rest, 11. 25-30.

"At that season." Luke 10. 21 says it was after the return of the Seventy from their evangelistic mission. "At that season," that is, when he began to upbraid the cities which had witnessed his mighty works because they repented not (20-24); when his spiritual efforts were met by wholesale indifference and unbelief, and so came to nothing: at that season Jesus turned to his Father with thanks that he had hidden these things from the intelligentsia and had revealed them to those who were open to the truth, teachable, trustful, obedient.

The tone of reproach and regret passes, and our Lord reveals his relation the Father. The lesson concludes with one of the most gracious invitations that ever fell from his lips. Who but God could speak such words?

Golden Memory Text—Come unto me, all ye that labor and are heavy laden, and I will give you rest! Matthew 11. 28.

March 9, 1930.

The Parable of the Sower.

Matthew 13. 1-23.

"Have ye understood all these things?" (51).

This question looms up large on reading through this chapter which furnishes the lesson portions for this Sunday and next.

Our Lord did not change from plain teaching to parabolic in order to keep people in the dark, guessing. He meant to be understood. But as prophecy foretold (11-15), some people in their degradation could not see or hear or understand: to such the meaning of the parables was of course veiled. To others like the disciples (11, 12, 16, 17) truth was unfolded in a forceful, impressive way. Note: these two classes are extant today, perhaps among your scholars.

To gain proper understanding of these parables must be our earnest prayer and study. They are not mere ancient fables. They were meant for today, they fit today. Their field is the world. They stretch over the whole age from the seed-sowing which Jesus Christ initiated until the harvest when he comes again. They furnish easy illustrations from farming, and housekeeping, and trading, and fishing. They unfold teaching regarding the kingdom of the heavens, point by point, which we must note and add to what we have learnt heretofore, and so prepare for summarizing in the review. Then, like the scribe and the householder of verse 52, we ought to bring forth our treasures of knowledge and dispense them to our classes, never dogmatizing about details beyond what our Lord definitely revealed, but never afraid of truth because it is new or because it is old.

What becomes of all the sermons preached and Bible lessons taught? Why are there relatively so few results? Is it the fault of the truth? Is it the fault of the preacher or teacher? Is it the fault of the hearer or scholar?

An answer to these questions is suggested by this parable. Remember, however, we are studying the Gospel of the Kingdom. The clue to this section in our Lord's life is his teaching about the kingdom in its outward growth. It was not an unbroken success. Not everyone who heard him accepted his teaching and became his disciple. Hence the parable was both an explanation of limited success and a warning against hurtful conditions.

The point of the parable is crystallized in the exhortation of the Golden Text. Christ used this impressive exhortation no less than six times as recorded. The preacher's and teacher's success do depend on the hearer. And from this viewpoint a more apposite title for the parable would be "The Parable of the Soil," for it is a study in soil conditions, the same soil throughout but under different conditions.

The teacher should read the parallel stories in Mark and Luke, and mark the different details in each.

The parable, 3-9. Soil conditions.

Picture a Palestine countryside! There are few hedges between fields and no roads, —only pathways trodden hard by traffic of man and beast. Quite possibly Lord Jesus looked up as he was teaching and saw a sower scattering seed. He describes four happenings.

(1) Pathway soil. Hardened, impenetrable, seeds snatched up by birds.

(2) Rocky soil. Shallow, warmed but soon parched by the sun, so that though the seed makes quick growth it soon withers, its promises are blasted.

(3) Thorn-infested soil. Good, but full of thorn seeds and roots, which choke the growing seeds.

(4) Good soil. Soft, deep, clean. The seed secures proper reception, makes healthy growth, and yields abundant harvest.

In the parable, then, there is the same sower, the same good seed, the same good soil but under different conditions which affect its receptivity of the seed.

Its interpretation, 18-23. Soul conditions.

In interpreting a parable not every detail is intended to convey spiritual teaching. Our Lord himself tells what points in this story are parabolic,—an unusual thing for him to do.

(1) Hardened hearers. Non-receptive, not believing and not saved. Hearts hardened by sins, habits, pleasures, etc.

(2) Superficial hearers. Receiving the word with joy, making quick response, but they believe only a while, and fall away before testing as they have no deep-rooted convictions.

(3) Preoccupied hearers. They hear, believe, grow, but worldly cares, riches, pleasures choke the word, so that the good is smothered, they bring no fruit to perfection.

(4) Ideal hearers, whose honest and good hearts hold fast the word and bring forth abundant fruit with patience.

The four conditions of soil may not only represent soul conditions of four different hearers, but also conditions of the same soul at different times.

Further lessons.

The essence of the parable is—the individual reception of the word of God. The good sower and the good seed need good soil. Good preachers and teachers need good hearers and scholars. If seed-sowing in church or Sunday school is not a success, examine the soil!

The objects in view—fruit (8, 23), salvation (Luke 8. 12).

Modern pedagogy and psychology have given classy names to the processes indicated by our Lord. The entrance of truth into the mind is perception. Truth may be crushed or crowded out by life's contacts with evil influences without.

Good listening, such as will improve the soul, ought to be the aim of every Christian, and implies a receptive mind, earnest attention, guarding against hurtful influences, purpose to obey the light. On such hearing depends eternity!

Golden Memory Text—He that hath ears, let him hear! Matthew 13.9.

March 16, 1930.

Parables of the Kingdom.

Matthew 13. 31-33, 44-52.

The mustard seed (31, 32).

The smallest seed then known to the Jews had such inherent living energy and growing power that it would grow as large as a tree.

So the kingdom of the heavens has such inner vital force that from an insignificant beginning it must grow and spread until it reaches great size.

The parable may be taken, then, to prophesy the outward development or expansion of the kingdom by reason of its native powers. (It has nothing to say about the growth of the church or any denomination as such, although of course it may be proper to illustrate the past growth of the church, or of a denomination, or of any society or business, by the growth of a tree.)

The leaven (33).

Here commentators differ widely!

Some argue that leaven is always used elsewhere in Scripture with evil signification, and so it must mean evil here. They interpret the parable as teaching the invisible, insidious corruption by false doctrine (leaven) of the mass of humanity (the meal) by the action of an apostate church (the woman). They say the parable reveals the growth of corruption in the kingdom of the heavens.

Others see that the parable begins with the same formula as the rest, and not: "The evil in the kingdom of the heavens is like unto leaven." They regard the action of leaven as a figure, without moral significance in itself, of an influence which gradually but surely penetrates and permeates the mass into which it is introduced until in due time it pervades it all.

Be sure that the parable as our Lord uttered it had nothing to do directly with the church and its alleged corruption in doctrine and belief, or with the gospel of Calvary and its alleged permeation of mankind! It is not Scriptural to say, on the one hand, that the whole church or the whole mass of humanity will be corrupted (there is ever a godly remnant), or on the other hand that all the world will be converted in this age (evil will always be present). Shall we say that the point of the parable is the gradual, ever-progressive permeation of the world by the kingdom of the heavens?

The hid treasure (44).

For lack of explanation by our Lord we get again most conflicting explanations by commentators. What is the treasure? And the field? Who is the man?

One school of interpreters says the treasure is Christ himself, or salvation in Christ, which when a man stumbles on to it and realizes its value he surrenders all to secure.

Another school easily explodes such an interpretation. A sinner cannot buy Christ, or his salvation: he has not the wherewithal, and salvation is free anyway. This school says, rather, with variations, that the man is Christ who purchased the world (the field) with his precious blood in order to possess himself of hidden Israel, or (again) of the church, or (yet again) of an individual soul.

But once more we say, the parable as our Lord spoke it dealt with the kingdom of the heavens, not with Israel, nor with the church, nor with the salvation of individuals in the gospel sense. It teaches the immense value of the kingdom of the heavens in the estimation of a man who in the figure has stumbled upon a treasure hidden in a field not his own, and who is willing joyfully to give his all in the purchase—not of the treasure, mark you, but of the field!

The merchantman seeking goodly pearls (45, 46).

Conflicting explanations continue. Some say the merchantman is Christ, and that the one pearl of great price is the church, or an individual soul. Others say the merchantman is a sinner who gives his all for the purchase of salvation in Christ.

As in the previous parables we insist that our Lord does not mention the church or gospel salvation at this stage of his ministry. How could the disciples have pretended then to have understood these things (51)? It is only by accommodation that we can read church truth into these parables. Our Lord's subject was the kingdom of the heavens. He likens it—not to the choice pearl, but to the trader who is prospecting, and who finds this great prize, and to secure it sells his whole stock in hand. He was out for goodly pearls, and as soon as he saw this best of all he set his heart upon it, and secured it as his own at the cost or sacrifice of all else.

The drag-net (47-50).

The explanation given by Lord Jesus reveals the inevitable final separation of the wicked from the just who together compose the kingdom of the heavens, and the final doom of the wicked. The parable of the tares (24-30, 36-43) emphasized the mixed condition in the kingdom due to the devil's activity. Here, the mixed condition is like the catch of the sweep of a net.

This is not a gospel net, and does not deal with the presence of bad fish in the church or in a revival meeting.

Golden Memory Text—The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit! Romans 14. 17.

March 23, 1930.

Jesus Teaching and Healing.

Matthew 13. 53 to 16. 12. Lesson portion—15. 21-31.

This incident is notable in several respects. Read Mark's account, 7. 24-30, for further details!

It is the only recorded instance when our Lord went into Gentile or pagan territory. It followed an attack of the Jerusalem scribes and Pharisees (15. 1-20), whose further antagonism at the moment our Lord may have wished to avoid by leaving the country. Who was his host or hostess (Mark 7. 24)?

Again, the woman in the case was a Greek by culture, a Phœnician by political connection, and a Canaanite by race. A strange mixture!

She had a daughter cruelly harassed by a demon. It was this Gentile girl's horrible trouble that drove her mother to our Lord.

A praying, persistent mother.

Picture an Oriental woman in deep distress, wailing and screaming as they do to this day,—and they keep it up! Four times our Lord "answered."

First she appeals to him as son of David. But a non-Jew had no claim on him on that ground, and his answer was silence.

The disciples would have him grant her request and get rid of her. But his mission up to Calvary was to Israel.

Did she understand, so that now she prostrates herself and pleads her need,—"Sir, help me!"? His answer to that is still the exclusiveness of Jewish privilege.

And now we have something unique in Scripture. Rebuffed by his silence and his apparent unwillingness, she takes his own words and turns them back upon him in tactful, almost playful, argument. "She catches him with his own words," says Luther. Yes, she and her daughter are only Gentile dogs, but the domestic pets do get some privileges! To which pathetic appeal our Lord makes joyful answer, commending her great faith which has survived and surmounted all his testing,—faith that existed outside the covenant of Israel!—and granting her petition.

Further points.

Do not create a false impression of our Lord! His difficulties were real, arising from his dispensational mission to Israel. He did not invent excuses as a test of the woman's faith and pertinacity. He was not unsympathetic. He never spoke severely except to hypocrites.

Cultivate persistence in breaking through hindrances that stand in the way of blessing!

How many children are blessed by the prevailing prayer of their parents!

Faith may be found in unexpected places.

Golden Memory Text—Ask, and it shall be given you! Seek, and ye shall find! Knock, and it shall be opened unto you! Matthew 7. 7.

March 30, 1930.

Review, Matthew 1 to 16. 12.

The Gospel of the kingdom of the heavens does not envisage the church as such,—neither the body of Christ, nor the visible organized church. Both these are entirely different institutions, but they are embraced within the larger kingdom of the heavens. Hence many features are common to the church and that kingdom.

Christendom has been suggested as more nearly expressing what the kingdom of the heavens on earth is, meaning so-called Christian lands and wherever news of Christ has been spread. It is a kingdom without earthly capital and confines; a sovereignty over men's hearts and lives.

The best way to review is to review. The question method is always interesting and effective in bringing out what the scholars have learnt and remembered.

Who heralded and preached the kingdom of the heavens? Why should people repent?

Who is its king? (The Son of man, 13. 41, a title that relates Jesus of Nazareth to the whole race.)

When and how did it begin? (The Son of man sowed the word of the kingdom, 13. 19; the sons of the kingdom, 13. 38.)

What is its field and scope?

How long will it endure? (13, 40, 49.)

How does it expand? (Like the planting of wheat or the growth of a mustard plant; like the spread of leaven; like the sweep of a drag-net.)

What are conditions of entrance? (5. 20; 7. 21.)

What is the character of its subjects? (Mixed, good and bad; 5. 3, 10, 19.)

Such questions as these will develop all that is revealed in Scripture,—that is all we can know. But remember, at best the gospel of the kingdom of the heavens is not the gospel for today! Since Christ died for our sins and rose again for our justification the call to all men is to believe on him as Saviour and Lord. This is the age of the calling out of the church. Be sure that your scholars understand the need of individual salvation, and lovingly urge them to yield themselves to Jesus Christ!

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

Faith, and What It Does.

Hebrews 11. 1-10, 32-38. March 2, 1930.

When Dr. Paton of the New Hebrides was translating the New Testament into an island language he had great difficulty in finding a word for faith or belief.

One day one of his native teachers came into his study, weary from a hard day's work, threw himself down on a cane chair, and used a word which meant:

"I am resting my whole weight here."

Instantly Dr. Paton caught the word, and now the natives know that faith means resting their whole weight,—body, mind and heart,—upon Jesus Christ as Saviour.

The Westminster Catechism also has the same definition:

"Faith in Jesus . . . . is that whereby we receive and rest upon him alone for salvation."

* * * * *

Said a tourist: "From the top of Mount Washburn in the Yellowstone National Park I saw an eagle holding himself on his pinions, motionless, 2000 feet above the surface of the earth. That eagle would have dropped like lead had he not trusted to his wings."

In order to have faith we must trust something. Faith in God has been likened to a child's trust in its mother's love. We can believe and trust Christ just as we believe and trust a mother's love.

* * * * *

What is faith?

F—aith is the substance of things hoped for, the evidence of things not seen.—Paul.
A—n eye that sees him, a hand that clings to him, the receiving power that appropriates him.—Woodbridge.
I—t is a higher faculty than reason.
T—hat which most raises us from a state of brute selfishness and brute ignorance, leading us even to God our Father, and to our Saviour, and to our sanctifier. —Arnold.
H—ave we that in us that will not weary or falter, that will make us stand a sleepless sentinel at the post till relief comes? That is faith!—Hugh Black.

* * * * *

What doeth faith?

F—aith does nothing alone, nothing of itself, but everything under God, by God, through God.—Stoughton.
A—cting upon faith in little things is to gain support for great duties.
I—t makes the discords of the present the harmonies of the future.—Collyer.
T—here never was a right endeavor but through faith it succeeded.
H—appenings! There are no happenings to a child of faith. Everything which ought to come to pass will come to pass.

Why and How Win Others to Christ?

Isaiah 61. 1-3; Revelation 22. 17. March 9, 1930.

Win men by consistent living!

"I'd rather see a sermon than hear one," said one.

"You tell interesting stories when you are trying to win some one, but I think that the Word of God is the thing that brings conviction, and you ought to use it more!"

Such was a wife's loving counsel to her husband. He discovered it to be true.

* * * * *

A sleeping-car porter was asked by an evangelist if he didn't some time intend to become a Christian. He replied:

"Oh, yes, Massa, but I dreads the process!"

To become a Christian is to start following Christ, just as a man becomes a farmer by starting to till the soil, or as one becomes a musician by starting to take lessons on his chosen instrument.

It is such a simple thing to become a Christian that even a little child can meet the conditions. Just start believing in Christ and doing what he would have you do!

* * * * *

"Physical perfection is still the most illusive thing in the world," says Dr. Fisk, who has examined 500,000 men. "I have found among the men I have examined not one Grade A man. Even Grade B's are all too rare . . . . It is even impossible to find a perfect specimen at birth. There is something wrong with all of us physically."

The same is true of us all in our spiritual natures. All have come short of the glory of God. The whole world is guilty before God. The whole world needs a Saviour like yours. If you keep silent about him how will the world ever hear about him?

* * * * *

W—hy win men to Christ? Because of—
W—asted lives. Whosoever shall keep the whole law and yet offend in one point is guilty of all. The moralist has little chance.
W—ant in man's nature. It is supplied only through Christ.

Because—

H—ave we not all like sheep gone astray?
H—ave we not all sinned?
H—ave we not all repeatedly been assured that evildoers shall be cut off?

Because—

Y—ou hath he quickened who were dead in trespasses and sins for the express purpose of winning men to Christ.
Y—ou can answer the question, "Lovest thou me?" in no better way than by bringing souls to him.
Y—ou are required to do the work of an evangelist!

Peter a Great Evangelist.

Matthew 4. 18-20; 16. 16. March 16, 1930.

Luther said that if he could paint a portrait of Peter he would write on every hair of his head, "Forgiveness of sins."

And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.
For all at last the cock will crow.
We hear the warning voice, but go
Unheeding,
Till thrice and more we have denied
The Man of sorrows, crucified
And bleeding!
—Longfellow.

* * * * *

"For we cannot but speak the things which we have seen and heard!" Acts 4. 20.

Tell the birds amidst the buds of spring not to sing! Tell the waters welling from the depths not to flow! Tell the happy child not to laugh and jump! Tell the sun and stars not to shine! When these have obeyed you, then tell a soul redeemed by the love of God not to speak of the Redeemer, and he will laugh you to scorn!—F. B. Meyer.

* * * * *

Poor Peter!

P—ulling wires to the quarreling point with his associates over who should be the greatest!
O—bedient, yet disobedient!
O—thers slept while their Master agonized in the garden. Why shouldn't he? And he slept!
R—eligious by profession, but blundering in practice!

P—urposing to go with Christ to prison if need be, and yet he denied him!
E—ntering the enemy's stronghold and warming himself, thus paving the way for his denial!
T—rusting the waves, yet afraid when they moved!
E—agerly questioning, but ignoring the answers!
R—emaining quiet when he should have spoken, and speaking when silence would have been better!

Poor Peter, thy humanity appeals to us and encourages us!

Rich Peter! "Thou art Simon, the son of Jonah: thou shalt be called Cephas, a stone!" What an immeasurable wealth is bound up in Christ's approval!

What Barriers Keep People Away from Christ?

Mark 10. 17-22; Luke 14. 16-20. March 23, 1930.

Prejudice.

Said one: "I have collated every word in the Hebrew Scriptures 17 times, and it is strange if the doctrine of the atonement you preach should not have been found by me."

Said the other: "I am not surprised at this. I once went to light my candle with the extinguisher on it."

Prejudice often acts as that extinguisher.

Worldliness.

An evangelist was once on a visit to a merchant. Entering his office he saw the table piled full of business books. On the shelf above he also saw a dust-covered Bible. Pointing to the table the evangelist said:

"Sir, here is earth on the table and heaven on the shelf! I beg of you, don't think so much of the table as to altogether forget the shelf!"

Scepticism.

Sir Isaac Newton, who started out in life a "clamorous infidel," but who upon examination of the evidences of Christianity accepted Christ, was approached one day by the astronomer Halley, who was a sceptic and began to talk of the fallacy of religion. To which Newton replied:

"Dr. Halley, I am always glad to hear you when you speak about astronomy because that is a subject you have studied and understand! But you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing about it."

Worldly possessions.

As the artist G. F. Watts was finishing his famous picture "For He Had Great Possessions," he said to a questioner:

"Yes, I am doing a man's back,—little else to explain, 'He went away sorrowful, for he had great possessions.'"

Fancy a man turing his back on Christ rather than give away his goods!

The critics say his back looks sorry.

* * * * *

Barriers that keep people away from Christ:

B—elonging to unchristian organizations;
A—ttempting to please people and God;
R—eligious but narrow creeds;
R—emembrance of wrongs done to us;
I—ndifference;
E—ngaging in unlawful business;
R—acial animosities;
S—elf-deception and selfishness.

Evangelism in Mission Fields.

Acts 16. 13-15, 25-33. March 30, 1930.

If the work done by evangelistic missions had only been the cause of non-Christian natives casting off bad practices and customs it would have been a gratifying result.—Chief Justice of Fiji.

If Christian missions accomplished nothing else in Korea than the introduction of female education it deserves our lasting gratitude.—Hon-Yun Chi Ho of Korea.

No one can fully appreciate the great good that has been done by foreign missions until he can compare the converted and unconverted in distant lands and seas.—Com. A. V. Wadhams.

The Christian missionary follows Christ. The Christian flag follows the missionary. Christian civilization follows the flag. Commerce, exploration and every department of civilization owe a debt to the men and women who heeded the command, "Go tell!"

President Roosevelt said: "We can best prove our thankfulness to the Almighty by the way in which we do our duty to our fellow men."

"There are millions today on earth that have just as good a right before God to know the best there is in life as you and I have," said Maltbie D. Babcock.

Do you not see it is your duty to tell the world about the "best there is in life"?

We must take this for granted at the outset of the study of missions: Wherever they have succeeded (and did you ever hear of a failure?) in all the lines wrought out, educationally, industrially or medically, the zest for them all came through the spirit of the evangelist.—Anon.

* * * * *

I would not cross the street to give India a new theology. India has more theology than it can understand.

I would not cross the street to give China a new code of ethics. China has a vastly better code than its ethical life.

I would not cross the street to give Japan a new religious literature for Japan has a better religious literature than religious life.

But I would go around the world again and yet again to tell India, China, Africa and all the islands of the world,—

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains!

—Bishop W. F. McDowell.

Selected Thoughts for the Quiet Hour

Learn a Text a Day.

MARCH, 1930.

Saturday, 1st. *And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself. Luke 24. 27.*

Let us court the company of so excellent an instructor, for till he is made unto us wisdom we shall never be wise unto salvation! O for grace to study the Bible with Jesus as both our teacher and our lesson!—C. H. Spurgeon.

Sunday, 2nd. *This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them! Hebrews 10. 16.*

Everything depends on where we carry the law of God. If it only rests in memory any vagrant care may snatch it away. A thought is never secure until it has passed from mind into heart and has become a desire, an aspiration, a passion!—John H. Jowett.

Monday, 3rd. *Heaven and earth shall pass away, but my words shall not pass away. Matthew 24. 35.*

I want to ask this question, Have they passed away? Do you know that the sun has shone on more Bibles today than ever before in the history of the world? They tried in the dark ages to burn it, to chain it, and keep it from the nations, but God has preserved it and sent it to the ends of the earth.—D. L. Moody.

Tuesday, 4th. *The scripture cannot be broken! John 10. 35.*

Those words of the Master make us realize that the Bible brings us eternal truth upon which we can rely. Human speech and human writings soon become out of date.—Floyd W. Tomkins.

Ash Wednesday, 5th. *Godly sorrow worketh repentance to salvation not to be repented of. 2 Corinthians 7. 10.*

In joy of inward peace or sense
Of sorrow over sin
He is his own best evidence,
His witness is within.

—John Greenleaf Whittier.

Thursday, 6th. *And seeing the multitudes he went up into a mountain; and when he was set his disciples came unto him, and he opened his mouth and taught them, saying . . . . Matthew 5. 1, 2.*

We separate the word from him, and so we lose it. But come unto him, then the precept is full of a divine authority, then the commandment is full of a tenderness and love which make it a glowing promise, and the promise is transformed into a blessed inwrought possession!—Mark Guy Pearse.

Friday, 7th. *Wherefore be ye not unwise, but understanding what the will of the Lord is! Ephesians 5. 17.*

True faith is a responsive attitude to the will of God as declared in his Word.

Saturday, 8th. *I bow my knees unto the Father of our Lord Jesus Christ, ... that ye might be filled with all the fulness of God! Ephesians 3. 14, 19.*

May the path to the fulness of God be much traveled by our feet!—N. Fay Smith.

Sunday, 9th. *The day of the Lord will come as a thief in the night . . . . What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Peter 3. 10-12.*

More and more we are concentrating not simply upon the study of prophecy, but upon the reaction of our faith and hope upon character. I would like that you should accentuate that thought, that all things must culminate in the glory of Jesus Christ and in the sanctification that must come to every one of us who is truly related to him and who anticipates at any moment to see his face!—F. B. Meyer.

Monday, 10th. *O how love I thy law! Psalm 119. 97.*

The wonderful thing is this: when laws are put among loves they change their form and become our songs. Laws that are loved are no longer dreadful policemen, but compassionate friends.—John H. Jowett.

Tuesday, 11th. *He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand! Isaiah 53. 10.*

Plead for the speedy fulfilment of this promise, all ye who love the Lord! That which the Spirit prompts us to ask for Jesus is that which God decrees to give him.—C. H. Spurgeon.

Wednesday, 12th. *Praying always . . . . and watching thereunto with all perseverance. Ephesians 6. 18.*

God delights in the holy boldness that will not take No for an answer. It is an expression of great faith, and nothing delights God more than faith.—R. A. Torrey.

A Daily Resolution.

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—John H. Vincent.

Thursday, 13th. . . . . *Filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded in thee also! 2 Timothy 1. 4, 5.*

We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower fields of the soul,
And, weary seekers for the best,
We come back laden from our quest
To find that all the sages said
Is in the book our mothers read!
—John Greenleaf Whittier.

Friday, 14th. *He that overcometh . . . . I will confess his name before my Father, and before his angels. Revelation 3. 5.*

The overcomer will find his name not only in the family book, but mentioned by Christ personally to his Father before the angels. He will be admitted into the innermost circle of the king, and be reckoned among the dependables.—S. D. Gordon.

Saturday, 15th. *I know thy works, and tribulation, and poverty. . . . . Be thou faithful unto death, and I will give thee a crown of life. Revelation 2. 9, 10.*

"Be thou faithful unto death, and I will give thee a crown of life!" This is the heart and center of the great truth delivered to the suffering saints at Smyrna. I am your comrade in distress. I am your comrade in the darkness. I know, and I am with you, and just beyond I will be with you still, leading you to the fountains of living water!—G. Campbell Morgan.

Sunday, 16th. *Have faith in God! Mark 11. 22.*

It was faith that drew the fire down on Carmel and burned up Elijah's offering. We have the same God today, and the same faith. We shall be able to set the world on fire if each believer has a strong and simple faith.—D. L. Moody.

Monday, 17th. *Thy testimonies are my meditation! Psalm 119. 99.*

A man may measure his growth in grace by his growing delight in the speech of the Lord. And how can I attain unto this spiritual delight? I must make his testimonies my meditation. Meditation is just mental mastication.—John H. Jowett.

Tuesday, 18th. *He maketh me to lie down in green pastures, he leadeth me beside the still waters! Psalm 23. 2.*

In Christ God has prepared green pastures and still waters for the nourishment of the soul, and in Him we may have all sufficiency, always, for all things.—J. D. Jones.

Wednesday, 19th. *Pray without ceasing! 1 Thessalonians 5. 17.*

For that wide-open avenue of prayer,
All radiant with thy glorious promises,
We thank thee, Lord!
—John Oxenham.

Thursday, 20th. *Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11. 6.*

Confidence in his love is the essence of true faith. It is not believing in a theological proposition, but it is trusting in a personal friend and a loving Father.—A. B. Simpson.

Friday, 21st. *Then Paul answered, What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus! Acts 21. 13.*

A man who talked so made noble history. He is not to be laughed down by persons who have never sacrificed one solitary enjoyment that they might help some other soul to live. This is the influence that tells upon society in the coming and going of the ages!—Joseph Parker.

Saturday, 22nd. *The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are . . . . Luke 18. 11.*

Pharisaism is a capital I, a religious I, finding in religion that which magnifies and exalts its importance. And so of course all things and all persons are measured by that same I.—Mark Guy Pearse.

Sunday, 23rd. *They told him all things, whatsoever they had done and whatsoever they had taught. Mark 6. 30 (R. V.).*

Talking things over with Jesus! It is a precious secret. When one has been out in the world, it is delightful to talk over what has happened in the seclusion of the home. So it is a blessed habit to talk over everything with Jesus, and to review the events of the past beneath the light of his loving eyes. O Christian workers, get into the secret of his presence that he may correct, criticise, or encourage as he please!—F. B. Meyer.

Monday, 24th. *Howbeit when he the Spirit of truth is come he will guide you into all truth! John 16. 13.*

And how will he guide us? He will give us insight. He will refine our spirits so that we may be able to distinguish things that differ, and that so we may know the difference between the holy and the profane. In holiness we may have discernment.—John H. Jowett.

Tuesday, 25th. *Truly our fellowship is with the Father and with his Son Jesus Christ! 1 John 1. 3.*

The faith walk calls for a lot of separation, but it leads into a new fellowship.

Wednesday, 26th. *In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus! Philippians 4. 6, 7 (R. V.).*

The habit of anxiety has for its contrary the habit of prayer.—John A. Hutton.

Thursday, 27th. *We know that all things work together for good to them that love God, to them who are the called according to his purpose! Romans 8. 28.*

Through the darkness trust him still
In the calm conviction
Everything subserves his will:
Each severe affliction
He will sanctify and change
Into benediction!
—Lucy A. Bennet.

Friday, 28th. *And he desired Philip that he would come up and sit with him. Acts 8. 31.*

We also often need to have light upon our study. That light must be first of all the light of the Holy Spirit, as Christ promised.—Floyd W. Tomkins.

Saturday, 29th. *When thou goest, thy way shall be opened up before thee step by step. Proverbs 4. 12, free translation.*

The Lord never builds a bridge of faith except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it would not be a bridge of faith. That which is of sight is not of faith.—Henry Clay Trumbull.

Sunday, 30th. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up! Deuteronomy 6. 7.*

If children have no church in the home it is unlikely that they will have a home in the church.—R. W. Dale.

Monday, 31st. *Behold, God is my salvation! I will trust and not be afraid. Isaiah 12. 2.*

Great pilot of my onward way,
Thou wilt not let me drift:
I feel the winds of God today,
Today my sail I lift!

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

MARCH, 1930

Saturday, 1st. Luke 23. 13-25.

B. The Jews and Jesus.

1. The Jews had brought Jesus to Pilate in order to secure capital punishment. Pilate saw this at once, and expressed it in his first decision (15):

"Nothing worthy of death has been proved against him."

Their unuttered desire had been restrained by the effort to secure it through a legal process and a verdict of guilty. If they could have proved their case their consciences would have been eased.

2. When he offered to "release" Jesus they felt as if they were being tricked by Pilate, and their pent-up desire broke loose unrestrainedly. "Crucify him!" they cried. Emotion broke through the effort to be legal and correct in their methods. And they pressed their demand with vehemence and passion in the face of a judge's decision.

3. History can never ignore the irony of their choice when they demanded the "release" of Barabbas and the murder of Jesus. Sin was there, in a terrific form. Far away back in their consciousness lay the fact that they hated Jesus for the character of his teaching, the character of his influence, the character of his aims. It was that which they were seeking to destroy. And the choice of Barabbas was at once the occasion for the exposure of their true spirit and character and the symbol of their lawless will.

O thou who didst love thine own race to the end, whose meekness in strength was a call to their hearts, call them still by thy Spirit, till all heirs of the ancient covenant shall rejoice in their Christ! Amen.

Sunday, 2nd. Luke 23. 26-31.

1. Simon of Cyrene had a lugubrious task suddenly and cruelly thrust upon him. Both humiliation and labor were involved in the carrying of that cross, and he was forced to endure both. What his own inner feeling was would depend on whether he knew or did not know Jesus before this incident, and whether he believed in him or not. But we may hope that he came to think deeply of the victim whose penalty he shared, and that he later saw a deep and thrilling significance in his bearing of the cross of Christ.

2. The words of Jesus to the women contrast with his silence towards Simon. To them he spoke of the greater woe which must fall on others than on him for that day's black deeds. To him there was a joy in the cross and the shame which was like the glow of the sun on a thunder cloud. To them history would bring an unrelieved tragedy. His love and sympathy flow out in the words of dismal prophecy. They speak an understanding and majesty which reveal the will of the Saviour whose work of salvation is going on through that welter of moral disorder.

"O king of earth, the cross ascend!
O'er climes and ages 'tis thy throne!
Where'er thy fading eye may bend
The desert blooms, and is thine own!"

Monday, 3rd. Luke 23. 32-38.

1. Luke's account of the crucifixion is made up of brief successive statements of fact. There is no word of comment or of interpretation. But we must remember that as he writes down the testimony of credible writers and eyewitnesses he and they know that these things happened to the Lord of their souls, to him who is now proved to be the king of all human beings, the very Son of God. It is he who submitted to all those successive events of horror which were heaped on him.

2. Three classes of people are depicted by this vivid historian as all acting in character.

The motley crowd stand and stare.

The rulers are outspoken, triumphant and bitter. "He pretended to be a saviour and cannot save himself! He pretended to be the elect of God, and see how God is treating him!"

The Roman executioners, catching the popular cue, ignore the other two crosses and concentrate foul abuse on him. And that inscription suits them well, for it is written (according to Luke), "The King of the Jews—this!" as if to say:

"Look at him! Ha, ha! The King of the Jews—this!"

3. Amid such ignominy one voice fell upon some hearts and upon the whole world's heart forever like music from the eternal love:

"Father, forgive them, for they know not what they do!" And in those words from that divine human heart in that hour of shame and sorrow the revelation of God's character and our human salvation was accomplished. For he who thus prayed is the living Lord of us all!

O heart of mine, hide thyself within that love, hush thy fears in the sound of that voice, forsake thy sins in the power of that prayer! O my soul, for those men, for all men and for thee the undying Jesus, dying, *thus offered the prayer that covers all sin by revealing the heart of God! Amen.*

Tuesday, 4th. Luke 23. 39-43.

1. Familiarity hides the full horror as well as the full glory of that scene. Three men are dying, exposed in horrible suffering, with human beings gloating over their shame and pain, especially over his on the central cross. Amid the howls and ribaldry of the crowd and the rulers and the executioners another transaction is taking place between those three dying men, a transaction which moves our hearts with its pathos, its unexpectedness, its sublimity.

2. The first speaker, catching up the cries of the rulers, challenges Jesus if he be the Christ not only to save himself but to deliver his two neighbors from this awful agony and doom. The suggestion of the story is that his challenge was a desperate word of scorn. It may have been the misunderstood shout of (as it were) a last hope. What if he were the Christ? If some great power were to deliver Jesus would they also not share in that salvation, astounding and sudden? But the other man rebukes him as if his words were of evil import, and bears witness to the innocence of Jesus and their own criminal guilt.

3. Behind all the cries and exclamations around and on those three crosses lay the lifetime of the speakers. High emotion is often a revelation of the real self. So we conclude that the second man had a moral and religious history, perhaps a former knowledge of the reputation of Jesus, which suddenly broke into a flash of marvelous insight. He sees that Jesus is king, and commits his own destiny to him! And we listen to love again through blood and sorrow, love again which lifts and turns the drooping head to promise Paradise to a fellow sufferer.

Was that dying companion of Jesus the first to feel what all the generations sing:

O love divine that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near!

Wednesday, 5th. Luke 23. 44-49.

1. A strange difference of atmosphere enters the story with this paragraph. Far across the darkening scene the great voice of Jesus once more is heard. They are words not of fear, still less of anger. They are words of trust, words of love.

"Father," the great voice shouts beyond the human auditors, "Father, I commit myself to thy keeping!"

There forever he taught more eloquently than on any Galilean mount the perfect name for the perfect being. Into his almighty Father's keeping the perfect Son gives his spirit in a final act of utter trust and most certain love.

2. But the end of that life has made its own unique impression. The soldiers who had taunted (36) are now silent. It is their commander who exclaims with a thrill of conviction and awe:

"Truly this man was a righteous man!" The crowd which had yelled its mockeries is stricken with sudden fear at the scene. They begin to beat their breasts with grief as they turn their backs upon the crucified and hurry towards the city. And silently, afar off, little groups are standing who do not so soon disappear. They have seen and heard all these things with breaking hearts, with dismay and indignation and utter perplexity wringing their souls.

3. Soon, soon will they learn the truth which angels desire to look into, that in that awful scene they had beheld the redemption of the world,—the love of God opening through that death the gates of life for all!

"See from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"Thou the shame, the grief hast known
Though the sins were not thine own:
Thou hast deigned their load to bear:
Jesus, Son of Mary, hear!"

Thursday, 6th. Luke 23. 50-56.

1. The narrative of Luke concludes with beautiful and pathetic pictures of another kind.

In the first place we have the act of Joseph of Arimathea. Although a member of the Sanhedrin he probably took no part in the vote of condemnation. "A good and righteous man," his heart revolted at the great crime of his people against Jesus. Mark tells us, indeed, that he was a disciple of Jesus. He had the courage to go to Pilate and ask that he be allowed to dispose of the body of the crucified man, and his request was granted. In his own costly rock tomb he had the victim of his nation's sin decently laid. His act of love was wisely managed, and his name has become enshrined in the love of the church of Christ for ever.

2. There were gentle women among the Galilean followers of Jesus. Their grief and horror and dismay can hardly be pictured. Faithful and timid and brave, they stayed at the dreadful scene of death, and silently followed the little group of men who carried the dead Master, and watched the swift and simple funeral. Then they left to prepare for the more complete and seemly attention to the customs of burial. Tears streaming, hearts aching, minds stunned, holy love still awake!

3. These vivid pictures present to us the despair of his disciples. In spite of his miracles, his teaching, his holy character, in spite of their conviction that he was the Messiah, that scene had left their faith in ruins. Love survived, but hope was dead.

They had seen Jesus crucified, dead and buried. What remained but that which had happened to all the sons of men? And the face of God was once more hidden behind the cloud of sin and death!

"Weeping as they go their way
Their dear Lord in earth to lay
Late at even, who are they?

"These are they who watched to see
When he hung in agony,
Dying on the accursed tree!"

Friday, 7th. Luke 24. 1-10.

1. The narrative of Luke is as plain and matter-of-fact here as elsewhere. There is no merely emotional writing, no attempt to heighten the marvelous story. It is told by one who has been in contact with eyewitnesses. We may assume that above all at this point the historian would try to make sure of the facts on which his whole faith and outlook on eternal life rested.

2. The fundamental facts are that (a) the women were engaged in a natural womanly office of love and despair; (b) they found the stone door removed and the tomb empty of the body of the Lord Jesus; (c) they saw and heard angelic beings who explained the inexplicable situation by reminding them of his own words; (d) Luke gives the names of some of the women, and records that they told their story to the XI and "all the others."

3. We might lay aside as incredible this tremendous narrative, but we gain nothing by minimizing its astounding nature. On the other hand, it is in full harmony with the character, power and teaching of Jesus himself. And it is the only way to account for the revival of the disciples' faith and the foundation of the church. It is one of the most completely attested facts in all history.

O God, who in the resurrection of thy Son Jesus Christ hast opened the kingdom of heaven to all believers, grant us the unutterable joy of a perfect trust in thee! Amen.

Saturday, 8th. Luke 24. 11, 12.

1. It is worthwhile to meditate a moment on the extraordinary faithfulness of this story of the resurrection. Some people talk and even write as if these disciples were foolish, idealistic people who were ready to grasp any marvel as true if it happened to suit them. As a matter of fact, they had the natural commonsense which demands evidence for astonishing events, especially for such an event as this, that the man whom they had seen crucified and put into a tomb was alive. The apostles accused the women on the spot of doing the thing which modern sceptics still accuse them of doing, namely, allowing their emotions to run away with their sense. They called their story empty nonsense!

2. The 12th verse contains a part of what is recorded in John 20. 3-10. It shows Peter acting quite in character. Ever ready and impulsive, he got up and hurried away to the tomb to see if there was any real ground for this wild story of the women. His first thought must have been that the empty tomb had been desecrated, "When he looked in he saw nothing except the linen bandages" (Moffatt). His mind must have been in an agony of perplexity, with all kinds of memories and dreads contending in his soul.

3. Where and when that meeting took place to which Paul refers in 1 Corinthians 15. 5 we know not, but in his own letter at a later date Peter referred to this event as giving him a new birth (1 Peter 1. 3-9). The man who thoroughly believes in the resurrection lives in a universe that is transfigured by life and light and love eternal!

O thou who didst raise Jesus Christ from the mystery of death to the glory of life eternal, grant us to live even here and now in the power and joy of our faith in him! Amen.

Sunday, 9th. Luke 24. 13-21.

1. This is another vivid picture of the state of mind of the disciples after the crucifixion and before the news of the resurrection. Those two friends, who may have been among the eyewitnesses examined by Luke, were completely absorbed in the tragedy which had closed the life of Jesus. As they walked they went over and over the awful events without comfort of any kind, no faith, no hope, no plan of action. Nothing but flight from Jerusalem was possible.

2. So absorbed, so dark in their despair were their minds that the approach of Jesus did not rouse them. Only in their hearts, the dim "unconscious," did they feel his presence. With their eyes and active minds they could not recognize him. And surprise seized them that anyone should be in Jerusalem in those days and imagine that there was any subject of conversation but one. What lone stranger is this that asks such a question?

Their account of what had happened was mournfully told (poor things!) to himself! They told him about Jesus of Nazareth. He had been a powerful prophet, in favor with God and man. But the authorities had crucified him. Then burst from their hearts a despairing cry: We had hoped that he would be the saviour of Israel!

3. We do well to picture the natural despair of these men. It seems as if hope were dead in their hearts, for who can save if he be dead on whom their faith had been fixed? Love survived, but it was this reminiscent, brooding, baffled love, which stirs only bitterness in the heart. Even the idea that Jesus must be living in the other world was not present to their minds. He was dead, and the story was closed.

O Lord of human hearts who are bereaved of their dear ones, give to our world the *glorious hope of the endless life in the eternal love, through Jesus Christ! Amen.*

Monday, 10th. Luke 24. 21-24.

1. This extraordinary passage can hardly have grown up as part of a mere legend of resurrection. It is not only that it is circumstantial,—legends are often that. The point of importance is that these verses describe a state of mind which had vanished long before the writing of them down. But the memory of those men had been made tenacious and vivid by the intensity of their successive experiences and frequent rediscussion of them. And it is most probable that Luke got the story either in writing or from the lips of one of these two men, perhaps from Cleopas. Long afterwards they remembered the queer lingering in their minds of the words of Jesus about "three days," the confusion wrought by the excited story or stories of the women who found the tomb empty and had seen a vision of angels who said that Jesus lived. They recalled that certain disciples went to the tomb and found it indeed empty, but saw him not.

2. They "saw him not"! That was a pitiful climax to their story. These two had broken away from the bewildered and half-maddened circle of disputing disciples, and were leaving Jerusalem before the inquiry was completed. So destitute were they of faith and hope!

There are many like them today, people who know that the person of Jesus Christ rules a wider world than ever, but who are confused by the strident voices of disputants. Some say, "He is risen!" Others say, "It is incredible!" Let us be of those who accept the witness of twenty centuries of Christian faith, and cast ourselves at his feet!

O thou living God, grant us the witness of thy own Spirit in our hearts as we look unto Jesus the conqueror of death, the Lord of hope! Amen.

Tuesday, 11th. Luke 24. 25-27.

1. The victorious living Christ turned to his two disciples, and no doubt pitying their pain and perplexity yet called them "foolish and slow of heart." For faith is a moral and spiritual act. In their case it ought to have arisen from their double knowledge both of him as the Messiah and of the Old Testament as its prophecies were currently interpreted to apply to the Coming One. Unbelief had prevented them from seeing before his death that if he was the Messiah he was the Suffering Servant of Jehovah, and yet the invincible One. In spite of their faith in Jesus they had been unable to grasp the true magnitude of his character and power.

2. Hence he proceeds to expound to them these ancient prophecies and to prove to them that if Jesus was the Messiah as they had been led to believe, then it had been necessary that he should suffer as he had suffered. For him this had been the path not of defeat, but of glory.

3. Thus we see how from the beginning the disciples who became the church of Christ were compelled by true insight to regard the new faith as the fulfilment of the hope of Israel. That hope had taken many forms, some purely nationalistic and earthly, some gloriously spiritual and universal. Now in the form of the crucified and risen Christ they saw the supreme revelation of God and the destiny of man both illustrated and secured in him.

Almighty God, who art all-wise and all-loving, we open our hearts to the revelation of thy glorious purpose concerning us and all mankind in the sacrifice and the victory of thy Son, our Lord Jesus Christ! Even so, fill these hearts with his Spirit! Amen.

Wednesday, 12th. Luke 24. 28-35.

1. The whole story is full of dramatic situations, and the climax is glorious. Yet Luke continues the story calmly and completes it without emotional phrases save the words of astonishment which broke from the hearts of the two disciples. And they are a quiet summary of an intense conversation.

2. When they persuaded the unknown stranger to stay with them a strange and amazing hope must have been dawning in their souls. But their eyes were opened to recognize the risen Lord, the conqueror of death, the One whom they had loved and trusted and lost, when he once more broke bread, giving thanks as had been his wont at their meals together in the past.

3. He passed out of their sight, but left a glorious conviction, an illimitable even if undefined vision in their minds. Of course they hurried back to Jerusalem, prepared to share their extraordinary experience with the others.

It is significant that when they met with the XI and other disciples the latter told them that Jesus had appeared to Peter before they told what had happened to them on their walk of despair towards Emmaus.

4. The whole episode, unfolded step by step with such grace and beauty by St. Luke, has deeply impressed itself upon the imagination and the love of all Christian believers. Many are the pictures, many the poems, which have been inspired by the mysterious stranger and the two forlorn hearts, the dark forebodings of human nature, the revelation of heaven's supreme gift in that One who walked with them and then broke the bread of life to them, and all mankind through them.

Abide with me! Fast falls the eventide:
The darkness deepens: Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, O abide with me!

Thursday, 13th. Luke 24. 36-43.

1. The sudden appearance of Jesus in the midst of the disciples caused terror in their

hearts. In spite of what the women and the two had told them they were fear-stricken when the One of whom they spoke stood there. They thought that it was a ghost! They stood staring, astounded, and in their hearts wildly disputing the matter.

The psychology of this story seems perfect. If invented, it is amazingly true to the situation. It certainly does not look like the creation of people who could believe any tale of marvel and whose love had already predisposed them to believe that the dead One had conquered death!

2. Jesus has to prove that he is not a mere ghost. And he does so here as he did with Thomas. He speaks, and his voice was a real physical experience, and he calls attention to the objective reality of his risen body.

3. Certain features of this narrative awaken criticism, as, for example, the curious idea that he ate in their presence to prove his reality. None of the other Gospels has any incident like that. But it is the divergences and even seeming contradictions between the four Gospels in certain details and the beginnings of legend which concentrate attention upon the central and fundamental fact that Jesus had been raised from the dead and did manifest himself to the despairing disciples. On that event the new life of the disciples and the whole fact of the church were and are securely established.

O thou who hast conquered death, grant us the personal and living experience of thy presence and power in our own hearts and in the whole life of thy church! Amen.

Friday, 14th. Luke 24. 44-49.

1. Jesus from the beginning connected his work with the prophetic religion of Israel. For him the Old Testament was the record of a great hope which was rooted in the promises of God. However his use of individual Old Testament utterances was dependent on the methods of his day, the substance of his interpretation abides for all time. God did teach Israel to expect the day of the full establishment of his kingdom, and Jesus did teach that in and by himself this was being and was to be accomplished.

2. In this paragraph it is recorded that the risen Christ deliberately and at length resumed that teaching, and made it shine with a new and glorious meaning in the light of his own sacrifice and his triumph. Henceforth the universal message of repentance and forgiveness on the basis of his name was to be proclaimed to the whole world.

3. Today the evidence for the power of the risen Christ is more extensive and more convincing than ever. All over the world among all races and all grades of culture human hearts find themselves united to God, transfused by the spirit of love and purity and truth through faith in him and surrender to his living presence and saving power.

"Jesus lives! No longer now
Can thy terrors, Death, appall me!
Jesus lives! By this I know
From the grave he will recall me!
Brighter scenes at death commence:
This shall be my confidence!"

Saturday, 15th. Luke 24. 50-53.

1. The last vision which his disciples had of Jesus was that of one who, like the high priest, stood with uplifted hands and assured them of the favor of God. "He blessed them." So did he stand forever in their memory,—the master they had known and loved, the victim they had mourned, the conqueror they had received again into their hearts' confidence and love! Henceforth their faith in him was the channel of God's love.

2. Even his separation from them was full of hope. He was theirs, forever. They knew now that nothing could overcome him. A new universe was offered before their eyes. And a great joy filled their souls. Henceforth what could they do but praise God in his Temple? There where awe and dread and perplexity had filled their minds they now went day by day; and all day long they praised God with a new love and trust and assurance such as the world had never seen or known.

"The golden gates lift up their heads,
The doors are opened wide;
The king of glory is gone in
Unto his Father's side!

"Thou art gone up before us, Lord,
To make for us a place,
That we may be where now thou art,
And look upon God's face!

"That where thou art at God's right hand,
Our hope, our love, may be:
Dwell now in us that we may dwell
For evermore in thee!"

THE ACTS OF THE APOSTLES.

Sunday, 16th. Acts 1. 1-5.

1. The Gospel according to Luke and the Acts of Apostles were, the author says, primarily written for or dedicated to a man called Theophilus, probably a Roman of high standing. One interesting theory is that this Roman was an advocate, and the defender of the apostle Paul before the Roman courts. In that case it may well be that the two books, but especially Acts, constitute the lawyer's "brief" which Luke put into the hands of Theophilus to indicate the lines on which he might successfully defend the apostle Paul before his judges against the accusations of the Jews.

That theory certainly makes the Acts a fascinating book of a practical nature.

2. Luke says that his present treatise is intended to set forth the continued action of Jesus upon his disciples after his death and resurrection. As one writer says, "Jesus

begins working and teaching in the Gospel, and he is still working through his Spirit in his church." Jesus is always more than a teacher sent from God. He is the saviour who accomplished a perfect work. It is by his deeds that men have salvation. But deeds and words go together. He preached his own life and lived his own doctrine.

3. In those 40 days in which he repeatedly "showed himself alive" to individuals and groups he made them certain that a new order of human history had begun, and assured them that a further act of God's Spirit would make this fact still more clear and more potent.

O thou who art the conqueror of death, the ruler of hearts, grant us that certainty in our faith, that joy in our certainty, that we may share the life divine which thou hast bestowed upon thy true disciples from the beginning until now! Amen.

Monday, 17th. Acts 1. 6-11.

1. Nothing should give us more confidence that in the book of Acts Luke gives a true outline of the first years of the church than his picture of the confused minds of the first disciples. They were ushered into a new world, and only through mistakes and perplexities did they learn how to walk in its unaccustomed ways. Here is an example at the outset! They have not understood the abundant teaching of Jesus about the nature of his kingdom, the foundation principles of his sovereignty. They still think that "Israel" must be turned into an earthly power, that even the risen Christ must have his throne on Mount Zion.

2. It was natural, therefore, that they should wonder whether after the stupendous miracle of the resurrection he would not at once display his authority in the expected earthly way. The words of Jesus in verse 7 have too often been ignored by people who have tried to peer into the future and determine the date of the end of the world or of the second advent. And yet his rebuke is explicit and direct and uncompromising. The future history of all men as of each man is in the power of the Father. Jesus bids us leave it there with perfect trust and even with perfect joy.

3. But he does more. He assures these bewildered disciples that another great event awaits them. They have a great work to do, a worldwide witness to his glorious kingship, and they can only do it if the power of the divine Spirit is with them. They must wait quietly till that presence is granted to them.

O thou who art the source of all being and rulest all lives, grant us so to live in faith, patience and hope that we may be true witnesses to our Christ! Amen.

Tuesday, 18th. Acts 1. 12-14.

1. The apostles obeyed Jesus and returned to Jerusalem, there to wait the further manifestation of his will. There was a large room at the top, under the roof of a house which belonged to some unknown disciple of Jesus. It may have been the room where the last supper took place. Here they now assembled, distraught and in despair. It was large enough for some of them at any rate to live there together. Day after day, week after week, the XI were in endless conference, simply waiting. What else could they do with these transcendent events behind them and some promised transcendent event lying in the unknown future?

2. There was one thing they could unanimously do: they could pray. Can we picture their subjects of discussion in those long days, especially when we remember that his mother and his now believing brothers were with them? How did they go over the past, recalling the words of Jesus, especially all he had said about his kingdom, his Father, his coming death? How did they discuss the new meanings of his Messiahship which began to dawn upon their minds? How did they go over and over the experiences they had of his appearances as the risen Lord? How did they begin to discuss their differences of memory and their differences of expectation? Amid all this quiet but earnest comparison of memories, opinions and hopes they could unite in prayer and supplication.

O thou who art the hearer and the answerer of prayer, grant unto us and unto all professed Christians of our day the spirit of the first disciples, who amid all perplexity sought refuge in the divine communion! In Christ's name. Amen.

Wednesday, 19th. Acts 1. 15-26.

1. Peter denied him. Judas betrayed him. How much did the disciples discuss those facts during the long weeks of waiting, wondering and praying? We can brood over that question, making conjectures which are based not on records but on general knowledge of our human nature.

We are told that the risen Christ had appeared to Peter, alone. And we have that glorious picture in John 21 of the public way in which the Master restored his penitent disciple openly to his favor and appointed him to the work of an under-shepherd. This passage shows that the denial has been forgiven also by his fellow disciples, and he is once more their chief spokesman.

2. It is a moving fact that the first words which are recorded of all they spoke in those days are words of Peter about Judas. There is a touch of sad regret when he says, "He was numbered with us and had obtained part of this ministry." He describes the situation without denunciation. He simply calls attention to the fact that the place of Judas was vacant, and that this had occurred, as he viewed it, in fulfilment of prophecy. (Verses 18 and 19 were not spoken by Peter, but are a parenthesis of the author.) The dark event is accepted in tones solemn and

restrained as befitted one who himself had received mercy.

3. The appointment of a successor to Judas shows that thus early the XI and those with them were looking forward already to their task as witnesses to the ministry and the resurrection of "the Lord Jesus." It seemed to them of the utmost importance that there should be twelve to complete the plan of Jesus, and that all should have that supreme qualification of personal knowledge of all that had happened from the baptism of John to the conquest of death.

O thou who didst forgive thy servant Peter and didst appoint him to lead his brethren, grant us a like pardon for all our sins, that we may with cleansed consciences bear witness to thy holy love! Amen.

Thursday, 20th. Acts 2. 1-13.

1. If we consult a concordance under the head of "Spirit" or "Holy Spirit" we shall see that in the Old Testament and in the four Gospels these words as applied to God occur rarely. But we find that in Acts and in the Epistles they occur hundreds of times to describe the indwelling of the divine in human hearts. The great passage before us makes the transition. Something of transcendent power and meaning occurred in the life of the first Christians which opened a new era in the experience of mankind. The living God entered in a new way into the life of the race through that faith in the risen Christ which filled the hearts of the disciples and which became the life breath of the church.

2. It is not to be wondered at that such an event, the union of God with human beings, should be accompanied by strange events and intense excitement of the emotions. We can never explain the thing any more than we can explain the resurrection itself. Mystery surrounds this as it surrounds all those events and experiences in which the temporal and the eternal, the seen and the unseen, the spiritual and the physical, meet in the consciousness of man.

3. Two facts stand out. First, there was extraordinary excitement, a sense of disorder, people shouting in ecstatic words. Outsiders who rushed to the scene heard words from languages of distant regions. Some thought of miracle, some of drunkenness. Second, the event in a strange way helped to awake the disciples to the universal nature of their new life. And today all round the world the gift of the Spirit goes as the faith of men in the risen Christ spreads from land to land.

O God our Father, grant unto us a full share in the gift of thy Spirit, that our hearts may be filled with the life divine! Through the risen Christ. Amen.

Friday, 21st. Acts 2. 14-21.

1. It is astonishing to see the boldness and the competence of Peter. Cowardice is gone, impulsive nature is absorbed in one great unifying faith and purpose. He will never again be guilty of fear as he was that night when he denied his Master. The former divided self is now one living soul inhabited by the Spirit of Christ.

2. With splendid audacity this Galilean fisherman addresses all classes of his countrymen with a message which has come straight from God. He quotes from a great passage in the prophet Joel (2. 28-32) in which God promised the gift of his own Spirit "in the last days." Here is the fact before them! All classes of people, masters and servants, old and young, men and women, are now inhabited by the Spirit of God. This is not drunkenness. This is spiritual rapture. A new era has opened for human nature!

3. And more than that. All men are called to share in this supreme experience, this new relation with God. This is salvation, complete and real, and it is open to all who will now call upon God to give it to them.

"We are sinful,—cleanse us, Lord:
Sick and faint,—thy strength afford:
Lost,—until by thee restored,
Comforter divine!"

Saturday, 22nd. Acts 2. 22-32.

1. The central part of this great address by Peter is one of the bravest utterances in all history. Confronted with some of the authorities who had crucified Jesus, he addresses the whole crowd as "Men of Israel." He virtually challenges them to deny the three great assertions which he now makes. First, they know how remarkable was that Jesus of Nazareth upon whom God's favor rested. Second, they know that they had murdered him. Third, let them know that God had raised him from the read! Of that fact all the disciples present (32) were personal witnesses. They had seen the risen Christ.

2. In all these tremendous assertions the apostle affirms that is was manifestly God who had acted. It was God who had accredited the ministry of Jesus. It was God who had handed Jesus over to their wicked designs. It was God who had raised him from the dead and fulfilled an ancient prophecy which hitherto had been mysterious and dark, but now was clearly fulfilled (Psalm 16. 8-11). Christianity is not a mere attainment of the human spirit: it is a creation of the living God.

3. There is need today that we refresh our faith at this fountainhead of the salvation of the human race. We must realize once more that through Jesus Christ God is able to deal with our consciences and our characters, and will shape our individual destinies unto life eternal.

O God, who hast spoken to us all not in words only but in deeds, who hast revealed thy purpose with us and love for us in the birth and character, the cross and resurrec-

tion of our Lord Jesus Christ, we here and now do put our whole trust in thee! Amen.

Sunday, 23rd. Acts 2. 32-36.

1. The climax of Peter's address is magnificent. Their Lord had (see 1 Corinthians 15. 1, ff.) repeatedly appeared to the disciples, and had led them to expect some great event in which the will and power of God should be manifested in a new and glorious manner. Now the thing had happened. No doubt they were still in much confusion, and there was much to learn. But the thing had happened! An act of God had taken hold of their hearts and lives. The whole community was thrilling with an emotion which neither psychology nor theology nor any other kind of science will fully explain. They were assured that God, the Lord of all, dread and holy and eternal, now dwelt as a Spirit in their hearts.

2. "Peter began with the MAN Jesus of Nazareth to end with Jesus the LORD and the CHRIST." This Galilean fisherman actually challenges "all the house of Israel." Is he a successor of the ancient prophets? An Elijah? an Amos? Nay, he is an apostle; and an apostle of the risen Christ is greater than any prophet.

3. There is the heart of the good news, the center of the gospel, the supreme proof that God is love. He has appointed Jesus to be both Lord and Christ.

O God, Father of all men, grant unto us all that love of Jesus our Lord in which we shall find the evidence of thy presence in our souls! Amen.

Monday, 24th. Acts 2. 37-41.

1. The facts which Peter had so clearly and courageously stated concerning Jesus and his appointment by God to be the Messiah and sovereign reached the hearts of his audience. They were appalled at the blunder for which they were responsible. If the God of Israel has been thus opposed and his messenger rejected, what can Israel do? From all sides this question is directed to the little band of leaders.

Perhaps some of the women went to the mother of Jesus and uttered the same cry to her! Let us think of the radiance of her face as she answered,—her agony overpassed, her love triumphant, her own trust in her Son who is now declared to be Lord and Christ for herself as for all men and all women!

2. It is important to note that the new spirit appears even in the way Peter and the audience address each other. Though Peter faithfully tells them that they are responsible for the death of Jesus he calls them "Brothers," and when they cry out for guidance they call his disciples "Brothers." A new day has already begun in the moral history of mankind. Brotherhood, love, generous kindness, all that is meant by the glorious word grace, have begun on a new level, under new skies, to operate in the heart of man.

3. Peter's answer is the heart of the gospel from that day to this. God offers his Spirit to every man, the Spirit of Jesus to rule the inmost life of every man with peace and joy and love. Let every man "change his mind" about Jesus and God, about his own past and the future that is now open to him! Thus to act and to confess the new life in baptism will open all the wealth of God's love to all.

Our Father God, the Father of our Lord Jesus Christ, grant that this message may fill the earth, that all men everywhere may be swept into the kingdom of eternal life in eternal love! Amen.

Tuesday, 25th. Acts 2. 42-47.

1. We have here a vivid picture of those earliest days of the Christian community which could not have been invented by the cleverest historian in after days.

The followers of Jesus increased from day to day. The Jewish authorities could not at first find fault with them. They continually resorted to the Temple and filled its courts with their shining faces and happy songs. It is true that a sense of reverent awe spread at first among the people. There was something here that spoke of divine power so directly and undeniably that "every soul" felt its presence. Those who yielded rejoiced, those who resisted were in dread.

2. The disciples had also their separate gatherings. So far as possible they had their meals in common, and turned these into a new kind of religious act as if Jesus were present every time they broke bread together. And that he, Jesus of Nazareth, conqueror of death, was present was the sublime fact that filled their hearts. "He is alive, Jesus lives! His Spirit is here, his power in our hearts!" These were the thoughts that united them as in a family where all possessions are held in common.

3. We are tempted to envy those first Christians that first fine careless rapture. Let us not forget that they had much to learn which we have learned, and yet that the same joy and the same invincible faith may fill our hearts in our more ordered life!

O God, draw all men unto thee and to one another by thy love! Make thy people one and fill them with thy Spirit that—by thy power—the world may be united in a sacred brotherhood: through Jesus Christ our Lord! Amen.

Wednesday, 26th. Acts 3. 1-11.

1. It is one of the aims of Luke the historian to explain to Theophilus the relations of the Christian church to the Jewish community, and especially he wished to trace the origin of that enmity of the Jews which resulted in late years in their attack upon the apostle Paul. He says a few verses above

that when the divine Spirit had come upon them many wonders and signs were wrought. Out of these he selects one which because of its peculiar circumstances led to the first attack of the authorities upon the little group of believers in Jesus.

2. Peter and John were, like all the disciples, conscious of a new power in their lives. They had an experience which filled them not only with joy but with unbounded faith in the presence of their Master. What he had done of merciful works in his earthly life he could still accomplish through them. Their faith in his name, that is, in himself of course, was now the channel through which he could continue his activity over human nature.

3. The apostles hardly realized how daring were their words, how truly their faith was opening a new era for the history of man. They so spoke and acted because their enthusiasm for the risen Christ opened their lives to the full influence of his Spirit. We may well pray that once more in our day the same great love and faith, the same unbounded confidence in Christ may possess us and our ministers and all teachers of the gospel.

O thou who hast given thy Spirit always to all who are surrendered in mind and heart and will to Jesus Christ, grant the same outpouring of divine life upon us all. Amen.

Thursday, 27th. Acts 3. 11-18.

1. There are few scenes in history more thrilling than this picture of Peter addressing the "men of Israel." He is standing near the spot where a few weeks before he had been sunk in fear and had denied his Master. He is facing some of the persons whose cruel power had driven all courage from his heart. Now he confronts them with a boldness, a force of conviction, an elevation of mind, which are accounted for only by the power of the new relationship with God which has been created in him and his fellow apostles by the Spirit of the living Christ.

2. There is at once humility and sublime confidence in his words. He does not stand there as a mere necromancer or to boast of his own power. The power which has overawed the whole crowd is the power of God. He and his friends are witnesses to that power which healed this man of lameness because it had already raised Jesus from the dead. "The dead"? In words of stern but not unsympathetic truth Peter reminds them that they had slain that Jesus whose name, that is, whose self, is manifested there and then in their midst.

3. Already we begin to hear echoes of the words of Jesus from the lips of the apostles, echoes such as ring all through the epistles of later days. "Brothers," he calls the murderers of Jesus, and proclaims that they had not really known what they were doing. Even "the rulers" who were mainly responsible, acted through ignorance.

O thou perfect wisdom and holy love, open our eyes that we may never act in the darkness of sin but in the light of thy truth and the power of unclouded faith! Amen.

Friday, 28th. Acts 3. 19-26.

1. Peter boldly summons the whole people, rulers and teachers and general masses, to repent, to change their minds, their whole attitude towards Jesus Christ and the God whose will is made known in him. They must do so because a new age is upon them, an age which their own prophets foretold, an age into which the world is destined to pass. In such words Peter strikes a chord whose rich notes fill the whole New Testament. Jesus spoke of it as the kingdom of God. His apostles speak of it as the reign of Christ.

2. "There's a wideness in God's mercy" which even this Galilean fisherman, now an inspired apostle, has grasped as the law of all history,—"all the kindreds of the earth" are to share in this supreme blessing. Out beyond the confines of Palestine as in a sudden and glorious vision he sees the name of Christ, this divine power of the eternal Spirit, ruling the whole race of mankind. Even Peter had much yet to learn about this, and it presented many difficulties when the details had to be dealt with, as we shall see. But here the vision dawns, and he gives it forth in ringing tones.

3. But our immediate inference must be drawn. That day of univeral joy can only come through the removal of sin. Everyone must be turned away from his iniquities. For us and for all generations this is the law, that the hope of the world can only be cherished by those from whose hearts the love of sin is being washed out by the Spirit of Christ.

O God of righteousness and mercy, grant us that true and consistent penitence without which our faith is not sincere and thy grace cannot perfectly rule our hearts! Through Jesus Christ. Amen.

Saturday, 29th. Acts 4. 1-4.

1. This brief paragraph deserves to be carefully pondered. It records the beginning of the persecution of the disciples of Christ.

We must use the word "disciples" rather than "church" of Christ, because alas and alas! the church itself as an outward institution has often stained its own great history by nourishing the spirit of persecution even against its own members. It has used physical force against non-Christians as in the Crusades and in the long and horrible story of the persecution of the Jews down to our own day. For all this the members of Christ's body must humbly make confession and seek the possession of his own pure spirit of stainless love.

2. The spirit of the first persecution was aroused among the authorities who were believed to express the will of God. It was they who arrested Peter and John and sent them to prison. The priests represented the vested interests of the Jewish aristocracy, which were clearly bound up with the great wealth yielded by Temple dues. They summoned the Temple police, who were in charge of order and who were set to crush any incipient popular movements hostile to the authorities and their interests.

How often have the same forces worked in the minds of the leaders of the church of Christ! It is only too true that all ecclesiastical persecutions have sprung from the same roots of self-aggrandizement and greed. Where can you find the use of force which is free from these motives?

3. But the root reason for their alarm was that these disciples of Jesus preached his resurrection from the dead. If that event was true, then goodbye to the Temple worship, goodbye to the old aristocracy, goodbye to the whole familiar world in which they lived and fattened and were content!

O thou who searchest the hearts of men, pour upon the ministers and leaders of all churches today that pure spirit of Jesus that shall remove all bitterness and bring thy people everywhere to rest their faith only upon the power of truth and love! Through Jesus Christ. Amen.

Sunday, 30th. Acts 4. 5-12.

1. The apostles were sustained in large measure by the fact that many of the Jews did accept their message. It is a great wrong to that people, and it implies that we are blind to the providential work of the divine Spirit, when we speak as if the Jews unanimously rejected the gospel. It appears that thousands of them, including many Pharisees and scribes, did believe. It was official Israel, as Luke carefully tells us in these verses, that rejected the message and sought to crush its early life.

2. When the two apostles of Jesus stood before the supreme court of their nation, fishermen before aristocrats, unlettered men before scholars, rebels before rulers, it was natural if they felt the sneer with which the question was put:

"What authority, what right, have people like you to create this disturbance?"

But perhaps in some of those rulers' hearts there was real perplexity. For the man who had been healed stood there, and Peter pointed to him when he made his reply. And for them the challenge to Peter may have been sincere and earnest:

"How have men like you been able to do this undeniable deed of power and mercy?"

3. The answer of Peter is well called an inspired utterance. With marvelous insight and courage, without confusion of mind, he goes straight to the point. It is the power of the risen Jesus which is in their midst. They had done him to death, but God, their God, had raised him from the dead. It is they, the judges, who were on trial, arraigned before the highest court of the universe. For God has given this Christ to be the Saviour of the whole world. No other name or fact, not Moses or Temple, not law or priest, but only Jesus Christ is now the Lord of their lives. They who judge Peter are on trial before the One whom they rejected.

O God of all power, ruler of all lives, Saviour of all souls, we cast ourselves upon thy might and love! Save us and save all men through faith in thy Son, our living Lord! Amen.

Monday, 31st. Acts 4. 13-22.

1. The council was in perplexity. They were amazed at the power of these men, who had no professional training and yet could speak in tones of such authority. They of course took notice of the fact that Peter and John were well known disciples of Jesus, whose name they hated and whose continued influence they feared. Yet there seem to have been divisions of opinion among them, and the result was a compromise.

2. They did not dare either to punish the apostles for a deed and a witness which so deeply influenced the public and whose significance they could not deny. So they took refuge in the idea that they could meet the situation by an authoritative command from the supreme court enjoining these humble peasants for ever after to hold their peace. The name of Jesus, which seemed to carry such power, must not pass their lips!

3. But they could not reckon with the entirely new, the unprecedented fact of Christ, and the transformation of character, the enlargement of power, which he wrought. Henceforth there is in the world the love of Christ. That is a creative force of immeasurable power. These men cannot live without Christ, and they cannot bear to think of other men living without him. There is the fountainhead of history, and no hostile council either at Jerusalem or Moscow can ever stop its flow! The love of Christ will make heroes out of cowards, saints out of sinners.

O love of God, enter these lives of ours and help us to shed abroad thy joy and purity and power, in the name of Jesus Christ! Amen.

(Continued next month.)

BOOK SERVICE BY MAIL.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

OUR BOOK TABLE

LEARN AND GROW THROUGH READING THE BEST!

Christ of Every Road (The): A Study in Pentecost, by E. Stanley Jones. Abingdon Press, New York. 271 pages. $1.50 and $2.50.

Is it too much to say that Stanley Jones is the greatest individual spiritual force in the world today? We think so, for not only has he the central and needed message, but he has the ear of all the continents. His books sell by the hundred thousand.

Here he talks with you of Christ as realized by the Holy Spirit following the latter's coming at Pentecost. There are 25 chapters, and even this number does not total the different aspects of the case that he unfolds. In outline the book is a homiletically skilful exposition of Acts 2, familiar Scripture being lit up with new turns of thought and application. Striking truths are expressed in neat epigrams, then generously illustrated by sentence quotations and allusions and by actual cases from personal experience and observation in his worldwide ministry.

The book gives the impression of being all new matter, not a patchwork of clippings. The reader will be surprised at Dr. Jones's gift of illustration. A preacher may get a thousand suggestions and illustrations from its pages to use in his own sermons. Page after page is one succession of nuggets.

There are four pillars upon which Christ's gospel rests, says Dr. Jones,—his life, his cross, his resurrection, and his coming into the lives of men at Pentecost. We should like to hear Dr. Jones on the next pillar in the gospel program, the coming of Christ in glory to consummate his salvation of mankind.

For spiritual insight and intellectual vigor and comprehensive reach we think this volume surpasses Dr. Jones's earlier books.

Love in the New Testament, by James Moffatt. Richard R. Smith, New York. 333 pages. $3.

This is a de luxe example of the topical study of the Bible! Every occurrence of the word love in the New Testament is studied and classified under four Parts: The Teaching of Jesus in the Synoptic Gospels; Paulinism; The Primitive Church; The Johannine Interpretation. In each part Dr. Moffatt further classifies the matter under God's Love for Man, Man's Love for God or Christ, Brotherly Love. A 63-page Introduction and a 14-page Conclusion offer further studies on numerous aspects of the general topic.

The book is a scholarly work, abounding in references and quoting the Greek freely. Yet any Bible student can follow every line of it. An 8-column Index of Subjects, a 4-column Index of Authors, and a 10-column Index of Passages Referred to and Discussed disclose the wealth of material.

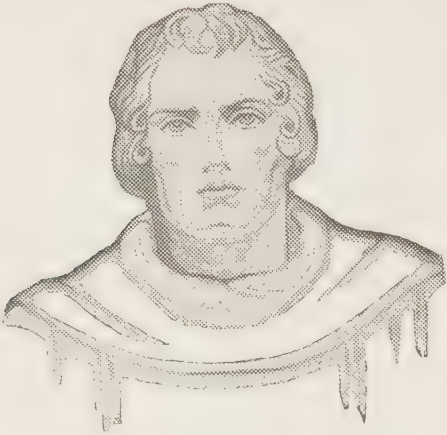
The topical study of the Bible was the method D. L. Moody used and recommended. This writer heard Dr. Moffatt give a dozen lectures to ministers at Northfield in 1926, using some of this matter. If D. L. Moody had been alive we can see him sitting at Dr. Moffatt's feet and drinking in those lectures! He would take a small notebook from his pocket, and a stub of pencil, and make notes of the good things the speaker was saying, his face beaming. Then he would digest and broadcast these nuggets in his own sermons.

Dr. James Moffatt of New York.

It is a great treatment of a great theme!

Martin Luther: A Destiny, by Lucien Febvre, translated by Roberts Tapley. E. P. Dutton & Co., New York. 320 pages. $3.75.

"A biography of Luther? No. Nor yet an estimate. The plan has been rather to plot the curve of a destiny which was simple but tragic; to establish accurately the few genuinely important points through which it passed; to show how under pressure of special circumstances Luther had



Martin Luther, man of destiny.

to abate somewhat his momentum and diverge from his earlier course; and thus finally to open up, with respect to this singularly forceful character, the basic question of history, the question, namely, of the relationship between the individual and the mass, between personal initiative and public necessity."

This paragraph opens the Preface and is quoted in order to show the author's purpose and style. The author is a professor at the University of Strassburg. Time and again the brief question and answer style of the opening words above are used. It reminds one of a professor's method in stimulating the thinking of his class. Besides that we observe throughout the book the precise, analytical style that is distinctive of the Gallic mind and training. His sentences are not always as long as that quoted above.

Professor Febvre delves at length into Luther's character and motives previous to his entering the Augustinian monastery at Erfurt on the morning of July 17, 1505, at the age of 22. He sees not a theologian, but a Christian hungry for Christ; not an intentional reformer of the church, but an ardent seeker after a personal experience of God. That is his key to Luther's career, modified of course by circumstances which Luther could not control.

The reason for the book rests upon the bitter and unfair but blasting attack upon Luther's personal character and religious ideas made by the Dominican scholar, Father Henri Suso Denifle, in 1904. That thunderbolt toppled over a mass of pious legend that had grown up around Luther, and undeniably exposed some unpleasant facts. But Denifle was carried beyond truth and sound judgment by his excessive hatred of the great reformer and his spiteful zeal to blacken his whole character.

The case parallels somewhat that of the higher criticism of the Bible. Rationalists started out with success against many ideas and attitudes that had grown up around the Bible. Christian scholars took alarm, but they began to examine again carefully. Just so Lutheran scholars were shocked by Denifle's attack. But ever since they have been shaking down the facts and getting at the truth.

This biographer does not quite satisfy us. Like one school of Bible critics he picks and chooses his material. Repeatedly he says that this and that in Luther's own writings must not be taken "literally." In other words, he has his own theory of Luther and appears to manipulate the documentary evidence and other data to suit his theory. As in the case of some Biblical criticism the procedure violates the well known rules of evidence and would not be admissible in a court of justice. The thoughtful reader of this book, like a thoughtful and honest juryman, will only accept the biographer's testimony for what it is worth. This is not totally to deny, however, the freshness and value of the writer's survey. It is a book to reckon with.

Contents and Teachings of the Bible.

Bible and Palestine's Future (The): Prophecies to be Fulfilled, by A. Humphrey-Davy. Marshall, Morgan & Scott, London. 95 pages, with map. 2/6.

A well-printed, easy-to-read rewrite of the broad outlines of dispensational teachings. Indeed, it deals with more than outlines, for it quotes Scripture passages in full and points out their explicit revelation. But the author is wise enough not to go into too minute exposition or application.

Among many interesting views he holds that the Arab leaders of today in Palestine are unconscious of fulfilling prophecy by preventing the Jews acquiring predominance in the Holy Land until God's time is ripe, —the fulfilment of the times of the Gentiles. He considers errors in fixing future dates is due to the fact that prophetic time does not count during the Christian era.

The author reveals a firm grasp of his

subject and ability to set forth his views clearly and cogently.

His Gospel of Life, Love and Light: The Gospel of John and the First Epistle of John, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 96 pages. 50 and 75 cents.

The Gospel is regarded as the manifestation of life, love and light in the many-sided character of Jesus Christ, and the First Epistle as the experience thereof.

The author keeps close to Scripture, and his explanations and illustrations all concentrate upon the glory of Christ and the consecration of the believer.

Lawyer and the Bible (A), by I. H. Linton. Harper and Brothers, New York. 204 pages. $1.50.

A Christian lawyer made it a habit to ask those who doubted or rejected the Bible and Christianity whether they had read anything on the other side. He says he never found any one who had, but he had seen many doubters straightened out who were fair and honest enough to examine all the evidence.

This book contains 11 chapters on the usual Bible problems and difficulties, but they are treated by this lawyer in a different way from that usually pursued by theologians. The facts may be the same, but the presentation is different.

Young people who are at the sceptical and cynical age regarding the Bible, God, and such high themes will find here something to command their intelligence and their respect.

Man Who Dared To Be God (The), by Robert Norwood. Chas. Scribner's Sons, New York. 324 pages. $2.50.

A book written by a poet, but people who are not poets can read it. It is a story of Jesus, not a life of the Master. But it is a great deal better than most lives. You can see the waves moving on the Lake of Galilee, and be conscious of the fragrance of the lilies of the field.

Because the author is a poet we must allow him poetic licence. There are several instances where the history is not quite accurate, but this is as nothing compared to the beauty and inspiration conveyed by a master hand.

All of us who have heard Dr. Norwood preach in St. Bartholomew's will wish to read this book, and all who read this book will wish to hear him preach. The title is a daring one, but all the better for that, as it is true.—H. P.

Man's Consciousness of Immortality, by W. Douglas Mackenzie. Harvard University Press, Cambridge, Mass. 87 pages. $1.

The Ingersoll Lecture for 1929 by the president of the Hartford Seminary Foundation and writer of "Bible Notes for Daily Devotions" in this magazine.

Its treatment of that precious belief of mankind, in personal immortality, may be said to be distinctively factual. The fundamental thesis is that the idea of immortality has entered as an inherent, essential, ineradicable element into every phase of human experience from the beginning. The concept has contributed certain qualities to the entire reflective life of man, which are stated here as five facts, namely: the belief in personal immortality is universal in human history (the implication being that it arises spontaneously from the structure of the human mind); that belief has from the first been organically related to all the basic elements of conscious mind; this idea is inherent in man's attitude of superiority or lordship over the physical world; this faith has been essential to the pursuit of moral ideals and values; and the belief in the survival of the human soul has opened the door for the conception of other beings.

The argument is sound, the style clear, the appeal entrancing to the imagination, while the positions taken are facts for faith. He that believeth will be sure of himself forever!—C. A. S. D.

Mind of St. Paul (The), by Arthur Holmes. Macmillan Co., New York. 263 pages. $2.

They are still trying to account for the great apostle. But this book is not at all one of those rather common attempts at long-distance psychoanalysis which undertake to give a startling, hitherto unthought of and altogether improbable explanation of a person long since dead, but whose life and character have profoundly affected subsequent history. On the contrary, it is a sane treatment of accepted data.

The author has special qualifications for his task. He is not only a trained and professional psychologist, being a professor of that subject in the University of Pennsylvania, but he is also a scholar. And he is a theologian, aware of theological distinctions and exegetical processes and their values.

His approach to the subject is definitely modern. His verdict is significant: "That God gave St. Paul his transcendent vision seems to be the conclusion to which all the facts faithfully considered lead us." His method is of the careful scholar who is a teacher. There is the most minute care in securing accuracy and indicating authority and sources. The references constitute a large and pertinent bibliography. The book appears to be a permanent addition to the literature of the subject.—W. O. S.

Miscellaneous Notes on Old Testament Topics, by Barnard C. Taylor. Judson Press, Philadelphia. 100 pages. $1.25.

The author has been a seminary professor since 1877, and is author of many books.

The topics considered here have been selected from many discussed in classroom. They begin with the importance and general character of the Old Testament, and its relation to the New, then start off with Genesis 1. 72 subjects in the Old Testament are briefly handled. The Kingdom of God in the Old and New Testaments is next surveyed. Fifteen pages of homiletical suggestions from Jeremiah, the minor prophets and Psalms conclude the contents.

The author says he has candidly studied both sides of critical questions, and forty years have strengthened his conviction that the Bible is the inspired Word of God.

A useful reference book to have on one's shelves!

New Testament in the Light of Modern Research (The), by Adolph Deissmann. Doubleday, Doran and Co., Garden City, N. Y. $2.

Dr. Deissmann, one of the leading German scholars of our day, gives in these six lectures his evaluation of the New Testament.

In his opening lectures on the origin of the New Testament he accepts the essential genuineness of Paul's epistles, placing some of them earlier than has been usual. The epistles of the imprisonment he believes were written from Ephesus at the same time as 1 Corinthians. As to the pastorals he thinks we have "at least a good number of genuine lines by Paul." It is gratifying to note that he regards the Gospel of John as being written by an eyewitness, but he is not inclined to accept the book of Revelation as being by the same author. The Gospels he places after the year A. D. 70, putting Mark as the earliest and adopting the "Logia" hypothesis to explain their resemblances. He does not place the same high historical value upon Luke that Sir William Ramsay has led us to believe. Indeed, he dates the composition of that Gospel and the Acts so late in the author's life, long after the death of Paul, as to leave unexplained the abrupt ending of Acts, even going as far as to say that Luke was unacquainted with the contents of Paul's letters.

In his estimation of the value of the New Testament it is the "religious value" that he emphasizes. "The facts of the past have an eminent religious value, but they are not the basis of faith." He thinks we have "an excellent historical tradition of Jesus and his apostles, but they acquire their religious value from our faith." This is somewhat hazy. It is also difficult to know how generally he accepts the miracles. "Each miracle requires special investigation"; "Many of these miracles are secondary, but that does not detract from the historical value of the tradition as a whole"; "We have the main outlines of his character, his inner life, and I believe that it is far more important for us to know the soul of Jesus than to know the succession of the external facts of his life."

It was belief in the external facts of his life, especially his resurrection, that was the heart and center of the Christian movement at the beginning. If that be denied it is hard to understand how the Christianity of Pentecost or of Paul ever could have come into being. Dr. Deissmann does not go into this, nor from his point of view does he regard it necessary to faith: but in the thinking of most of us it is vital. Dr. Deissmann talks much of the "religion" of Jesus and the "religion" of Paul as opposed to the "theology" of either. "Christianity exercised its power as a religious divine power transmitted by personal contact, as inner life, from man to man." To him Christianity does not appear to be a message based on things that happened. Paul had an inner life of fellowship with Christ, but he also had the keenest assurance that he had risen from the dead and that he was the Son of God. Again Dr. Deissmann does not discuss this phase of the subject. His emphasis seems to be on great religious personalities. These we have in the New Testament, but we have also the account of the coming into the world of the Son of God, born of a virgin, dying for our sins, rising from the dead for our justification. Surely these things are of religious value! Are they historical? Dr. Deissmann gives us no answer.—S. C. H.

Second Epistle of Paul to the Corinthians (The), by Charles R. Erdman. Westminster Press, Philadelphia, Pa. 123 pages. $1.

A list of 21 books already written by Dr. Erdman reveals the extent of his exposition of New Testament books. We welcome this new member of the series.

The Foreword is a concise characterization of the book,—a passionate and personal letter that reveals Paul's philosophy of life. The Outline is in three parts: (1) Principles of Action, 1 to 7. 16; (2) The Collection for the Poor Saints at Jerusalem, 8, 9; (3) Defence of Paul's Apostolic Authority, 10 to 13.

The same plan as in previous volumes is followed,—exposition of the Scripture in some 33 small portions.

Under Syrian Stars, by Rahme Haidar. Fleming H. Revell Co., New York. 192 pages, illustrated. $2.

The author is a native Syrian who claims princely descent running back two millenniums. Educated in American schools in the Near East she came to America to complete her studies, and is known as a lecturer on the manners and customs and full information of her native land and the adjoining countries.

She has a gripping style in her narrative, and is obviously well posted on the history and geography and general information of her subject. Many new and interesting things will please the student of the Bible in that light from the present is thrown upon the Scripture narrative.

The 17 illustrations show persons of distinctive types and places famous in antiquity.

What Is the Unpardonable Sin? by A. Wellington Clarke. Meador Publishing Co., Boston, Mass. 64 pages. $1.

Our Lord answered the question once for all in Matthew 12. 31, 32, but this author takes a book to discuss it, or rather to discuss his idea of it, which is something else entirely. He says many things about sin in general.

Latest Ideas on Creation and Evolution.

Eos, or The Wider Aspects of Cosmogony, by James H. Jeans. E. P. Dutton & Co., New York. 88 pages, illustrated.

The distinguished English astronomer, Sir James H. Jeans, research associate also of Mount Wilson Observatory, lets the reader into the latest mathematical calculations and astronomical ventures in simple language such as only a man who thoroughly knows his subject could dictate.

We have become so used to the marvels of science in everyday life that his statements of the estimated immensity of space and incalculable reaches of time no longer arouse our ridicule or scorn or unbelief as they might have done a few years ago. The perfection of instruments and the nicety of research have set us, as the author repeatedly says, almost at the beginning of human experience.

Every line of the book will be news to most people. We will quote a few statements that will especially interest our constituency:

"The final state of the universe admits of very exact calculation";

"Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times not infinitely remote";

"The universe is a clock which is running down, a clock which, so far as science knows, no one ever winds up, which can not wind itself up, and so must stop in time. By studying the mechanism of the clock and noting the length of spring which is still coiled up and the length already uncoiled, we can estimate the length of time the clock has still to run, and the length of time since it was wound up, but we can obtain no evidence as to the way in which it was originally wound up and set going";

"Such chemical evolution as we are acquainted with on earth, that of the radioactive elements, is in the direction from the complex lucid atoms to simpler atoms and radiation. This is the opposite direction to biological evolution, which proceeds from simple to complex";

"Our terrestrial physics and chemistry are only the outermost fringes of far-reaching sciences. Beyond the seashore we have explored in our laboratories lies the ocean whose existence we are just beginning to suspect";

"Life and the Universe. The planets are the only places we know where life can exist. . . . . On any scheme of cosmogony life must be limited to an extremely small corner of the universe. . . . . There is no conceivable means of knowing. . . . ."

The only mention we have noticed of God is this:

"Nothing in astronomy fixes with any precision the time since

The great morning of the world when first
God dawned on chaos."

But what a universe, and what a creator!

Biblical Themes.

Be of Good Cheer, by W. P. G. McCormick. Longmans, Green & Co., New York. 100 pages. $1.

Recommended by the bishop of London as his book for Lenten reading. Joy is its theme,—joy in God's will, the joy of the seeker and worker, the joy of communion and of discipline, the joy of church and of Sunday, and so on,—12 chapters in all.

The author is Dick Sheppard's successor at St. Martin-in-the-Fields, London.

Bible through the Centuries (The), by Herbert L. Willett. Willett, Clark and Colby, Chicago. 337 pages. $3.

In his opening "Word with the Reader" the author asserts that no one will ever be able to speak the final word regarding the Bible, but that any contribution to the increase of knowledge regarding it is worthwhile. Throughout the 18 chapters there is always manifest the realization that the author is keeping in mind his layman reader who longs to know how the Bible came to be as it is, how it compares with the sacred books of other religions, what results the minute and painstaking and fearless investigations of great scholarship have produced in the field of authenticity and its continued veneration, and what forces are now being marshaled to augment its value and spread its truth. Both layman and expert will here find a clear, winning, and at times eloquent statement of these matters.

In the chapter on "The Prophets and their Writings" the author shows how it came to pass that out of such a little country as Palestine there emerged such lofty moral and spiritual ideals, and such a literature.

In the chapter on "The Prayers and Praises of Israel" are these words:

"Whatever may have been their original creation we prize them (the Psalms) not alone for their native sentiments, but as well by reason of their freightage of the prayers and tears, the joys and sorrows of all the generations of suffering and rejoicing saints through whose souls they have passed and whose lives they have enriched."

Seldom will the lay reader find a clearer statement of the results of higher criticism by an exponent of it than is given on page 264.—F. L. D.

Day before Yesterday (The), by James Moffatt. Cokesbury Press, Nashville, Tenn. 167 pages. $2.

The Fondren Lectures for 1929, delivered before Southern Methodist University at Dallas, Texas.

They exhibit the cyclopedic knowledge and command of facts and literature possessed by the brilliant author.

"Yesterday" is regarded as the period of the generation in which most of us were born, beginning about 1890. "The Day before Yesterday" is the preceding period, beginning about 1860, which was marked by such important events as the publication of Darwin's "Origin of Species" (1859), the economic and industrial progress of Great Britain, political upheavals like the Civil War in America and the freedom of Italy. In what state were religion and philosophy in that yeasty era?

Dr. Moffatt discusses the effect of advances in the natural sciences leading to a religion of nature, also the loss of God, and regarding nature as God. Also, evidences of instinctive faith in the literature and life of that period.

The closing lecture is "Some Fables (Parables) of the Faith," which Dr. Moffatt gave at Northfield last August, and which was printed in our last October issue.

Fellowship in Faith. Marshall, Morgan & Scott, London. 30 pages. 6d.

Four addresses delivered in the Royal Albert Hall, London, last December at a great demonstration organized by the Bible Testimony League.

The speakers are ardent supporters of the full inspiration of the Bible.

Why can't we have such demonstrations in the largest halls in this country?

Texts That Have Touched Me, by W. S. Bruce. Marshall, Morgan & Scott, London. 128 pages. 3/6.

Some 68 homilies on texts scattered throughout the Bible, texts that have touched the author keenly and quickened his emotion and imagination.

We ought to be able to gather some "Thoughts for the Quiet Hour" from this book!

ALSO RECEIVED.

Names and Addresses of Protestant Missionaries in Japan, December 1930. Japan Book and Tract Society, Tokyo. 50 sen; interleaved, 75 sen.

Also includes a list of 28 principal missions in Japan, with names of secretaries on the field.

Before Thine Altars, by Ralph Welles Keeler.

Eight reveries on incidents of a 25th college reunion at Wesleyan University; but the sentiments are broad enough for any college.

The Presbyterian Magazine, Philadelphia, Pa.

This official monthly magazine of the Presbyterian church celebrated its 125th birthday with a special issue last January. Among the feature articles are "Looking Back 125 Years," by Robert E. Speer, and "What We Ask of 1930," by Cleland B. McAfee. The whole issue is full of good things of wider than denominational value and application.

Roman Catholic Emancipation, by A. G. Townsend. Chas. J. Thynne and Jarvis, London, E. C. 4. 16 pages. One penny.

An exposé by quotations from writings and speeches of Roman Catholics during the centuries and up to date showing the innate antagonism of Romanism to freedom of thought and conscience. It also reviews historic instances of papist bigotry and persecutions.

Among New Books.

Atonement in History and in Life (The), by different authors. Macmillan Company, New York. 340 pages. $3.50.

Bernarr Macfadden, by Clement Wood. Lewis Copeland Co., New York. 316 pages. $3.

Chats with the Bernarr Macfadden Family, by Grace Perkins. Copeland. 228 pages. $2.50.

Child in the Congregation (The), by Jay T. Stocking. Pilgrim Press, Boston, Mass. 114 pages. $1.50.

Christ and Everyman, by Walter D. Hankinson. Marshall, Morgan and Scott, London. 224 pages. 5/–.

Church Union in South India, by E. H. M. Waller. Society for Promoting Christian Knowledge, London. 96 pages.

Conflicts in Religious Thought, by Georgia Harkness. Henry Holt and Co., New York. 326 pages. $2.

Fellowship, by Albert Field Gilmore. Stratford Co., Boston, Mass. 287 pages. $3.50.

Going to College, by William C. Spicer. Stratford Co. 34 pages. $1.

Holy Spirit (The), by Raymond Calkins. Abingdon Press, New York. 228 pages. $1.50.

Influence of Christ in the Ancient World (The), by T. R. Glover. Yale University Press, New Haven, Conn. 122 pages. $1.50.

Mating Ministers and Churches, by John R. Scotford. National Publishing Co., Philadelphia. 196 pages. $1.50.

Men Who Made the Churches, by Paul Hutchinson. Cokesbury Press, Nashville, Tenn. 212 pages. $1.50.

Messages of the American Pulpit, by Lewis H. Chrisman. Richard R. Smith, New York. 255 pages. $2.

Missionary Education of Intermediates (The), by Mabel Gardner Kerschner. Missionary Education Movement, New York. 184 pages. $1.

New American Prayer Book (The), by E. Clowes Chorley. Macmillan. 137 pages. $1.50.

New Preaching (The), by Joseph Fort Newton. Cokesbury Press. 187 pages. $2.

New Testament Problems, by W. K. Lowther Clarke. Macmillan. 222 pages. $2.50.

Noble Thoughts of Marcus Aurelius (The), by Dana Estes. L. C. Page and Co., Boston, Mass. 144 pages. $1.25 and $3.

Our Little Florentine Cousin of Long Ago, by Anna C. Winlow. Page. 155 pages. $1.

Peter, Bingo and Those Others, by Edward Seaman. Fleming H. Revell Co., New York. 47 pages.

Preaching Week by Week, by A. Boyd Scott. R. R. Smith. 256 pages. $2.

Princess of the Fallen Castle, by Leon Shant. Christopher Publishing Co., Boston, Mass. 133 pages. $1.50.

Psychology and Religious Experience, by W. Fearon Halliday. R. R. Smith. 320 pages. $3.

Seeking the Beautiful in God's World, by Amy Clowes. R. R. Smith. 208 pages. $2.

Story of the Man of the Ages (The), by U. M. Grant Jefferys. Christopher Publishing Co. 309 pages. $2.50.

Tour in the Near East (A), by James Hunter. Marshall, Morgan and Scott. 96 pages. 3/6.

Travel Talk, by Margaret A. O'Reiley. Meador Press, Boston, Mass. 413 pages. $3.50.

True Story of Bernarr Macfadden (The), by Fulton Oussler. Copeland. 281 pages. $2.50.

Twice-Born Ministers, by S. M. Shoemaker, Jr. Revell. 198 pages. $1.50.

Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 April, 1930 Number 4

He is not here, for he has risen as he said! Matthew 28. 6.

Religious Thought and Activity: At Home and Abroad

The Future of American Judaism is the subject for the best essay on which Julius Rosenwald of Chicago has offered a prize of $10,000. The contest is open to everybody.

A Thursday prayer meeting has been held in the British House of Commons without a break since the reign of William IV, 1830-37. Does such devotion in high places reveal the secret of England?

Isn't it a strange irony that calls for the elimination of a few plain expressions from the Bible in behalf of a generation that knows almost no limit to its frankness in everyday talk and literature!

One trouble that has developed in Haiti during the American occupation is that the American development of common school education is so different from the prevailing Roman Catholic system. The archbishop of Cap-Haïtien touched upon this subject in a friendly way in a recent pastoral letter.

The Winona Lake School of Theology will hold its next summer session at Winona Lake, Indiana, July 9 to August 14. This is a high-standard interdenominational school, conducting summer sessions only. Work is offered toward the degrees of Bachelor of Divinity and of Theology, and of Master of Arts in Theology.

The system of waqf, that is, the endowment of mosques and Oriental churches in the Near East, saves worshipers from appeals for the support of these institutions. Hence it is a long and tedious task to train converts to Christianity to support their churches.

To meet the situation the missionaries are introducing tithing.

When Phillips Brooks was once asked to preach a sermon to working men he replied:

"I like working men and care for their good, but I have nothing to say distinct or separate to them about religion. Nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

Bible plates for bullets! During the War the Cambridge (England) University Press surrendered to the government many older sets of plates used in printing the Bible in order to be used again in making munitions.

Last year the Cambridge University Press rounded out 300 years since it published its first edition of the Bible (1629).

"What persuaded you to believe?" a country candidate for baptism at Chungju, Korea, was asked.

"How could I help it? So often when I went to market I was handed a leaflet, each one telling a different reason for faith and how to believe!"

These leaflets cost one dollar a thousand, and they could be used by the hundred thousand.

The London "Times" has been printing texts at the top of one of the Personal columns daily since last December.

The appearance of these texts is the plan of the "Times" management itself. The selection is undertaken by one of the leading officials of the British and Foreign Bible Society, who has received evidence that the quotations have brought comfort and inspiration to many readers.

At a table that encircled the globe girl members of the Business and Professional Women's Clubs of the Y. W. C. A., sat down last February at a nationwide banquet of good fellowship and cheer.

Started several years ago on a nationwide basis, the event has been expanded to take in the international links of the chain of clubs. Clubs reaching from Honolulu and the Pacific Coast to Maine and Florida planned a dinner to participate in the event. In England, Smyrna and Belgium clubs have already registered, while new parties are constantly being registered at home and abroad.

The king of Siam has set apart $4200 annually for the Presbyterian mission hospital in Chiengmai, according to advices received by the Presbyterian Board of Foreign Missions. The appropriation is accompanied by only one stipulation, that the hospital continue the work it has been doing freely for the poor.

A similar annual contribution has been given for a number of years by the king to the Presbyterian leper hospital in Chiengmai.

The late crown prince of Siam, who earned his degree of M. D. at Harvard, had been taking his interneship at the Presbyterian mission hospital in Chiengmai, and was enthusiastic over the institution.

The last annual meeting of the National Council of the Young Men's Christian Associations authorized the selection of a commission to restudy and restate the message and purpose of the Y. M. C. A. in the United States, and to suggest ways and means to make this message and purpose effective in the lives of boys and young men. A group of 46 representative men has been selected.

"I feel certain you will want to give publicity to the work of this commission and to ask that those who love our Lord Jesus Christ join in prayer that these men may be guided in their extremely difficult and promising task," writes Mr. George Irving, secretary of the department of Evangelistic Emphasis of the National Council of Y. M. C. A.'s.

A native church covenant in China, after reciting certain doctrinal articles of belief, includes the following:

I promise not to worship false Gods and not to practise evil customs;

I promise to observe the Lord's Day, study the Bible, and to pray daily;

I promise to be a self-supporting church member, to contribute to the support of the church, to attend church regularly, and to study the prosperity and peace of the church;

I promise to hearken to the admonition of my pastor and elders;

I promise through holy words and actions to lead people to believe the truth and receive eternal life.

The reunion of Lutheranism,—scattered by racial and geographical and doctrinal reasons into many sections,—which had its inception at the first Lutheran World Convention held in Wartburg Castle at Eisenach, Germany, in 1923,—it was there that Martin Luther translated the Bible into the language of the common people 400 years ago,—has now been effected by a world federation estimated to have a total membership of about 80,000,000. Of these about four and a half millions are in this country, not including the Evangelical Lutheran Synod of Missouri, which is waiting to be shown.

The war helped Lutherans to discover each other as they organized for united Christian and welfare work. They realized their unity of origin and faith, and the rest followed.

The oldest Protestant prayer book in existence, according to experts who declare that it contains prayers of Martin Luther, leader of the Reformation, as he dictated them to his secretary about the year 1520, was brought to this country recently by its owner, Hans Trausil, a Bavarian poet. It contains a prayer of Martin Luther not known to have ever been published elsewhere.

The manuscript volume of 136 pages, with 13 lines to a page, is valued by its owner at $25,000. It is said by the authorities who have seen it to be in the handwriting of Johan Agricola, the Humanist, who was Luther's secretary.

General Jan Christian Smuts, formerly premier of South Africa and member of the British War cabinet that issued the famous Balfour Declaration in 1917 regarding a Jewish homeland in Palestine, put a new slant upon that Declaration during his recent visit to the States, as reported in the press.

He said the wording was carefully chosen, and never meant that the British government would undertake to collect Jews from all over the world and plant them in Palestine, but only that it would provide a national home for those Jews who for any reason should desire to settle in the ancient homeland of their race.

He asserted that the Declaration was not hostile to the Arabs, and that England would solve the problem of Jew and Arab in Palestine. "The Balfour Declaration will stand, and will be carried out both in the letter and in the spirit."

That sounds like England!

Roman Catholic writers generally acknowledge that stronger rural parishes are necessary in their church program. In the United States a growing interest among Romanist leaders in the rural community is evident. Dr. Edwin V. O'Hara has taken up headquarters at Washington, D. C., as director of the Rural Life Bureau of the National Catholic Welfare Conference, and is giving full time to the work. He has visited every Romanist diocese in the United States during the past year as a part of the program of developing interest in rural parishes.

The rural service of the National Catholic Welfare Conference is advisory, and is carried on through the diocese and the parish. There is an annual Catholic Rural Life Conference, the 1929 session of which was held at Des Moines. One of the interesting reports presented was that on credit unions. The Rural Life Bureau is recommending the organization of parish credit unions, somewhat as has been done in many European parishes. This is a part of a larger Romanist movement for a creation of more self-sufficing farm communities. The organization of credit unions is described as still largely in the experimental stage.

"That's the Cross!"

One evening when Mr. Frank Barling of the China Inland Mission was showing lantern pictures on the life of Christ in a Chinese village, as the pictures portraying his passion were shown a sudden quietness came upon the large assembly of people. Dead silence fell upon them when the crucifixion was placed before them. Just one low voice was heard:

"That's the cross!"

"All seemed to realize what it meant. We felt that Jesus was speaking to hearts that evening."

So far as can be determined by a careful examination of the 1929 Directory of Protestant Missions in China, the following are the senior missionaries now in China, those, that is, who have been in China 43 years or more, as listed by the "Chinese Recorder":

1868 Miss Mary E. Andrews, American Board Mission, Paoting, Hopei;

1874 Rev. T. Barclay, D. D., English Presby. Mission, Amoy, Fu.; and Miss Katherine M. Talmage and Miss Mary E. Talmage, Reformed Church Mission, Amoy, Fu.;

1875 G. F. Easton, China Inland Mission, Hanchung, She.;

1876 G. Parker, China Inland Mission, Kingtzekwan, Ho.;

1879 Rev. J. J. Coulthard, China Inland Mission, Chefoo, Sung.; and Mrs. Ada Haven Mateer, American Presby. Mission, Peiping.

In the spring of 1929 there were about 4750 missionaries in China, continues the "Chinese Recorder." This is approximately 78% of the normal number of missionaries in China as obtaining a few years since.

The consolidation of some of the leading groups, together with other changes, have reduced the number of separate organizations to something less than one hundred. Missionaries are now again working in all the provinces. Of late there has been a marked movement from coast provinces to the interior. Missionaries are now found in about 67% (498) of the 729 cities in which they were formerly resident. The last Directory of Missions in China also records twenty new stations.

In 1918 the average length of missionary service was approximately ten years. It is now about 13 years. A comparison of the Directories of Missions in

China for 1927 and 1929 showed nearly five hundred new names: an average of 250 new missionaries for each of the two years concerned.

The writer of a paragraph in "Korean Broadcasts" was once asked in America:

"Can you feel towards those people out there as you feel towards us?"

He told how he had tried to comfort a father who had surrendered a beloved child to her maker. Not many months later the missionary went through the same sad experience, and this father walked five days' journey partly to attend a Bible class and partly to offer comfort to his brother who now sorrowed as he had sorrowed.

"As he grasped my hand with tears flowing down his cheeks, and stood there unable to speak the message he had brought, he was as close to me as any American could be."

But it is not only common sorrows that bring missionaries and native Christians together. Many are the happy occasions when joyful face looks into joyful face as though their complexions matched as well as their mutual feelings. "Strange that emotions can make people blind to complexions when complexions mean so much more than feelings!"

"May the prayer not be in vain, Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are! Having one Father, kept in one name, given to one shepherd, why not one? God have mercy on the man who cannot be one with an Asiatic! How then will he be one with Jesus?"

The Land without a Smile!

A tourist who had the opportunity to see many phases of missionary work in India wrote her missionary friend as follows:

"As we wandered over the paths laid out for us I wondered and wondered why you were so willing to stay in India, but as we journey on our way I somehow feel the lure of wanting to return to India, the land without a smile. The only happy faces we saw during our whole eight days were a group of Christian school children and the staff of the Y. W. C. A. at Bombay. One can scarcely conceive of such poverty and dirt, but I can readily see the happiness that must be yours when you see the results of your training."

Ten Impressions Made by a World Tour.

Dr. John R. Mott.

Asia's impossible economic loads;

The rising tides of nationalism;

The improved situation internationally;

The handicaps of organized Christianity;

The transcendent influence of Jesus Christ;

A quickened social conscience;

Anti-supernatural movements spreading;

A larger synthesis involving any force that is not against Christ as an ally of his;

A changed psychology among Christian workers;

The prevalent influence of the Jerusalem conference.

Government Control of Liquor in Canada.

Mr. Elmore Philpott, editor of the Toronto "Globe," recently made public replies to certain questions regarding government control of the liquor situation in Canada. Questions and answers were as follows:

Is it your opinion that government control makes for real temperance? Reply: No.

Does government control decrease or increase the consumption of liquor? Reply: Liquor consumption has doubled in Ontario in two years.

Does government control decrease or increase the number of drunken drivers of automobiles? Reply: Drunken drivers have multiplied by ten while cars doubled.

Have deaths from accidents due to drunken drivers increased under government control? Reply: Yes—enormously.

Have industrial accidents decreased under government control? Reply: No. Increasing seven per cent faster than payrolls.

Has government control eliminated the bootlegger? Reply: Large bootlegger eliminated, but small bootlegger has multiplied.

Has government control proved of any benefit to the young people? Reply: No.

To Link the Generations in Church Music.

A utilization of the musical talents of young people so as to retain these as permanent assets in church work is planned in connection with the seventh annual National Music Week, May 4-10. That celebration is to be made a medium for avoiding the present wastage of public school music training which finds no outlet in adult life. With this in mind the following rallying call for the observance has been adopted:

MAKE MUSIC YOUR FRIEND
FROM YOUTH TO AGE!

As applied to the churches this calls for using Music Week as an objective for certain activities which will interest the older people and for other activities which will attract the young folks and carry over into a permanent affiliation with the church's music. For instance, it is recommended that the churches form junior choirs which will train young singers who will eventually take their place in the senior choir. Through these means the generations will be brought together spontaneously in church work.

Suggestions on junior choirs, hymn memory contests and several other activities are found in the pamphlet, "Young People in Church Music," obtainable from the National Music Week Committee, 45 West 45th Street, New York City.

Meet a class of Papuan girls and their teacher in Rev. Charles W. Abel's mission in New Guinea!

Scripture in New Tongues.

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated, according to a statement by the American Bible Society. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe, and is the 13th Indian language spoken in the United States in which the American Bible Society has published Scriptures.

The Book of Psalms, translated by Mr.

George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian Quechua, a language spoken by a large Indian population in the Andes Mountains.

The Book of Proverbs, published early in 1929, was the first portion of the Bible to appear in the new Turkish alphabet in obedience to the edict of the government forbidding the further use of the Arabic alphabet.

Daniel's Vision of the Leopard.

The leopard of Daniel 7. 6 grows once again as foretold, sleek and agile.

"We have not perhaps fully appreciated," says Sir Herbert Samuel, "the remarkable transformation that has been taking place in Greece. To any visitor who has not had reason to keep in touch with the events of recent years the chief impression is one of surprise. The area of Greece has been doubled in the last twenty years. The population has been more than doubled. It was two and a half millions: it is now approaching six and a half. Athens has expanded with still greater rapidity. It has become the largest city in South-Eastern Europe, far surpassing Constantinople. The Acropolis towers above a spreading modern town with a population of close upon a million people."

So the "Contemporary Review" (Dec. 1929) says:

"Mustapha Kemal has united the Greek nation as no Greek king or statesman has been able to unite them by his expulsion of the Greek population. As one travels over Greece the conviction is brought home that the foundation of Magna Grecia is well and truly laid, and a new destiny opened."—"The Dawn."

American Leadership in the Near East.

American leadership will be sought by most of the Balkan and Near-Eastern countries during the next ten years, declares Dr. James L. Barton, greatest American authority on Near Eastern problems.

The situation in the Near East today is epochal, he says. A new generation of leaders is rising up which has never been guided by and which does not know the age-long traditions that hitherto have prevented social, moral and religious progress. Many of them are thoroughly educated in modern methods of agriculture and industry and in the use of modern tools. While they are of the East and produced by the East, in their thinking and in their outlook they are Western and progressive. Most of these new leaders are the products of American philanthropy through education and relief which has been so generously poured into the Bible lands since the War.

The children who have felt American influence are today in a position to become, in the society of their native lands, a mighty element of leaven for permeating that entire society with new, inspiring and constructive ideas. Yet there is still a danger in view of the comparatively small number of these native graduates of American training that they will be overwhelmed by the dead weight of the stolid life about them at the very time when they are in a position to become a mighty force throughout all their countries.

"This is the question which Near East philanthropy is facing today. There is a call and a demand for further efforts throughout the entire area of the Near East. Americans already have the satisfaction of having carried to completion the greatest emergency task in history. But there is a supplementary call for further assistance in a far more constructive task. There is an eager desire in these backward countries for American leadership, and there are expanding opportunities for constructive aid. What will the next chapter be?"

Charles F. Andrews of India at Northfield.

Rev. Charles F. Andrews, the distinguished Englishman who has spent many years in India and is more especially known as the most intimate European friend of Mahatma Gandhi, was at Northfield in February for a week end college conference. He is also intimate with Sadhu Sundar Singh, Rabindranath Tagore, and other prominent native and missionary leaders.

He came to America a year ago, and spent six months last summer in British Guiana and other West Indian points investigating the labor conditions of Indian emigrants. Returning here last fall he has been visiting the colleges and speaking at conventions.

He says he has had an extraordinary welcome everywhere. In the colleges he has found a real hunger for God. "No question

Rev. Charles F. Andrews of India.

of it! While a number may have drifted there are earnest ones in every college I have visited, desirous of living a real Christian life. Christ is the supreme attraction. Tell people of Christ and they will come for more!"

At Northfield he had only one message, he said,—Christ! One address to the students was on God and Mammon. Mammon is no longer confined to money, he said, but to all the outward things of life which may crowd the soul. What Christ meant was that one cannot serve God and at the same time lay stress upon externalities like food and clothes. In America the accumulation of external things is stifling the soul, like weeds crowding the good seed. "We cannot get to the deeper, spiritual realities unless we give time in the daily course of life for prayer and silence and the reading of God's Word, and appropriation of its truth."

Another address was on How to Live the Christ Life: how to make Christ real in the hearts of men.

Mr. Andrews has written a book entitled "Mahatma Gandhi's Ideas," which will be reviewed in Our Book Table next month. His word is authoritative on that topic. Before leaving America early in April he hopes to have in MSS. his thoughts on "What Christ Means to Me."

Japanese and Koreans in Manchuria.

There are about 200,000 Japanese living in Manchuria, of whom approximately 80,000 are to be found in Dairen, according to an article by Miss Bertha Starky in the "Korean Mission Field." The rest are located mainly in the other centers connected with the South Manchuria Railway.

This is an important field for Christian work, made all the more accessible because of the sympathy and coöperation of the South Manchuria Railway Company, many of whose leading officials are Christians. The company grants 50% discount on railroad tickets to all pastors and other Christian workers residing in Manchuria, and is also generous about giving passes to Christian leaders who come in from the outside for evangelistic meetings, lectures on religious education, or social service.

In spite of these advantages the Christian forces have been slow to make the most of their opportunity in this field, largely because of the shortage of workers and the expense of travel entailed in bringing them from the homeland and supporting them in this rather distant country. The three Christian organizations that are doing the most extensive work in promoting the interest of the kingdom are the Presbyterian, Congregational and Methodist churches. In addition to these there are the Anglican church, the Salvation Army, and the Y. M. C. A., whose work centers in Dairen. Here the Methodists have four churches, three of which are presided over by ordained pastors and one by an evangelist. Each of these four preachers, besides ministering to his own local parish, goes regularly to certain other towns in his territory where there are churches, but the Christians and inquirers gather in private homes for services on the appointed days. Eight places are being visited regularly in this way by the four Methodist workers.

When Miss Kitajima and I go for an evangelistic trip in Manchuria it means an itinerary covering 2325 miles in order to visit each one of the twelve centers in which the Japan Methodist church is working.

* * * * *

"The extreme northeastern counties of Kirin province furnish an illustration of the saying that there is no corner of the globe into which Koreans cannot penetrate and make a living from the soil," writes someone in "Korean Broadcasts." In these counties there are more than a thousand Korean families. Most of the settlers are former residents of the maritime province of Siberia. Unfavorable conditions in a Communistic state have led them in the course of the last ten years to cross the Usuri River and try their fortunes clearing the forest and turning the sod in this fertile distant corner of Manchuria.

Eight Christian churches varying from 20 to 150 members have been established, and an elemental day school in each community. Although several Korean pastors have paid brief visits to this section, not until the last two years have they had a resident minister to lead them. In spite of persistent Bolshevistic propaganda, without financial aid and without the constant inspiration of trained leaders these Christians have carried on, enduring the Arctic winters, the marauding of bandits and the petty oppressions of money-loving officials.

In the North there are now five Korean pastors, and a project is being started for a separate North Manchuria presbytery. In these regions some Christians had never before seen a foreign missionary. Many were born on Chinese or Russian soil, speaking those languages as well as their own. Some residents had not set foot on their native soil for over fifty years.

Tall, upstanding fellows many of them are, wearing the trousers and blouse of the Russian farmer. Only one or two in 300 in a church wore Korean clothing. The Christians built this church with their own hands, a building about 25 by 50 feet, with mud walls fully three feet thick to withstand the cold winters. At the afternoon service a new elder was elected.

The Koreans in North Kirin Province have come through persecution and suffering, but by rough estimate 1500 to 2000 Christians are in five circuits at present shepherded by four Korean pastors. Beside these there are great unevangelized areas where thousands of Koreans have scattered in their search for homes and farming lands.

"This region gives promise of becoming one of the richest sections of all Manchuria. No less bright are the prospects of the Korean church. As I listened to the experiences of the Christians it seemed fitting to say of them, 'These are they which have come out of great tribulation!'"

Anniversaries Past and to Come.

The American Mission in Egypt celebrated its 75th anniversary last January. Special meetings were held in the American Mission College at Assiut.

The United Presbyterian Church has already set its eyes upon its diamond jubilee—the 75th anniversary,—in May, 1933. The Assembly's program for that event provides for adding 30 new churches a year to the present list of congregations as part of a great forward movement.

Iceland is having a millennium this year. Next June they will celebrate the 1000th anniversary of the founding of the Icelandic parliament in 930, which worked out a democratic constitution. The king of Denmark is now king of Iceland.

The official opening of the celebration will be a religious service on June 26 conducted by the bishop of the state church, which is Lutheran.

The American Unitarian Association among others is sending official representatives to Iceland in view of the existence of an Icelandic Unitarian Conference formed in 1901 by Icelanders in this country and Canada who are Unitarians.

The editors of the national press of the Disciples of Christ, comprising some seven papers, have issued a call to every local church and every individual member to observe a communion service on Sunday, June 8 next,—the 1900th anniversary of the Day of Pentecost.

This envisages 12,000 churches with 2,000,000 members present at the Lord's Table. What a demonstration of unity that would be!

A reëmphasis on the doctrine and life of the New Testament church is part of the big project, and renewed consecrated effort in every line of Christian activity.

The aim in all such celebrations should be to seek the filling and power of God the Holy Spirit,—not just to celebrate an anniversary. The name and personality of the third person in the Trinity are not revealed in Scripture,—only his chief function, to make the living Lord Jesus real to faith.

The Sacrament of Love.

Love tints the grayest life with rose:
Love kindles fires 'mid winter's snows.

Love draws the fallen from his sin:
Love helps the sinner grace to win.

Love is the mightiest power on earth:
Love to eternal hope gives birth.

Love lived in death upon the tree:
Love lives again for you and me!
—John Oxenham.

Mostly Statistical.

Cook County, Illinois,—which is within the area of Chicago,—reported one divorce every 55 minutes during 1929. The total was 9669, which was an increase of 220 over 1928. The figures for 1930 are still worse so far.

There are about 7000 Protestants, chiefly Lutherans, in the Polish army of 250,000 men, according to the "Semaine Religieuse" of Geneva. (There are about a million Protestants in the 30,000,000 population of Poland.) There is an allowance of ten Protestant chaplains,—one to every 70 men,—but only five are actually in service, for lack of means.

The chief function of these chaplains is to visit the different garrisons and conduct services in the Polish and German languages. Magazines and brochures are sent to scattered Protestant soldiers. The government has printed 20,000 copies of a booklet containing songs, prayers, Scripture passage and liturgies for the use of Protestant soldiers.

The last annual report of the Institute of International Education says there were 9685 foreign students in the United States during the academic year 1928-29. They came from more than a hundred different countries or colonies. No continent or major division of mankind was without its representatives.

These students were distributed among 245 different colleges and universities in all parts of the United States. There were twenty institutions each of which had more than 100 foreign students enrolled.

The opportunity presented to the forces of religious and social idealism by the presence of these foreign students in our midst can hardly be exaggerated when it is realized that it is from their ranks that the leadership of tomorrow in all lands will largely come.

During the past four years the giving of the Lord's people to the pioneer work of the Christian and Missionary Alliance has been maintained at a high level. Following are the figures showing moneys received in the homeland for the work of the Society:

1926	$640,445.34
1927	643,179.98
1928	629,222.91
1929	659,730.89

Because of the adoption of New Testament principles, which involves the laying of an increased share of financial responsibility upon the growing churches in every foreign land, the Alliance has been able to advance in foreign fields much more rapidly than the increase of resources at home would allow.

"We thank God for the largest receipts in our history during 1929. Full allowances for twelve months have been sent forth, and every advance step has been honored."

Statistics from the three Bible societies —the Scottish, the American and the British & Foreign,—who furnish Bibles and New Testaments and Gospel portions for the Christian movement in China, show their combined distribution for 1929 to be 35,882 Bibles, 134,876 New Testaments, 13,750,704 Scripture portions,—a total of 13,921,462. This is a net increase of about 20% over the total distribution of any previous year.

"Certainly there is much of encouragement here," writes Rev. A. R. Kepler, secretary of the General Council of the Church of Christ in China. "It would indicate that the attacks of the enemies of Christianity are but trumpets summoning the multitudes to a personal study of the source book of the Christian's religion in order to discover for themselves what Christianity is.

"The violent attacks against Christianity not infrequently create occasions where our Christians manifest heroic devotion to our Lord. I was told that a colporter in one of our inland provinces was seized by an anti-Christian mob, who proceeded to drag him through the streets. They insisted that he must the while cry out:

"'I am a slave of the foreigner!'

"He refused to say this, but suggested that he be permitted to cry instead:

"'I am a slave of Jesus Christ!'

"They gave their consent. I wonder if it was not perhaps with a note of privileged joy that this Christian colporter cried out, 'I am a slave of Jesus Christ! I am a slave of Jesus Christ!' while the anti-Christian rabble dragged him ignominiously through the city streets."

By Way of Suggestion.

The modern effort is to get the unsaved to come to church. The apostolic way is to take Christ to the unsaved.

Building chaplains are a new class of officials that are added to the staff of city Y. M. C. A.'s that have large buildings.

Dean Inge, speaking at a banquet in London to celebrate the tercentenary of the Spectacle Makers' Company, said that to prepare for his speech he had been supplied with an official publication which contained a photograph of opticians at a conference, and he noticed that not one of that gathering wore spectacles. It was an example of the melancholy fact that people did not always practise what they preached, he said.

Adopted Sons in the Ministry.

A father once told a religious worker rather wistfully that he would have liked to have a son who entered the ministry. This was denied him. This testimony set the worker to thinking. There are many fathers or other adults well able financially to assist sons in the ministry. Many of these might be willing to assist the sons of other men in getting into the ministry.

In answer to this problem Rev. O. T. Deever, general secretary of the Board of Christian Education of the United Brethren church, has made it possible for men of means to "adopt" a son and place him in the ministry. That is, a fund is being raised which will go on helping many young men in training for the ministry. A man can assume the expenses of one or more young men, know their names, and keep in touch with them. Then in a real sense he will have a son in the ministry.

This plan will aid many deserving students, and satisfy a long-felt desire of many men. It will also bring well-to-do laymen in close touch with the work of the church and with the training of the men who will guide the churches in the future.

A Honeymoon Reunion.

Dr. Alexander Alison, minister of the First Presbyterian Church of Bridgeport, Conn., tells in the "Presbyterian Magazine" of a reunion he organized for all the couples recorded as having been married by him during the 12 years of his Bridgeport pastorate. Of the 400 couples recorded some 250 were located and invited.

About 75 couples attended. They proceeded to the dining hall in the church to the music of the Wedding March. Between courses they sang "Love's Old, Sweet Song," "Let Me Call You Sweetheart," and similiar favorites. A number of addresses on different aspects of home and married life were given by a young banker, an insurance man, an educator, a soldier, a judge on "The Divorce Evil," and others. The closing address was by the minister's son on "Home and Religion." With the singing of "Auld Lang Syne" the happy party came to an end, but they voted to make it an annual event.

India's "Until" Meetings.

Bishop B. T. Badley, India.

There is in the New Testament teaching and in the apostolic experience a difference between being aware of the Holy Spirit, or believing in him, and being filled with him. The promise of the Father and the command of Christ to his disciples that they should wait "until" they were endued with power from on high should be taken to apply to Christ's followers today even as 1900 years ago.

Boys learning practical first aid methods through a dispensary project of the Punjaub Mission.

Some of the humbler workers of our church in the Bombay area have claimed this promise anew, and a movement has started under Indian leadership in the villages of some parts of the south India field that may have a lesson for the entire church.

The "Until" meetings are held in the villages, where our people come together to pray and wait "until" they receive the power from on high. They do not look for "a" power, or "some" power, but THE power,—the same power of which our Lord spoke to his disciples. The meetings continue for days with this one clear objective in view. There is neither fad nor fanaticism: just a waiting before God and a claiming of his promise, the promise of the Father and the pledge of our Christ.

The meaning for the church lies in the fact that the power is coming! The Holy Spirit is being poured out as in the beginning. The greatest leader among these rural workers, the man who inaugurated the movement, is a man with neither college nor theological training: but he is a Spirit-filled man. The rural situation is being transformed wherever these "Until" meetings are held. Laymen as well as ordained workers are sharing in the Pentecostal blessing. The directness and simplicity with which the approach is made to the great question of an adequate spiritual dynamic put to shame the vague, theoretical and especially the impersonal way in which many congregations consider this supreme question.

Brethren of our worldwide church, are not these humble people in some of India's villages pointing for us the way to the real celebration of Pentecost? . . . . Unless the Holy Spirit come upon our congregations we shall have merely an entertainment instead of an enduement. Our celebration should make provision especially for this experience of the fulness of the Holy Spirit. If the liturgy and music and addresses do not lead to the baptism of fire from on high we shall certainly not honor the Holy Spirit. A formal celebration of this supreme event in the history of the Christian church leading to no new personal experience of the power of the Holy Spirit will only harden the heart and deaden the nerves of our membership.

If the pastors of our churches would start now—why wait for the nearer approach of the exact date of the anniversary?—to assemble their people and prepare them to RECEIVE the Holy Spirit we can have a celebration that will mark the revival of our church. Why should not our churches at the home base have "Until" meetings? As a preparation for such gatherings in the local churches the annual conferences could well put "Until" meetings on their programs. This would ensure that any pastor who himself had not tarried and been endued would have a fresh opportunity to do so, and then go back to his people not to unfold the elaborate plans for a great Pentecostal celebration, but to lead them into the new experience of being filled with the Holy Spirit. No pastor without the power of the Holy Spirit can bring his people to that level of spiritual life. Indeed, none such can truly celebrate Pentecost.

The church does not need another celebration: it needs life and power. . . . . It is of no use busying ourselves to discover, create, earn or compel this power: it can only be RECEIVED. This is enough! It is God's plan! It is best! The power is ours not because God exists, but becomes ours when his Holy Spirit enters our lives. It is one thing for a person to know about the Holy Spirit, quite another to possess him. It is one thing to have a certain illumination from the Spirit, quite another to have a baptism of the Spirit. It is one thing to have occasional experiences when God's Spirit warns us; it is something far greater to have his enduement, giving peace and guaranteeing power. . . . .

Let us put this at the heart of our Pentecostal program! Let us not merely celebrate Pentecost,—let us have it!—"Christian Advocate."

[The Spirit of God came at Pentecost. The believer need not tarry now: he should open his heart and RECEIVE him and BE FILLED with him. Any delay is on our side.—Editor.]

Current Thought.

Revelation, I take it, is a temporary bridge across a gap which instinct and intellect are at the time unable to compass.—Sir Wilfred Grenfell.

I am no more a Christian than Pilate was, yet I see no way out of the world's misery but the way which would have been found by Christ's will.—George Bernard Shaw.

I suppose the rarest people in the world are the spiritually merry. One comes upon quantities of people who go far enough in their religion to be earnest, but few who go far enough to be glad.—Rev. S. M. Shoemaker.

A few years ago there was a cry of "Away with doctrine! Let's get back to Christ!" It would be as sensible to say: "Away with astronomy! Let us get back to the stars!"—Bishop of Winchester.

Not with a piping voice but with the sound of a trumpet we must preach the whole gospel of personal salvation and social service, and, whatever it means, have no fear of giving actual expression to love of our neighbor.—Dr. J. E. Rattenbury.

The supreme figure in human history is a man of sorrows. The Greeks and their ideals will forever exercise a fascination over the minds of educated men, but the Hebrew sufferer on his cross is nearer the everlasting secret of things. Nay, he is at the very center.—"Expository Times."

I have always thought that the wrong moral was deduced from the story of George Washington and his axe. It is not a moral of veracity. It is a moral that you should not give an axe to people who may use it mischievously. The man who ought to have been thrashed there was not George Washington, but his father.—Lloyd George.

Bertrand Russell recently received a questionnaire that was sent only to celebrated men and women. One question was:

"What has been the happiest moment of your life? The unhappiest?"

His reply was: "The unhappiest moment of my life was birth. The happiest will probably be death."

It is life's paradox that peace comes through conflict and rest through pain. Its splendid possibilities are open to those who welcome life's rebuffs, who are dowered with "the hate of hate" "the love of love." No matter how earnestly men strive to control nature or create ideal shelters for themselves they can be sure that contradiction and challenge will be residual in their personal and social affairs.—S. Parkes Cadman in "Peace" (Dutton).

What we have once enjoyed we can never lose. A sunset, a mountain bathed in moonlight, the ocean in calm and in storm,—we see these, love their beauty, hold the vision to our hearts. All that we love deeply becomes a part of us. Our beloved ones are no more lost to us when they die than if they were laughing and loving and working and playing at our side. Truly, life is overlord of death, and love can never lose its own!—Helen Keller in "We Bereaved."

The same forces that are opposing Christianity in America are opposing Hinduism in India and the religion of Islam in Egypt, Turkey and Persia; Confucianism in China; Buddhism in Burma; and Shintoism in Japan. Every religion is being challenged. Materialism and a mechanistic conception of the world are battering at the walls of every religious ideal and establishment. One hears on every hand from thoughtful men in India the statement that the present miserable condition of the country is the result of religion. It has served as a narcotic lulling the minds of the people to sleep.—Dr. Henry A. Atkinson.

Certainly the cultivation of high morale in the army is the best means to eliminate discontent and discouragement,—the primary cause of desertion. In the natural order of things high morale will be present always in the man of high ideals. I know of no better foundation upon which to build high ideals than the cultivation in the man of reverence for almighty God and a man's sense of duty to him. An earnest effort to promote the spiritual welfare of our officers and men will accomplish this desirable end. Chaplains worthy of their calling, working with the regimental commander, can accomplish this end. I am to be held culpable if I fail through false pride, prejudice or intolerance to make use of the powerful influence of religion to help me build good soldiers.—A commanding officer.

> *The path of duty is a safe path. Do what is right and commit the event to God!*
>
> —James Francis Armstrong.

Suggestions for the Consecrated Life.

Andrew Murray.

Lie at God's feet!
Search his word!
Watch his providence!
Note the changes in your spiritual life!
Wait for him and on him!

Goldwin Smith on the Founder of Christianity.

The genius of nineteen coming centuries,—perhaps of the whole future of humanity unless the spiritual as well as the supernatural is doomed and science is henceforth to reign alone!

Hast Thou Seen the Crucified?

The late Narayan Vaman Tilak (Indian Poet).

Hast thou ever seen the Lord, Christ the crucified?
Hast thou seen those wounded hands? Hast thou seen his side?

Hast thou seen the cruel thorns woven for his crown?
Hast thou, hast thou seen his blood, dropping, dropping down?

Hast thou seen who that one is who did hurt him so?
Hast thou seen the sinner, cause of all his woe?

Hast thou seen how he, to save, suffers thus and dies?
Hast thou seen on whom he looks with his loving eyes?

Hast thou ever, ever seen love that was like this?
Hast thou given up thy life wholly to be his?

HAMLET
THE WINTERS TALE
ALLS WELL THAT ENDS WELL
MEASURE FOR MEASURE
THE MERCHANT OF VENICE
TWELFTH NIGHT
JULIUS CAESAR
A MIDSUMMER NIGHTS DREAM
COMEDY OF ERRORS
ANTONY AND CLEOPATRA
Scenes of SHAKESPEARES PLAYS

Yet Shakspere Never Left England!

Always, the greatest minds have projected themselves into parts of the world other than their own, says an advertisement of Rand, McNally and Company of Chicago, makers of maps and atlases: to whom we are indebted for the illustration printed above.

Shakspere, who never left England, laid the scenes of his plays in many parts of the European continent, in Asia Minor, in Africa.

Kant, who spent all his life not merely in Germany, but in the comparatively small city of Koenigsberg in East Prussia, had a remarkably keen interest in the Orient.

That idea set us thinking!

WHAT IS YOUR MISSIONARY MAP?

A Christian believer need not move away from his home or office, and yet project his spiritual influence to any part of the world and gather fruit there for Christ.

There are multitudes of missionary-minded men and women in this land who contribute to definite Christian enterprises in all the continents, supporting American missionaries, native evangelists and pastors and teachers and Biblewomen, pupils in schools and orphanages, erecting and maintaining churches, schools of all kinds, hospitals, welfare institutions, leper asylums,—a multitude of projects carried on in the name of Lord Jesus.

And wherever one can send one's thoughts and heart interest one can send one's prayers.

Many of the larger churches today support one or more missionaries and teachers and doctors on home and foreign fields as members of their regular church staffs.

Believers should cultivate broad horizons and cherish large views of the cause of Christ.

One of England's prime ministers, when seeking to persuade certain of his colleagues to adopt the wide policies he was advocating, said to them:

"Gentlemen, you should study larger maps!"

"A great empire and little minds go ill together. We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us," said Edmund Burke in the British Parliament.

Translate such references into terms of the church of God, and extend your sympathy and your prayers and your gifts to the ends of the earth,—even though you never leave home!

We Would See Jesus!

Rev. G. Campbell Morgan, D. D., Philadelphia.

Sir, we would see Jesus! John 12.21.

The words were addressed to one of the apostles of our Lord, Philip, by representatives of the great Gentile world, who nevertheless were proselytes to the Hebrew religion, for we are told they had come up to worship at the Feast of Passover. And the request of these Greeks to see Jesus flames with light when we meditate upon his answer.

It may be an arresting thing and worthwhile to say immediately that the last line of the answer of Jesus is found in verse 36 where I ended my reading, "Jesus hid himself." That ends the narrative so far as the incident is concerned. It opens with the coming of these Greeks and their request; there follows the answer of Jesus to Philip and Andrew; and the whole incident strangely ends with a declaration that he hid himself.

It would be almost a commonplace to remark that what the Greeks said to Philip is what the world is saying today on every hand.

I give it for what it is worth as my own conviction, born of more than half a century of preaching and borne in upon me in these recent months and years with ever increasing power, that men will come to see Jesus.

Sometimes the attitude of humanity is revealed in unexpected ways. Have you been at all impressed with the eagerness there is amongst all sorts and conditions of people to hear about Jesus? You will find it if you consider the literature of the day. You will find it amazingly if you think about the moving pictures of the day.

A while ago at Hollywood Cecil DeMille put on the picture "The King of Kings." No picture presented at Hollywood attracted the crowds and held them for so long as the picture "The King of Kings." What impressed me was the crowds that went day after day, week after week, running into months. No other picture lasted as long as that.

For many years I have taken your great American magazine "The Bookman," and whenever it has come to my study I have turned first of all to the list of best-sellers, because I am keen to know what people are reading. In the last few years have you noticed that two books that went leaping to the first place among the best-sellers in general literature were Papini's "Life of Christ" and Bruce Barton's "The Man Nobody Knows"? And recently Ludwig's book, it has not reached first place, but it is among the 12 best-sellers.

I am not discussing these books. You ask me if I like any of them. Not one! You may think I am difficult to please, but that is because I live with the Jesus of the Gospels. Papini's was saturated with medievalism. Bruce Barton's is cursed by Modernism. Ludwig's shows he knows more about Napoleon and the kaiser than he does about Jesus.

Men want to know about him, and if you prepare a picture or write a book about Jesus the crowds are after the picture and the book. "Sir, we would see Jesus!"

All that is being admitted, especially here at Northfield on this hill of God that for 50 years and more has stood for the New Testament Christ. It is well that in a conference such as this we should consider that fact, just briefly, but I hope clearly. The fact of it so needs examination because whereas the quest for Jesus is self-evident, if you examine it by the picture I have referred to or by the books I have referred to one arresting revelation will come to you: the Jesus that men want is not the Jesus of the New Testament!

By that I am not condemning men and women for their quest, but I am asking you to face the fact that the individual does not understand his own need.

There comes to one almost inevitably the lines from Tennyson in which he said:

> "What am I?
> An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry!"

How significant those lines are as a revelation of humanity! May I not go further and say, An infant crying out of a need, but not understanding its need? Tennyson merged the idea of an infant in the idea of adult personality. Did you ever hear a baby cry for the light? I trow not, but the baby cries in the night. What does it need? It may be relief from pain of some sort, or sustenance, but it does not know what it wants. Even when the baby begins to think it knows mother gives it what it needs.

Men everywhere are seeking excitement when they need enthusiasm. They ask for solace when they need salvation. Men are asking for news when they need God. Men are saying, "We would see Jesus!" Asked what that means, if I am to interpret it by literature and pictures, they do not know what they want.

Now in the light of that general statement come back to this old story which is as fresh as morning dew in the day in which we live!

WHAT DID THOSE GREEKS MEAN?

"We would see Jesus!" What did they mean? Well, whatever they meant the last answer of Jesus was to hide himself. That is an arresting fact. That is a point in the narrative which gripped my soul, flung me back to recollections, caused the burning of a sermon I thought was a good one on this text. Listen a minute!

Philip is that man on the edge of the crowd, and he did not know what to do with the request. So he consulted Andrew, patron saint of Scotland. When they had consulted they decided to tell Jesus. They went to his place, and I have no doubt the Greeks went with them. Remember, this is the last day of our Lord's public ministry! In chapter 12 you have John's last acts in the public ministry of our Lord. The cross is the next thing.

They came and told Jesus. What did he say?

"The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit!"

About 35 years ago a great expositor of Scripture, who has now passed on into the light, wrote something about Jesus that was entirely false. I am referring to Dr. Cox, a great expositor, who said:

"Here is the last hour in the ministry of Jesus. He is rejected of his own people. The Hebrew people are flinging him out. He is conscious of it. Then the Greeks came, and when he heard the Greeks, representing the Gentile world, he said, 'Now if my people won't have me, the Gentile world is coming!' "

Probable, but entirely false! I make dogmatic assertion. That interpretation arose because that brilliant and saintly scholar stopped with verse 23. Go on with your reading! Do not interrupt Jesus until he is done!

"The hour is come that the Son of man should be glorified. Verily, verily," (he slips this in for he has something special to say,) "Except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit." Running on, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." A little further on, "Shall I say, Father, save me from this hour?"

The word "hour" in one place interprets the value of the word "hour" in the other. He did not say it. What did he say? "Father, glorify thy name!" (28). And heaven broke the silence! Then the tones of Jesus are heard again as he goes on:

"Now is the judgment of this world! Now shall the prince of this world be cast out! And I, if I be lifted up from the earth, will draw all men unto me."

"Sir, we would see Jesus!" He said in effect: "Philip, Andrew, these men cannot see me!" No doubt they stood looking and listening, and it is to them as well and Andrew and Philip the Lord is talking. But he says, "They can no more see me now than you can see me, Philip, or Andrew, or any of you."

But Philip had seen him! Had he? A few hours later in the upper room what did our Lord say? "Yea, Philip, hast thou been so long a time with me, and hast not known me?" Philip had never seen him though he had been with him three and a half years. Not one of the disciples had seen him.

But they had! John says, "We saw him and handled him." But they never came to a comprehension of him in the days of his flesh.

Look at it a little longer with me in this classroom method!

He said: "The hour is come." What hour? Again I take my Bible and run through the Gospel of John.

I find the first reference in the second chapter, the marriage at Cana of Galilee. Such a beautiful story!

Jesus comes to the wedding, and his mother is with him, and the other guests. The wine had run out, and Mary came to him and said:

"They have no wine!"

Isn't that like a mother? She gave him a hint. That is what mothers are always doing, just giving a hint. Listen to what he said:

"Woman (always a name signifying great tenderness on the lips of Jesus), what have I to do with thee? Woman, mother, what is that to me and to thee? Mother, what have we now really in common? There are some things you do not understand. Mine hour is not yet come."

What did Mary's hint mean? Surely a suggestion to provide by supernatural power what they needed. He said, "Mine hour is not yet come,"—not yet come to work a miracle. In a flash I see Mary in a new light. I understand that Mary was not so anxious to provide wine for the wedding feast as that the glory of her child as she knew it might somehow find manifestation, that deep and profound secret of his being, the profound mystery of his birth. She wanted men to watch him come to glory.

"I can do and will do what you are asking, but that won't reveal me. Men won't see me that way, mine hour has not yet come!"

In chapter 7 we are told that his enemies would have arrested him, but his hour was not yet come. He meant, what you want won't happen that way.

In chapter 8, "No man laid hands on him because his hour was not yet come." Chapter 17, that great prayer, how does it open? "Father, the hour is come!"

You see the references, the first to his mother on the one plane and the last to his Father on the other plane! To his mother the hour is not come, to the Father the hour is come. What hour? The hour of the cross. "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Wonderful, poetic, scientific illustration of tremendous things concerning the person of our Lord!

Imaginatively put a grain of wheat on your hand! You see it, just a little grain of wheat. No, you cannot see it! You are looking at the husk. Take the husk off, and there is the grain of wheat. Can you see it? You cannot. Lying hidden in the grain of wheat, defying even the enlightened age in which we live to express it ultimately is the mystery of it. How am I going to see that grain of wheat? Put it into the ground, let it die, and then wait and watch! You cannot follow it down there, you cannot analyze what goes on there. You may up to a certain point, but there is a mystery lying behind it that defies all attempts to explain: but there it is.

It dies, and I am watching the brown soil that covers the place where I buried it. One day I see first the blade, then the ear, then the full corn in the ear. All that was in the grain of wheat! Have you seen it? No. The golden swaying harvest of the ages reveals the grain of wheat you held in your hand. It is not my illustration, it is the Lord's.

"They can't see me yet," said he, "but presently by death and that which comes out of it I shall come into clear manifestation in the ages, and the results of my dying will be new, ultimate, full and glorious revelation." So the Jesus the Greeks looked upon that day they did not see, nor could they. With all the tragedy of the cross upon him, all the ministry of his mighty work holding him to his course, yet with a gentle playfulness he said, "They can't see me now. It is only through death they will see me. The Jesus they need is not the Jesus they come into contact with as they look into my human eyes. They need other than that." And the end was he went and hid himself because they could not see him yet.

WHAT JESUS WOULD MEN SEE TODAY?

"We would see Jesus!" Very well, men and women of today, what do you want? What are you after? I am not thinking of you quite so much as of the world to which you and I are going back presently. What do you want? You say you want to see Jesus. I know you do. If Cecil DeMille puts his picture on you will crowd to see it. You will buy any book about it. But what do you want?

Men are trying to find a Jesus who is a teacher. It is a fine quest. And trying to find a Jesus who shall be a social comrade.

It is an understanding quest, trying to find a Jesus who shall lead men into a new social order, but it has not touched the deep underlying necessity of human nature, that is all!

Someone says: "Isn't he a teacher?" No, he is THE teacher. There is the note of absolute finality in all his teaching, as witness the method of his words. Have you noticed he never addressed a congregation as "My dear friends"? He never addressed a gathering as "Men and brethren." There is something oracular in his speech whenever he opens his mouth. His address is not at all limited to the audience immediately in front of him, but always to humanity.

I have spoken in this conference several times, and you have heard me say things like this: "As far as I can see," "It is reasonable to suppose," "In my opinion," and so on. We are bound to talk like that. But you can't find any hypothetical sentence like that on the lips of Jesus. Always oracular, always positive, definite, without apology, THE teacher in the realm of religion, in the realm of morality. You are quite right, my friend, he is the teacher! That is what we want. Is it? Let us leave it there for a moment!

Men are looking for a comrade. Isn't he a comrade? He is. I could start the whole congregation singing:

I've found a friend, oh, such a friend,
He loved me ere I knew him:
He drew me with the cords of love,
And thus he bound me to him!

Quite true! Never was there such a friend. That is what we want? Do you?

You tell me you want someone who shall lead the world into a new social order from which there shall be banished the strife, bitterness, bloodshed and misery of war and other evils. You are quite right, he alone is the one to lead us there. Is that what humanity needs?

Men tell me they need a teacher, and they come to Jesus as teacher. Only invariably they find they cannot obey him, and then they begin to lower the standard of his declared requirements until it reaches them where they are. You tell me you want a teacher? Very well, take the Sermon on the Mount!

I was told 40 years ago I ought to talk about the Sermon on the Mount. I said then, and I have no reason to change my position, that it is the Sermon on the Mount that by its purity drove me running like a frightened, hunted animal, and I ran until I struck the green hill outside the city wall and found the Redeemer. It is easy to burn incense on the Sermon on the Mount, but test your life by it! Do not dodge, for you will insult your teacher! Wherever you find men exalting Christ as teacher alone they are lowering his standard to the possibility of human obedience. You want the teacher? Well, he is here, but you cannot obey him!

You want a comrade, but you cannot have friendship with him except on the basis of identity of interest and profound, underlying sympathy that binds you to one another. Of course, if you want a "Hail-fellow-well-met" person read "The Man Nobody Knows"; but that is not this Jesus!

A social leader, yes, but men won't begin where he begins. He never begins with society, but with the individual. He demands first of all that the individual shall be right with God, then he shows how humanity can be built into true relationship according to the will of God.

THE CHRIST HUMANITY NEEDS.

Let me go back to the point I started at! I said that humanity is like an infant crying in the night, with no language but a cry, not understanding its own need, but just crying. I said the mother does not give the child what it thinks it wants, but what it needs. And that is a picture of God.

God hears the sob and the sigh and the cry of humanity, and watches it in its quest for Jesus. He isn't angry, but he does not give it what it thinks it needs. God answers not humanity's interpretation of what it needs, but the deep, profound need that lies beneath it.

Who is the Christ humanity needs? The Christ who came to the hour of unutterable anguish, so great that in the anticipation of it he said, "Now is my soul troubled!" and the Christ sweeping through that hour, emerging in new life and power, the risen and reigning Lord!

The business of the Christian church is not to catch the spirit of the age, but to correct it. The business of the Christian ministry is not that of attempting to adapt the person of Jesus Christ to meet the false interpretations of modern literature and modern pictures and the false thinking of humanity engaged in high quest, but ignorant of its need. Our business is to present to the world and humanity the Christ of the cross, and of the resurrection, and of redeeming grace and saving power!

Yes, we are living in a great age, big with opportunity. Our mission is to bring men to him, and him to them. The teacher, yes, but the teacher whom we find on the cross first, and on the cross interpreted by the resurrection! It is the Sermon on the Mount with its searching light, condemning me for my failure, that drives me, and I never find a halting place or hope until I come to

"... . A green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all!"

The Victory in Gethsemane.

Rev. James Reid, M. A., Eastbourne, England.

Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name! John 12. 27, 28.

This is John's version of the story of Gethsemane. The other historians tell us little of what took place in the soul of Jesus as he knelt in the Garden, but John draws back the veil and lets us into his mind.

He had come to the threshold of Calvary. There on the threshold he was beset by doubts and fears and perplexities. Was it now the only way? Was there no other road to his victory over evil in the hearts of men?

The visit of the Greeks which John reports must have started something of this questioning. Here, at least, when all other doors were barred by human blindness there was a suggestion that one door stood open, the door that led into the wider world. Beyond that door, came the whisper in his soul, who knows but that there might be a hearing, an appreciation of his message, a welcome for his gospel? Why turn away from this promising road to sink his light forever in a swamp of malice and lovelessness? So the doubts and perplexities began to thicken about his mind.

Already he could hear the mutterings of wrath which were gathering for a tempest. Already the sky about him was growing dark with the forecast of doom. Already the naked arms of pain were stretching out to clutch him. He was like a ship which for some time has been moving out to sea amid a gathering storm, and now begins to feel the buffeting of the waves and the vicious blast of the gale which is shortly going to take her to its breast. Wave after wave comes breaking in upon him, bringing the grim foretaste of worse to come. "Now is my soul troubled!" said Jesus. "Now is my soul disquieted!"

That is the picture that John sets before us. It is the picture of a man facing the worst that life can do. Let us realize that! He is facing the worst that man can ever suffer.

It is true that people have suffered crucifixion before and since. They have been burnt at the stake. They have endured physical agonies. But the physical was only a fraction of what Jesus was facing. For no one ever loved as he, and love means capacity for pain. Loneliness and hatred, treachery, all human sin were in the cup which life was mixing for Jesus, and this above all, that in crucifying him they were putting to death their own souls. All that suffering can mean was facing Jesus,—the suffering of a patriot who sees his country destroying itself, the suffering of a leader whose men desert him, of a friend whose friends fail him, of a mother whose children deny her, of a Saviour who is slain in the sin of those for whose deliverance from sin he is ready to die.

That is John's picture of Jesus as he moves onward to the cross. Can we wonder that his soul is troubled?

A QUESTION.

But the point we are to notice is that this suffering, as suffering so often does, awakens a question.

Our question in regard to suffering so often is the question, Why? Why is it that we have been brought into this trouble? Why is it that we have had to go through so much? That is not the question of Jesus. He does not ask, Why do I suffer? His question is, What shall I say? "Now is my soul disquieted, and what shall I say?" In other words, he asks, What answer shall I make to life which so threatens and opposes me? What reply shall I make to those fears and doubts and shadows that rise within my soul? What reply shall I make, what attitude shall I take to this tempest that swirls around my head and buffets my mind and spirit?

That is the real question, the question that helps a man in the face of life at its worst to rally his soul and make the right stand. What reply shall I make to life? It is this question which determines whether he shall go up or down, whether he shall let himself slide (as it were) and become the plaything of life and circumstances, or whether he shall find in life a challenge to courage and faith, a challenge that awakens unseen depths in his spirit and turns a commonplace life into the making of a hero or a saint.

Now it is the belief of all those who have thought deeply about life and the troubles that come to all who are taking life seriously, that these troubles have a meaning, and that their meaning is to awaken a reply, and such a reply as shall make us the masters of circumstances and not their slave. Crave as we may for an easy life, for an untroubled way, the clear fact, when we look into the story of man's victory and progress, is that it is by the sting of hardship and opposition and difficulty that his spirit has been awakened. And scientific men are coming to feel that this is true not only of man with his power to think and to will and to stand up against long odds, but even of the lowest forms of life. Life has not been moulded by environment: it has grown by resistance and attack. Nature has touched life and awakened a reply from a living spirit. When, at any rate, we come to think of the soul of man, is not this true? Has not the finest character been awakened by adverse circumstances? Is it not this which finds its witness in every heroic life, in every man who has been successful in business, in science or in exploration? Life was hard, and it demanded from them a reply, and their reply was some stroke of courage, some step of faith, some energy of struggle which produced a victorious personality.

Now is my soul troubled, and what shall I say? What reply shall I make to life? There are many answers to that question, many replies that a man may give.

There are people like Hamlet who never get beyond the hesitation point, who are content with asking

> Whether 'tis nobler in the mind to suffer
> The slings and arrows of outrageous fortune,
> Or to take arms against a sea of troubles
> And by opposing end them.

And Hamlet's end, which is tragedy, is a true picture of what happens when a man is content to let life slip through his hands without giving answer to the question. Half the tragedies of life come of the fact that people either spend their time evading the challenge of life by taking what shelter they can from its troubles, or else, when troubles come, stand helpless in the midst of them, refusing to make up their minds what reply to make to life.

We may, on the other hand, make reply that life is an evil thing, and that the best thing we can do is to eat, drink and be merry, for tomorrow we die. But the real beginning of Christianity with us is in this decision, in this making up of our minds for once and all what reply we are going to make to life in the hour when our soul is troubled with pain or disquieted by temptation or challenged by needs or duties.

Perhaps we have never finally settled that question. This picture of Jesus makes us face it now. Out there in the world our soul is going to be troubled, disquieted, by some threatening of life. What shall we say to its fears, its doubts, its difficulties, its temptations, its low and selfish suggestions? What reply are we going to make to life?

"FATHER!"

Now what was the reply of Jesus?

The first word he spoke gives us the clue to his attitude. He said, "Father!"

Out there in the gathering storm as he looked there were many things he saw. There was blow upon blow of hatred, cruelty, malice, treachery, coming towards him to strike him down. Many people have looked into that kind of tempest and seen nothing except a mist of blinding rain. They have said, "There is nothing there, no voice or touch or any that regardeth. Life is without purpose or meaning, a thing of sound and fury, signifying nothing." Some have looked into it and seen some glimmering purpose striving blindly through the storm to some great end which is beyond us, but they have seen no heart, no tenderness, no value in the blind struggle for our individual lives. Jesus looked into it and he said, "Father!" He recognized someone there who loved him, whom he knew as his father, whose love enfolded his life, who was king and lord over all this strife of man's puny plans and selfish passion, and who could triumph over it and bring forth the medicine for human sin out of the devil's cauldron. Jesus recognized his features, heard amid the growing din of wrathful voices the whisper of his voice saying, "This is my beloved Son!"

That was his reply to the challenge of evil, to all the fears and threatenings: the reply of faith, of confidence in God's love and care and fatherly purpose! That was his possession. It had been growing deeper and stronger all his life, this consciousness of God. It is the most wonderful thing in all human experience,—Jesus' consciousness of God. Men may call it a dream if they will, but he was the most clear-eyed soul who ever lived, without a single rag of an illusion clinging to his mind about anything, as we can see from the way in which he penetrated into the heart of sin and hypocrisy. Was there ever one so open to reality as Jesus at every point where we can test him? Most of us are doped and drugged at some point or other, and live in a kind of dreamland of deception about many things,—money, for instance, and pleasure: and we are always discovering this to be so. Jesus saw life bare to the buff all through. And to him the consciousness of God the Father was the most real thing in his life. It held even when things looked blackest. When everything around him shrieked against it it held. It was a rock beneath his feet. "Now is my soul troubled, and what shall I say?" The first word that slipped out in reply was "Father!"

Now there is something worth thinking about here. There are people who tell us that the Christian faith in the fatherhood of God and in his loving purpose is far too frail a thing to stand the strain of life; that it is all very well for a world when things go smooth, but that it is too bright and beautiful a thing for rough usage in an environment where there is so much evil. But it was just here that Jesus said "Father!" His was no fair-weather faith. It was a faith that stood the test when life was at its worst. To put it in another way, here is One who probed suffering to its utmost depth, who went along the corridor of life right through to its darkest, like an explorer who makes his way to the back of some unseen cavern, or like a miner who plumbs to its end the stratum where men are afraid there may be only a quicksand, and he has come back to tell us that there where things are at their worst this faith holds, this experience of God's love is solid all through and carries all the way.

That is his answer to all the doubts and the threatenings and the fears, that somewhere at the heart of all this there is a living, loving will of One who knows us for his children and who out of it all has guidance and strength to give us, the grip of a hand by which he can pull us through.

Out in Niagara beneath the Falls there is a cave called the Cave of the Winds. Visitors are permitted with a guide to go down into it. When you are there you are conscious at first of nothing except a deafening roar of the waters while your eyes are filled with blinding spray. But there is one thing of which above all you become conscious, the grip of the guide's hand, a hand with a pull in it by which you are led through to safety and sunlight. That was the experience of Jesus here. And it is this faith which he offers us, and offers it not merely as a theory of life or a doctrine which we must blindly accept: he offers it as a confidence which he can give by the infection, the radiance of his own spirit. As we stand in his presence there amid the cloud and darkness that were around his spirit something shines into our hearts: a confidence, a peace, a courage, a faith which sinks into our souls deeper than all the fears and the doubts, and there awakens in reply to life the same answer:

"Father!"

A PRAYER.

But this attitude, this reply to life, took further shape. It shaped itself into a prayer.

And what did he pray? "Father, save me from this hour"? That might have been his prayer. But no! For he reflected, "For this cause came I unto this hour." In other words, he did not ask for escape from life as it threatened him, for he realized that life does not bring us into trouble that we should use our faith merely to escape from it. Some bigger, stronger reply he must make who had God for Father. And he went on, "Father, glorify thy name!" In other words, he did not ask to be saved from trouble, which is no salvation at all. He asked to be saved in trouble,—to be saved from discouragement and fear and lovelessness and everything in him which might defeat God's purpose of love and keep him from mirroring God's glory. He asked to be saved from all that might keep his spirit from burning with that love and courage which are the glory of God in men, and through which God rules and works victoriously over evil. He asked that in the midst of the trouble his spirit might be an undimmed lamp for God's light. "Father, glorify thy name!" Reveal thy spirit in me at its best and fullest!

The result of that prayer was a reply to life in the spirit of Jesus which is the most wonderful and victorious thing in all history, a reply of love and forgiveness and courage which changed the heart of the dying thief as he hung cursing on his cross, and made even the Roman captain who was directing the crucifixion cry:

"Truly this was the Son of God!"

The Meaning of the Cross.

Rev. George A. Buttrick, D. D., New York City.

For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God: because the foolishness of God is wiser than men, and the weakness of God is stronger than men! I Corinthians I. 22-25.

A Christian minister is expected to preach Christ crucified. The cross has become strangely the dearest symbol of the Christian faith. It is before our eyes in church as we worship. It fills our hymns. It stands above the graves of our dead. But Paul was not expected to preach Christ crucified. Christ the worker of miracles,—yes, he could preach such a Christ. Or Christ the fulfilment of the Jewish law, or Christ the teacher of immortal precepts, or Christ the compassionate, Christ the courageous, Christ the ideal man. Such preaching would have been sensible. It would have appealed to both Jews and Greeks. But Christ crucified, —no! The cross was not then the dearest symbol of any faith. To the Jews it was the darkest symbol of shame: "Cursed be the man who hangs upon a tree!" To the Greeks it was a symbol of folly. What meaning could be found, what victory, what joy in the story of a man unresistingly done to death?

"But we preach Christ crucified . . . ."

Paul stubbornly persisted in the message that was bound to offend his hearers. He was driving away his congregation. And he could have been such a brilliant leader if only he had not become obsessed by that obscure Galilean who had been crucified between two thieves! Now he went from city to city saying that Jesus was risen, and that the cross of Jesus had power to cancel the power of sin. Nothing could daunt him. He moved up and down the highways of that ancient world like a flame. When he was cast into a dungeon and chained to a Roman soldier he made a parable for Christ's sake of that soldier's armor: the breastplate of righteousness, the helmet of salvation, the sword of the Spirit. Item by item he went through that soldier's accouterment and made a sermon out of it. When he was persecuted with penalties that to this day harrow the mind in the mere reading he rejoiced that he was crucified with Christ. Tragedy, isn't it, when a man reaches that stage of fanaticism?

We can see him preaching in some upper room to a few slaves set free for an hour. Not many wise, not many mighty were called to hear about a peasant hung on a cross, but Paul believed that by such preaching the world would be saved. We can hear him saying to his congregation of slaves (for who else could be expected to listen to such preaching?),—we can hear him saying:

"When the world with all its wisdom

knew not God, God resolved to save the world by the foolishness of this preaching. We preach Christ crucified." Incredible, isn't it? "Jews want miracles and Greeks want philosophy, but we preach Christ crucified,—God's miracle and God's philosophy!"

How could such a message endure? But it has endured! You expect your minister to preach Christ crucified now. The cross of that peasant after 1900 years is on our churches, our hymnbooks, our graves, our deepest longings! The philosophies of the ancient world have gone, but that stubborn preaching to a handful of slaves still lives . . . . "because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Upwards of two thousand years is a fair stretch of time by which to test the vitality of a faith. The cross was doomed as a symbol before it began. It was a gallows, and worse. If you had told a Jew of that time that a crucified man would judge him through the years,—yes, and glorify him by racial kinship,—his brows would have darkened in anger at the insult. But the cross is still here. There must be life in it! But we are slow to learn.

The Jews of that day required a sign, and so do we! The true messenger of God would be known in prodigious deeds of power. Let him pluck a star from the sky or remove a mountain into the midst of the sea, and they would believe and pray! Let him make the sun stand in the high heavens or turn day into night, and they would rise up and follow! All through the ministry of Jesus the Jews besought him for a sign. Of course if Jesus had removed a mountain the moving of mountains would soon have become commonplace, then they would have asked that he move the moon. They would have demanded a new sign to authenticate the old sign. Each new doubt would have cried out for a new and greater miracle until life would have been victimized by prodigies and sensations. Meanwhile they would have known no more about God than before! Yet we still clamor for a sign of power. If God would only stop a war, or cleanse a slum with one sweep of his hand . . . . !

The Greeks of that day sought after wisdom, and so do we! The true messenger of God would be a Socrates of double intellect. Let Jesus demonstrate how a man can be free in a world of law, and they would pray at his feet! All through the ministry of Jesus people besought him for a cut-and-dried philosophy. One said, "What shall I do to inherit eternal life?" What routine shall I follow? What precepts shall I obey? Another asked him, "Whose wife shall she be at the resurrection? Come, teacher, break the seals of the book of destiny! Read us a few of its pages!" And another asked him, "Who hath sinned to cause this suffering, this man or his parents? Solve the vexed question of suffering for us, and we will bow down and worship!" But would they have worshiped? No, for when he did tell them eternal things they said, "He hath a devil," and they demanded that he prove his words. And what proof is there of any man's words except his felt integrity and the test of actual living? But we still clamor, as did the Greeks, for wisdom!

There is Paul in his upper room with his congregation of slaves. He is sifting the mind of that ancient world. Likewise he is sifting our mind, and that is why his words have such present pungency. Some people want a sign of power, he says, and some people want a demonstration of wisdom. Then he kindles to his job of preaching.

"It is right," he allows, "that men should ask in One who claims to be a Saviour that he should show God's power and God's wisdom. Therefore we preach Christ crucified. To the Jews he is a stumbling-block, and to the Greeks he is folly, but to people who are called, to people with insight, to people who are willing to put a crucifixion to the test of actual living, he is Christ, the power of God and the wisdom of God. I know a crucified Saviour seems nonsense, but the foolishness of God is wiser than men. I know a crucified Saviour seems weakness, but the weakness of God is stronger than men."

I call you to witness that the verdict of history is on the side of Paul, even though the Jews cursed his preaching while the Greeks laughed at it!

How a Sign?

We address ourselves, under the pressure of this strange logic of history, to the obvious questions, this first: How can the crucified Galilean be a sign of God's power?

The cross was failure, not power. It was darker than failure,—it was shame and loathsomeness. It was the hangman's noose. In the secular writings of the age following the death of Jesus he is not mentioned. He is an unmentionable ignominy. "Don't write Jesus, king of the Jews!" they begged of Pilate when Pilate was preparing a signboard to be nailed above the cross. A crucified man their king? That was too unspeakable a jest! "Write, 'He said, I am king of the Jews.'" But Pilate with his "What I have written I have written" refused to change his act: and the Jews never forgave him. The cross in connection with a Saviour was a stumbling-block they could not surmount.

And how can the crucified Galilean be a sign of God's wisdom?

Such a death surely does not explain anything. It adds to perplexity. It gives no practical guidance. Who but a fanatic would seek such a fate? We are flesh and blood, made to be warm, to be fed, to be free. This self-mutilation, this perverse running against the spear-point of facts for the sake of a vapory ideal, is not a program which commends itself to either clear-thinking or practical minds. Yet there is Paul with his obdurate gospel with its amazing ring of conviction:

"We preach Christ crucified, a stumbling-block to the Jews, nonsense to the Greeks, but to them that are called—Christ the power of God and the wisdom of God!"

The novelist Thackeray was walking one day to the West of Edinburgh when he suddenly saw the wooden crane of a quarry standing as if etched against the sky. He stopped, gazed intently, and then said in an awed voice:

"Calvary!"

Could the Jews of that time have conceived of such an incident, or the Greeks have imagined that after many generations an illustrious man of letters would bow in reverence before the hangman's noose on which a carpenter died? The foolishness of God is wiser than men.

BUT HOW POWER AND WISDOM?

But the question shall not be escaped: How is the cross of Jesus the power of God?

We would not need to ask if our ideas of power were not honeycombed with falsity. Power to us is brute force. Usually it does not occur to us that there can be other kinds of power. Power—for what?—that is the crux of the matter.

A famous journalist recently remarked that Mr. Kellogg had signed his 80th peace treaty. This, he allowed, was a matter of rejoicing, but a few score new battleships and a few hundred new battleplanes would be cause for much greater rejoicing. Peace treaties and the mood which prompts them have no power, while battleships and battleplanes have immense power,—such is the assumption. But power for what? Power for what?

Parents are anxious that their children shall grow up joyous, clean-limbed, eager-minded, true-spirited. Well, all they need is power! Call in the electric hammer and the steam-shovel; there is power and to spare! Ah, but not power to make a boy or girl grow as Jesus grew!

You will be free from the intolerable load of your sins? All you need is power. Call in one of those new battleships! It has power. Yes, but—power for what? Power to blast, but not power to forgive! No power there to make an enslaved will walk in freedom! No power there to lift the cloud of sorrow! No power there to make a friendly earth! When all the blasting has been done somebody must begin to build. Only love can build.

The cross—God's power, but power for what? If God wants to make men and women kind and true, if he wants to make them Christlike, removing mountains into the sea and plucking stars from the sky is a waste of time. New battleships are worse than a waste of time. What will make people Christlike? Well, the cross, for instance! There's always the cross. Love laying down its life,—parents doing it for their children, patriots for their country, laborers doing it for us at what seems to be the price of their nobler growth, poets scorning surface gains and living deep, philanthropists pouring forth their gifts, doctors and prophets and teachers. On all these there is the mark of the cross,—love laying down its life. To make people Christlike there is no other power,—only the power of loving life laid down. If that be God's purpose then the truest sign of God's strength will be the sign of God's life laid down.

"Therefore we preach Christ crucified,—the power of God!"

But how is the cross of Jesus the wisdom of God?

Again we must ask a prior question: Wisdom—for what? The only wisdom of value to us is wisdom that can teach us how to live. Wisdom for living will give us not the whole range of truth, for that is beyond our minds, but a clue to the interpretation of this "unintelligible world"; and it will point us the way, supply us with a motivating principle of conduct.

We preach Christ crucified,—the clue to the interpretation of life. There is a strange painting in an Italian church. At first glance it is a picture of the crucifixion, and not different from many another. But on second glance there can be seen a vast and shadowy figure behind the figure of Jesus. The nail that pierces the hand of Jesus goes through to the hand of God. The spear that was thrust into his side is thrust also into God's side. Thus does the crucifixion become a clue! God was in the life of Jesus; of that we are sure by whatever theological formula we may choose to describe him. If that life is not instinct with God then we are not certain that we desire to know God: we would rather trust Christ. But if Jesus revealed God by his living, he revealed God also by his dying, for his life and his death were woven in one piece. If the life of Jesus is a window through which we see God, the death of Jesus is such a window giving us a deeper vision.

"If God were good," we say, "the sin of the earth would break his heart!"

To which the church replies, pointing to Calvary:

"See his breaking heart!"

"If this kind of a universe is somehow necessary with its griefs and graves for our training, then at least God, if he is good, will share its pains with us," we say.

To which the church replies, pointing to that strange man on the cross:

"See God sharing our pains!"

"If God is God," we say, "then in compassion he will bear our sins as only a God can!"

To which the church makes answer:

"Behold him bearing our sins! Behold in Calvary a focus in time and space of that travail which God bears from the foundation of the world!"

There in the cross is the clue to assure us that the heart of life is kind!

Wisdom to understand, yes, and wisdom by which to live. The Greeks laughed to scorn the self-mutilation of Jesus, and the Jews recoiled from it. But character is determined by its choices, and constantly we are required by life to choose between a higher and a lower. Would we excel in science or music? We must make our choice as to whether we will work with discipline or take our pleasure whenever the mood strikes us. Would we be kind? We must make our choice between that kindness and our own comfort. Would we be compassionate? We must make our choice. The world is built on just such choices. Jesus says—and he never hid the flint or gilded the seemingly harsh truth,—that we cannot live in the higher without crucifying the lower. We cannot be true to the truth unless the thorns of low standards are pressed into our brow, unless the spear-point of selfishness is thrust into our side, unless our untruth is nailed with our comfort to a cross. And Jesus said:

"This is not self-mutilation: this is self-discovery. He that loseth his life for my sake shall find it!"

In the Boston Library there is the famous picture of young Galahad going to sit in that high throne-seat which was said to rob a man of his own life. The motto was carved on that chair: "He who sits herein shall lose himself." As Galahad moves forward we can see the knights of the Table Round making the sign of the cross with the uplifted hilts of their swords. We can see an angel drawing aside the red coverlet from the chair. We can hear Galahad saying:

"If I lose myself I save myself!"

There is the wisdom of daily living that leads to life!

There are those who seek a sign of power and those who seek wisdom. Without power and wisdom their Saviour would not be a Saviour. But we preach Christ crucified,—Christ the power of God and the wisdom of God. For the weakness of God is stronger than men, and the folly of God is wiser than men. In the cross is power,—the only power that can redeem mankind. In the cross is wisdom,—the only wisdom that can make us friends with mortal life.

The Greatest Truth in the World.

Robert E. Speer, D. D., New York City.

It would be easy, no doubt, to get many different answers to the question, What is the greatest truth in the world? but I do not see how there can be any other than one answer to those of us who love and live in the New Testament, and who believe in the Christian faith. The greatest truth that ever has been in the world, the greatest truth that is in the world now, is the truth of the resurrection of our Lord Jesus Christ, and all that this signifies for the world and for human society and for human life.

I have been reading a great German book translated into English, which is proving to be one of the determining books in the religious thought of our day, Barth's "The Word of God and the Word of Man." The interesting thing is its apprehension of this that I am speaking of now, the resurrection of our Lord Jesus Christ as the greatest truth in the world.

It certainly was the greatest truth to those early Christian men and women.

You can feel that in the passage I have just read from Peter's Epistle. (1 Peter 1. 3, 4.) What a wealth of reminiscence there is in those words of Peter's experience when the truth first came home to him! He draws in bold lines the black despair of the days of Jesus' death. He had been in the little company of those who had followed Jesus for those three years, and who little by little had come in a measure to understand him and his message, and then he had died just as they apprehended who he was and what he was to mean to the world. Just as their conviction was growing absolute it came to an end. They saw him led away to be crucified. They saw him hanging on a cross, dead, between two thieves, in humiliation and shame, and all their hopes fell to the ground. Peter describes himself as though he had himself died and all his life gone out in the night. And others passed through the same experience. "We trusted that it had been he who should have redeemed Israel." And then suddenly the dawn burst over all that darkness:

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a living hope by the resurrection of Jesus Christ!"

Every Sunday morning one ought to put himself back in the place of Peter as he passed through that experience.

I was with the group of Christians from all over the world in the International Missionary Council in Jerusalem two years ago at Easter. Early Easter morning many had been down to the tomb near Gordon's Calvary in a lovely little garden kept with tenderness and devotion by a devout English woman who is living there, which may have been the tomb in which our Lord's body was laid. Then we had come back to the room on the top of the Mount of Olives where we had been assembling for a fortnight together. We had sat down there for our Easter morning meditation, and it seemed as though any moment the door might burst open and Peter come rushing in in all the joy of that great experience.

"I have been down to the sepulcher," one could hear him say. "There is nothing there! The door is open! The Lord is risen! Any moment he may be here! The whole world is new," you can hear him cry. "Anything can happen now in a world where Jesus Christ has come back again."

One cannot read the New Testament story without realizing how in Paul's thought and experience also the resurrection of Christ was the supremest truth in the world.

We know from Paul's own declaration what his conception was. Again and again when he is relating the incidents in Jesus' life and their significance in great spiritual processes we find him putting the resurrection in first place. It is so in the passage in his letter to the Philippians: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings." We would reverse the order: the sufferings of Christ first, the resurrection afterward. First the cross and then the open grave. But not so in St. Paul's thought! The power of his resurrection comes first, and everything else following in subordinate relationship to that.

There is a still more delicate touch in the second chapter of 2 Timothy, seen in the contrast of the revised and old versions. In the old version it says, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel!" The revised version of the Greek text is, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel!" All things else are thrown into the background that the one supreme thing may be seen in its right place, the life of God in the world through the presence of his deathless Son.

And how full St. Paul's epistles are of the evidence that the resurrection has that place in his life! It is the ground on which he believes in the deity of Jesus Christ, "who was declared to be the Son of God with power by his resurrection from the dead." It was the theme of his conversation with individuals. And he led up to it in his sermons. Jesus and the resurrection,—that was the principle by which he lived in all his comings and goings, his doing and being. It was the power by which God had raised Christ that gave Paul courage to undertake what he was attempting in that old dead and hopeless world. His whole faith rested on this rock.

To be sure the cross is there, and all that went before the cross, without which neither the cross nor the open grave could have been. But no one of these is enough unless it is completed, satisfied, and the meaning made full and plain by the triumph of Christ in his resurrection over death. "If Christ be not risen then our preaching and your faith are in vain. Ye are yet in your sins." But had there not been the atonement? We are told that it was by his cross Christ redeemed us from our sins. St. Paul declares, "Ye are yet in your sins" in spite of the cross if Christ be not risen from the dead. Jesus Christ is not dead, but he lives now and forevermore.

As Paul traveled out across the world doing his work in hard places, what made things clear and made him strong was that again and again One stood by him who gave evidences by his presence that he was living, and gave him the power by which he had conquered even death, strength sufficient to achieve any task whatsoever in the world.

We today need to lay hold of and be laid hold of by this greatest truth there is: the truth of God in the world, that God is speaking to men and women in the world, that God is living with and in men and women in the world in the person and spirit of his risen Son who conquered death and is alive forevermore.

THE EVER-LIVING SAVIOUR AND LORD.

This is the assurance of sufficient power for Christians in their own lives and for the Christian church in the world to achieve the miracle in God's good time of the kingdom of God among men. It cannot be done humanistically. It cannot be done by any slow evolution of forces resident in humanity. It can only be done by God from without, supernaturally, by the same power by which the whole lower order of nature was overcome when Jesus Christ rose again, alive from the dead forevermore.

Do not think that this is something far away, that it is only a great theological truth to be wrought into our systems of explanation of God's purpose for the world, or simply an issue on which hangs the question of the reality of those facts with which Christianity began. Christianity comes home to all of us in the most realistic and practical way in this its fundamental principle.

A few years ago there appeared a lovely book entitled "Men of the Knotted Heart." That was a Hebrew idiom for friendship. It is a story of two friends who lived for more than a generation in a city on the West coast of Scotland. The story is told exquisitely, one chapter regarding Grant, the next regarding Struthers, then the author binds them together only to separate them for another stage of growth for another reunion. The book is full of the fragrance of the heather, and every page pours out its cleansing influence.

The two men belonged to the same club, and every Monday were accustomed to meet there. Each Monday as Grant came into the hall and through the door into the room he was observed to stop just a moment, with his hand on the knob of the door, while his lips moved. He was evidently saying something to himself each time he came through that door. Men wondered what this might be that he always said to himself, and one day a friend spoke to Struthers about it.

"Do you know," said the inquirer, "what it can be Grant says to himself each time at the door?"

"Yes," said Struthers, "I know. He says, 'Christ is risen! Christ is risen!'"

That was his way of trying to bring his life habitually under the consciousness of the greatest truth there is in the world, of the principle that Jesus Christ is God alive in his world today, coming in from without, bringing his creative power with him, making available to us men and women all living strength and power unseen, redemptive renewal by the might of the living, loving God. "Behold, I make all things new!"

Therefore we are not afraid of anything! The transitions in our modern life, the new problems that arise, the difficulties of the tasks that now and again fall upon us, we are not afraid of these because we believe in the resurrection. Look back and see that when everything had died it came to life again, that when everything had been brought to ruin a power from without turned that ruin and defeat to glorious triumph, and know that all this can be once again, and we can live our lives in the strength and power of the assurance that God is not remote or inaccessible or no longer active in his world, but he is here by the power of the resurrection, living forevermore, to achieve his ends, to conquer death with life, to turn all defeat into victory, to make us able, as he is able, for all righteousness and love!

Let us hold fast to this, full of its tokens of God's life on every side, and let us live in the memory of what that Easter morning meant long ago in Jerusalem and means forever! And may the truth of the ever-living Saviour and Lord come home afresh to us today, and lay hold anew of our lives!

The Old Testament Apocrypha—I.

Rev. Henry J. Wicks, D. D., London.

During recent generations the books of the Apocrypha have not been commonly printed in English Bibles, and the result is that most readers, I may say most Bible students, are not familiar with their contents. It goes so far, indeed, that when one of our English journalists some time ago inquired at his favorite bookshop for a copy of the Apocrypha the young lady behind the counter sweetly asked:

"Is it a weekly or a monthly?"

But I think even Lord Macaulay's omniscient schoolboy might be gravely perplexed if asked why Shakspere's Shylock exclaims, "A Daniel come to judgment, yes, a Daniel," or why John Milton describes Raphael as "the affable archangel, the sociable spirit who deigned to travel with Tobias and secured his marriage with the seven-times wedded maid." There may be ministers here this afternoon who would be ploughed in an examination if they were asked a question like this: What is the origin of the common proverb, "Great is truth and it shall prevail"? Or this: What ancient book was in the mind of the martyr at the stake when he uttered his famous word, "Play the man, Master Ridley, for we shall this day light such a candle in England as by God's grace shall never be put out"? The saying about truth comes from the First Book of Esdras. The familiar sentence which lingered in the mind of the martyr is in the Second Book of Esdras: "I will light a candle of understanding in thy heart which shall not be put out." The references in Shakspere and in Milton are based on passages in the story of Susannah and in the Book of Tobit.

The literature consists of 14 ancient Jewish books written between the second century B. C. and the first century A. D. Some of them were written in Palestine, some were the work of Jews of the Dispersion. Ecclesiasticus and Judith were composed in the Hebrew tongue: indeed, two-thirds of the Hebrew of Ecclesiasticus has now been recovered. Of the rest, most are composed in the Greek language, which was then becoming the language of the civilized world.

In our time the title has become a name of ill omen. When we call a story apocryphal we cast doubt upon its truth. But the word in Greek means hidden. A book may be hidden because it is unworthy, or because it can only be appreciated by the élite in the spiritual or intellectual world. When the early Christians began to call these books Apocrypha they meant simply that they were not to be counted of equal rank with the books of the early scriptures.

How did these books come into the Bible of the Christian church? They are only a tiny part of a much larger literature. Unlike the rest of that literature they happen to be included in the Greek translation of the Old Testament, though the Jews in Palestine never owned them as part of Holy Scripture. Now the church got her Bible in the Greek language. Her members were accustomed to read the Bible in that tongue. They knew the story of the way in which,. so it was said, the translators were inspired. For generations her teachers did not know the Hebrew tongue, so most naturally they accepted these books.

Take for example Origen! The Roman church has never called him a saint, for he was not orthodox, but a saint he was, and a great scholar, and he took the position that the books should be recognized by the church, and objected to the idea that she should defer to the opinion of unbelieving Jews.

The first man who raised objections was Jerome. He was the first scholar in the West to study Hebrew. He took the position that no books should be included in the Bible except those in Hebrew. He met with most violent opposition from Rufinus. Rufinus characterized his conduct as "wickedness." To omit the story of Susannah and the Song of the Three Children was "to violate the deposit of the Holy Ghost."

The opposition was strong, but nevertheless the books maintained their position. Finally in the 16th century the great Council of Trent decreed that all the Apocrypha save the First and Second Books of Esdras and the prayer of Manasses are part of Holy Scripture, God being the author of the whole.

Those fathers of the church, amongst whom, as Bishop Westcott says, was no historical scholar, no man competent by special study to form an opinion, pronounced an anathema against all who should dare to dispute their verdict!

Coverdale's Version and the Geneva Bible included them, with a cautionary note that they were not to be regarded as "of like authority with the other books of the Bible."

I learn from quaint old Thomas Fuller that in 1604 at Hampton Court Conference Dr. Reynolds and other Puritans greatly objected to the Apocrypha being read in the parish churches.

The Book of Ecclesiasticus was singled out for special attack. It is said that King James at last exclaimed:

"What makes these men so angry at Ecclesiasticus? Upon my soul I would think he was a bishop, or they would never treat him so!"

As early as 1629 Bibles in England began to appear not containing the Apocrypha. It began to be a mark of Puritanism to have a Bible without these books. In 1633 one, Chief Justice Richardson, defended a friend of his against the charge of Puritanism. He said:

"He brings a Bible with him to church. I have seen it with the Apocrypha and Common Prayer in it, not of the new cut."

In 1643 one among the Puritans, Dr. Lightfoot, preached a sermon on the last words of the Book of Malachi, in which he said:

"Sweetly and nearly would the two Testaments join together, and divinely would they kiss each other, but that the wretched Apocrypha doth thrust in between. Nearly would they join together did not this wretched patchery of human invention divorce them asunder." And he concluded: "Cast out the bondwoman and her son, for the son of the bondwoman may not inherit with the son of the free!"

Macaulay's History has a story of how the men of 1696 regarded these books.

A bill was passing through the House of Commons to provide that there should always be two witnesses in a trial for high treason. They said the law of God demanded it. Even Jezebel, they said, observed this law. Even Caiaphas suborned two witnesses. Someone exclaimed:

"What would have become of the virtuous Susannah if it had not been for this law?"

At this reference there was a cry from the ranks of the low churchmen:

"Apocrypha! Apocrypha!"

Gradually the books lost caste with the advance of taste. Finally, in 1827, after a fierce conflict the British and Foreign Bible Society decreed that henceforth these books should not be included in the Bible. In 1895 the Revisers significantly issued a new edition of the Apocrypha as a separate volume.

So far I have been speaking of the history of the Apocrypha. Now I want to speak of the history in the Apocrypha. I want to show you how these books bridge largely a great historical gap between the Old and New Testaments.

THE HISTORY IN THE APOCRYPHA.

Suppose that nothing at all was left to be known, that all the records were destroyed as to what happened between the discovery of America by Columbus in 1492 and the presidency of Benjamin Harrison in 1892! Something like that happens in Biblical history. The last historical event recorded in the Old Testament is the second visit of Nehemiah to Jerusalem in the year 432 B. C. There the curtain drops, and when it rises again we are at the dawn of the Christian era. A new age began with the battle of Issus in 332 B. C., and with the subsequent division of Alexander's empire by which Palestine fell first of all to Egypt, and in 197 B. C. to Syria. Of that latter period we have information in the two books of the Maccabees.

It is of vast importance for everybody who would understand the age to know this, that all the lands surrounding the Mediterranean Sea came in this age under the powerful Hellenizing influences. The only land which resisted these influences was the little land of Judea. The Jew is a wanderer today, and that career of wandering began early. There were many Jews in Alexandria. The men whom the fathers of the church called "the porters of the cross" came from northern Africa. There were many Jewish colonies in Asia Minor. And certainly it was with the Jews when they went into the Greek-speaking world, that subtle, beautiful, resistless Greek influence flashed itself right into the innermost recesses of the Jewish home and synagogue.

Large numbers of them came back to Palestine to the great feasts. Many became permanent residents in the Holy City. You see the effect of that in the Acts of the Apostles. Peter's audience on the Day of Pentecost contained large numbers of Greek-speaking Jews of many lands. In the 6th chapter the home-keeping Jews and the foreign Jews quarrel "because their widows are neglected in the daily ministrations." Stephen was hounded to his death, and Jews from Asia Minor were the great opponents of St. Paul during his last visit to the Holy City.

If you turn to the first chapter of the Book of the Maccabees you will see the effect in the year 175 B. C. or thereabouts:

"In those days came there forth out of Israel transgressors of the law, and persuaded many, saying, Let us go and make a covenant with the Gentiles that are round about us: for since we were parted from them many evils have befallen us! And the saying was good in their eyes. And certain of the people were forward herein and went to the king, and he gave them licence to do after the ordinances of the Gentiles. And they built a place of exercise in Jerusalem according to the laws of the Gentiles, and they made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the Gentiles, and sold themselves to do evil."

There is a fuller account in the Second Book of Maccabees of one Jason who bought the high priestly office for cash. He set a gymnasium in Jerusalem. He scandalized all devout Jews by causing the noble youth of the city to wear the Greek cap. Under his influence the priests neglected the sacrifices to attend the games. They liked baseball far better than service in the Temple. And his successor Memelaus was no better. He got the priesthood by a higher bribe. Here is what the writer of Second Maccabees says of him:

"And having received the royal mandates he came to Jerusalem, bringing nothing worthy the high priesthood but having the passion of a cruel tyrant and the rage of a savage beast" (4.25).

Under him the gravest disorders took place, and as a result King Antiochus himself came to Jerusalem. He entered the Temple and horrified the Jews by carrying off its treasures. But worse things were to follow. This King Antiochus in the boasting manner of Oriental monarchs called himself "Theos Epiphanes," that is, "God Manifest," but his people gave him a far more appropriate name. They called him "Epimanes," the Madcap King. He thought to abolish Judaism, he ordered circumcision and the sabbath to cease, and he devoted the Temple to the worship of Jupiter Olympus. In 162 B. C. sacrifice was offered to the Greek god on the site of the great altar of burnt offering.

Some Jews renounced the faith of their fathers, but many Jews made a magnificent stand. There is a brief account of these men in the first chapter of First Maccabees, well worthy of note:

"Many in Israel were fully resolved and confirmed in themselves not to eat unclean things. And they chose to die that they might not be defiled with the meats, and that they might not profane the holy covenant: and they died."

"They chose to die, and they died"! That is a great sentence, telling tersely the story of many a heroic Israelite whose name, though unknown to fame in this world, is doubtless written in God's everlasting book of remembrance.

There was a martyr in the early Christian church to whom it was said:

"Shut thine eyes a little, old man, and immediately thou shalt see the light of God!"

That was the faith of these Maccabean martyrs. Here is what they say:

"The king of the world shall raise up us who have died for his laws unto an eternal renewal of life";

"It is good to die at the hands of men and look for the hopes which are given by God that we shall be raised up again by him."

The noble mother of the seven boys said to her last son: "Fear not this butcher! . . . . Accept thy death, that in the mercy of God I may receive thee again!"

And the splendid boy in his reply said: "These our brothers have endured the short pain that bringeth everlasting life."

I build my hopes on Jesus, absolutely. Still I rejoice as I read of these men and women 150 years before Christ who did believe in God's resurrection.

THE STORY OF JUDAS MACCABEUS.

The order went out that sacrifices should be offered in every town of Judea to the Greek gods. One Mattathias, a priest, was commanded to do this. Here is his reply in the First Book of Maccabees (ii. 19):

"And Mattathias answered and said with a loud voice, If all the nations that are in the house of the king's dominion hearken unto him to fall away each one from the worship of his fathers, and have made choice to follow his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers! Heaven forbid that we should forsake the law and the ordinances! We will not hearken to the king's words, to go aside from our worship on the right hand or on the left."

That was the signal for war, and under Judas Maccabeus the nations were to fight the Madcap King. Politically speaking it seems a small affair, but don't we remember how great are the services of the small nations to the world? The Greeks resisted the hordes of Persia, the Netherlands preferred the rushing waters over their land to servitude to the Spaniard, and did not Belgium serve the whole world by her resistance in 1914? The men of that then tiny nation who threw the tea into Boston Harbor served liberty throughout the world. Judah has to be welcomed among those tiny nations which have served mankind. Beside all of which it was the war of the chosen of God against a heathenism that threatened their life.

Their leader Judas was the Oliver Cromwell of his day. He led his men in prayer and read the Scripture before battle.

There was a war memorial placed in York Minster to one of the heroes of the late war, Admiral Craddock. Of him the memorial says that "gallantly upholding the high tradition of the British Navy, he led his squadron against an overwhelming force of the enemy, and fell gloriously in action in 1914." Underneath that memorial there are some words of Judas Maccabeus, written on a day when the cowards were flying and when his own friends advised him to surrender. These are the words:

"God forbid that I should do this thing and flee away from them! If our time be come let us die manfully for our brethren, and let us not stain our honor!"

When the first battle between the Jews and the Syrians took place, so confident were the Syrians of their own victory that they brought slave merchants with money and chains to buy and carry off Jewish captives: but a determined people with their back to the wall won the day. They went to Jerusalem and rebuilt the holy place, determined to have an annual feast in the Jewish church. That was the Feast of Channukah. It has made its mark on one passage in the New Testament. In John 10. 22 we read:

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else! Isaiah 45. 22.

A Universal Invitation.
An Absolute Certainty.
An Exclusive Assertion.

"It was the Feast of the Dedication at Jerusalem. It was winter. And Jesus was walking in the Temple in Solomon's Porch."

When that feast was held by Judas his troubles were by no means at an end. He was defeated again in battle. But the Syrian king was distressed by social disorders at home, consequently he granted the Jews complete religious liberty, and thus in 163 B. C. after five years of conflict Judas had completely accomplished his object.

Six members of the Maccabean house became in succession high priest, monarch and general.

I want to mark as I close four facts of great importance.

First. From the start the Hellenists were a strong party. There were large numbers of Jews who did not want to apostatize, but they wanted to liberalize Judaism. For instance, they desired to abolish circumcision, which they considered barbarous. Some fought in the Syrian armies.

Second. The priestly aristocracy in Jerusalem was corrupt. Everybody knows that the priestly aristocracy was corrupt in our Lord's day. It is a sign of decadence in a nation's life when the clergy become corrupt.

Third. The Maccabean house itself became degenerate. They made alliances with the Syrian kings. They gave themselves Greek names, they interfered in Greek wars, they became mere worldly monarchs.

Fourth. Out of all this there came into existence the two great parties we meet in the New Testament, the Pharisees and the Sadducees. Dr. Oesterly expresses the opinion that the word "Pharisee" comes from the Hebrew word "to expound." The common opinion of scholars today is that the meaning of the word is "Separatist." We come upon that party first of all in the First Book of Maccabees. When we first meet the Chasidim they are a powerful warrior group supporting the Maccabean house under Alcimus. They quarreled, and never supported the Maccabees afterwards. Jonathan, the high priest and Maccabean king, was popular with everybody except the Pharisees, and loud lamentation was made over his death. At the succession of Simon there was a great assembly in Jerusalem to choose him high priest, general, and king. Why was he solemnly chosen to an office he held by heredity? Because the Pharisees were out against him. At last in the year 63 B. C. Pompey came to Jerusalem. There were two rival parties in the Maccabean house who claimed the priestly office. A third party said, "A plague on both your houses!" They came asking that the royal power of the Maccabeans might be abolished. Now there is no doubt at all that much indeed was at stake between the sons of Zion and the sons of Greece.

Professor Bevan says: "We have reason to believe that it was just in Syria that Hellenism took on a baser form. The ascetic element which saved its liberty from rankness tended here more than anywhere else to be forgotten. The games, the shows, the abandonment of a life which ran riot in a gratification of the sense, grosser or more refined, these made up too much of the Hellenism which changed the face of Syria in the last centuries before Christ."

Now we who have been reared upon the New Testament do not like the Pharisees. And we know why. They made too much of ritual, they made too little of the ethical elements. They became the unlovely characters with whom we are familiar in the pages of the Gospels. But never let that blind your eyes to the fact that they were a magnificent party, rendering a splendid service to the world! They saved Judaism from being corrupted by paganism. Under Judas and under his degenerate successors they saved Judaism from being destroyed by Hellenism. They played a great part in the preservation of a pure and undefiled religion.

(To be continued.)

The Modern Message of the Minor Prophets.

2. Zephaniah.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

The early verses of Zephaniah tell quite a little about himself. He prophesied during the long reign of King Josiah. That makes him a contemporary of Jeremiah. Somewhere during the long period of Jeremiah Zephaniah was prophesying, and in something of the same fashion.

He was of royal blood, for the genealogy traces him back to King Hezekiah. See where God got his prophets! Think of Amos a rough, uncouth herdsman, without training, high birth or education of any kind, and beside Amos put Zephaniah, young, cultured, with royal pedigree behind him! God gets his workers where he wants them. That is as true today as in the days of the prophets.

When he prophesied he was a young man. By virtue of this genealogy we can figure he was probably not over 20 when he wrote his book. And Zephaniah is one of the saddest books in the Bible! On the whole I am inclined to call it the saddest book in the Bible, all but the closing part of it, from the 14th verse of the 3rd chapter to the end. It is so different it almost seems as if when they put the Old Testament together they said they could not put in a book quite so sad as that, so they found a glorious hymn of hope and praise and appended it to the end of Zephaniah's prophecy.

Take the first two chapters and the first 13 verses of the 3rd chapter, and you will find the clouds hang dark, low, heavy over the whole book! You ask, Is it possible a man so young wrote a book so sad? The answer to that is that young people on the whole are the saddest. There is no contradiction between pessimism and youth. There is no pessimism that is quite so black as the pessimism of youth. Upon youth the tragic contradictions of the world in which we live press with unmitigated force, and youth lacks the perspective, the knowledge of the other compensations in life, and often feels nothing except the heavy burden of this life's woe. So you have Zephaniah a young aristocratic, God-filled, sensitive, sad soul pouring himself out in this short book.

There are three moods in this short prophecy. Everyone of us ought to have these three moods as part of his moral and religious experience, and I want to tell you what they are. The first mood is one of melancholy because of the evil that is in the world. The second mood is one of exhortation as when Zephaniah considers what God is going to have to say about it. The third is what I may call a song, just a little song of hope at the end of it. The book of Zephaniah may be the saddest book in the Bible, but there is not one that hasn't some hope in it.

Dean Church of England once said that the characteristic of the Bible is the unbroken note of hope that goes through it. The Bible never blinks evil, never shuts its eyes in the face of wrong or crime, never is blind to the difficulties, yet it always sees a way through.

Somebody says: "How about that old book of Ecclesiastes? There isn't any hope in that."

My duties take me frequently under the portals that form the entrance to Mount Auburn Cemetery, but I never pass there that I do not lift my eyes and read:

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

That verse came out of the book of Ecclesiastes. So in Zephaniah, the saddest of Bible books, we find what I have called the song of hope at the end.

Let me say a word about these three moods!

First, the mood of melancholy because of the evil that there is in the world.

That is how the book begins. It sketches the evil that Zephaniah with his sensitive soul was so keenly aware of. In these verses you see a picture of the people upon their housetops bowing down worshiping stars. You see the rulers of the people, sworn to uphold the laws and religion, dressing themselves in foreign apparel and all sorts of pagan costumes. And you have a pen picture of lawlessness, rioting, plunder. Then there falls a picture more terrible still, and one which is still terribly true to life, of men who have come to be complacent, selfish, indolent, encased in lethargy, exhibiting what has well been called the putrescence of respectability, the hollow mockery of morality against the dark background of this world's crying sin and shame. And before that picture the sensitive soul of Zephaniah is simply unutterably sad.

Well, all you have to do is open your eyes and see the same picture! I am not saying you will see it in the same form, but all you have to do is open your eyes and you will see plenty of the same sort. Sin and suffering, the terrible weight of the sin and suffering of this world! And what is one's attitude to be toward the terrible weight of this world's sin and suffering? Well, if you can see it, if you can know it without having your heart unutterably sad because of it, then I am sorry for you! Every soul that loves righteousness and is sensitive to evil is bound to have this mood of sadness and melancholy as part of its moral and religious experience. It is only an easy-going optimism which is first cousin to frivolity, it is only a dilettanteism which is blind to all the world besides, it is only a cynicism which makes a ghastly joke of what in its heart it knows to be the unsolved mystery of pain, that can wear the mask of jollity in an encompassing world of woe.

I am calling up before my mind the portraits of this world's great men and women, and in their faces I always find the expression of this mood of Zephaniah. Think of the face of Dante, think of the face of Savonarola! Come down near our own generation and think of the face of Charles Kingsley, of George Eliot, of Jane Addams! They reflect in their faces this mood of Zephaniah: and I should be ashamed of myself if I did not reflect it too.

Charles Kingsley's face was set in sadness as he watched some children at play. A friend asked why, and he said:

"I am thinking of what they're growing up into!"

In Elizabeth Stuart Phelps's book, "Chapters from a Life," she tells a story about Oliver Wendell Holmes. He came to visit her at her home at East Gloucester, and she saw him clambering around on the rocks in front of the cottage. She saw his face twist with pain. Thinking he might have hurt his ankle she said to him:

"Dr. Holmes, have you hurt yourself?"

He said he had not, but he pointed to the mouth of Gloucester Harbor where so many fisherman had lost their lives, then he turned back to Gloucester town where were the widows and fatherless, and he said:

"Oh, how can God bear it, this ball of misery forever spinning before him and the hum of its wretchedness going up to his ears?"

I am not saying that is the last or dominant mood of a truly moral or religious soul. I am saying that it is bound to be a part of the moral and religious experience of every sensitive and earnest man. Such a one cannot go tripping lightly by sin and woe. The Man of sorrows did not live without feeling the weight of mankind's suffering and its sin.

God in Human History.

That is the first lesson we learn from Zephaniah. The second is an extraordinary one, and I am only going to touch on it this morning, because I am going to devote a whole lecture to it later on. With the beginning of the 14th verse of the first chapter there comes something new and different, begun by the words, "The great day of the Lord is near." In a word, Zephaniah sees what I may call the sudden emergence of God himself on the field of history.

What is going to end the evil and uproot the wrong and destroy the crime in the world as he sees it is not the slow process of education, of reason, of precept upon precept. It is the sudden arrival of God himself, who takes charge and with a sweep of his hand and his arm destroys the evil that defaces the world. The technical name for this kind of prophecy is apocalyptic prophecy. What it means is a vision of God himself taking charge of things, and suddenly, immediately by his own strength bringing down evil and setting up righteousness and truth. Zephaniah has the distinction of being the first prophet of the Old Testament to bring this idea into the Old Testament. After Zephaniah it is used more and more, but the idea of it is always the same, a sudden arrival of God himself in the field of history, who undoes wrong and sets up righteousness.

Now reason has its place, and the slow processes of ethical improvement have their place, and the constant attack on sin in this form and in that, in this place and in that has its place. The gradual methods of instruction and education, these are always of value. But it is necessary for us to share also in this mood of Zephaniah so that when it seems as if reason moved so slowly, and as if improvement came so gradually, and education and instruction did their work so poorly, suddenly we may have a vision as Zephaniah had of God himself who comes and takes command and sweeps away evil and sets up his own dominion.

I am inclined to believe that if we do not share in this mood of Zephaniah we lack one of the necessary moral equipments of our task. If you say you can do without it you are simply saying you can do what Jesus could not do without. When Jesus came to the end of his life, and the pressure of the cross came harder upon him, and the clouds gathered around, and it seemed as if his work was going down in shame and impotence, he said, "I see the Son of man coming in power and great glory." We have those terrible descriptions of Jesus of that great day when the judgment of God was to be visited upon this world, and God's throne set upon it. Precisely what this mood was in Zephaniah it was also in the moral experience of Jesus, and I insist it is necessary to the moral equipment of every true worker for righteousness. May I give you one familiar instance of it?

In the darkest days of the Civil War, when things were at their worst and there was no hope in sight from the Northern point of view, a young Northern woman was in Washington. It was in the depths of night, and she simply could not sleep. Her mind was filled with fear, with forebodings, with anxiety, with a darkness of doubt and despair until (as it were) in the twinkling of an eye she also had her vision of the coming of the Lord. She slipped out of bed, lit her candle, seized a pen and wrote what has come to be known as "The Battle Hymn of the Republic," which is a perfect description of Zephaniah's great day of the Lord.

Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lightning of his terrible swift sword,
His truth is marching on!

It is God loosing his sword, God himself marching out on the field of battle! That is the second mood of Zephaniah.

Dr. Raymond Calkins of Cambridge, Mass.

The close of the book is a surge of hope. I must leave you to find these things for yourself.

In the first place Zephaniah said, "The just Lord is in the midst thereof." You can be sad if you please, but if you believe the just Lord is in the midst of it then your melancholy can never overcome you. I speak of Charles Kingsley again, and give you these words:

"I am struggling through infinite darkness and chaos by means of one bright pathway which I find to be the only explanation of a thousand human mysteries. I mean, the incarnation of our Lord. The just Lord is in the midst of thee."

At the end Zephaniah keeps talking about a remnant. There is something left, there is a conscience that remains. All isn't gone. There is as a divine remainder some sense of truth, some responsiveness to God, some hatred of sin: a divine remainder and remnant, and on that Zephaniah rests his soul, and he says it must mark a new beginning which shall be the reformation of my people Israel.

(Series to be continued.)

The Why of a Theological Seminary.

William Revell Moody.

In a recent address Ex-President Coolidge said: "In any estimate of the power of a country we find the chief asset in spiritual values. Without them all else is vain." Many able publicists and financiers, however widely they may differ on technical questions of economics and politics, will confirm the truth contained in these words. The permanency of a democracy is dependent on the morality and integrity of its citizens. There can be no permanency in national or commercial life apart from a common recognition of high standards of righteousness.

In spite of national and industrial evils in the past, from the days of the Puritan the heart of the nation has been ethically sound. The present is no exception. If from time to time evil is exposed in high places it is no reason to impugn the character of the people as a whole.

At the same time there is greater need than ever to strengthen the forces which develop the nation's "spiritual values." And if these intangible resources are to be developed there is implied a need of thoroughly trained spiritual leadership. Where can that be more efficiently developed than in the well-equipped theological seminary or Bible school? The future is to determine whether idealism or materialism is to win America, whether God or Mammon is to reign. The glorious history of the past will only continue under the predominance of Christian influence in society, scholarship and statecraft. Our civilization will crumble, as others have done in the past, if materialism dominates, paralyzing all that is best in humanity. The issue of the conflict will be determined largely by the efficiency of our spiritual leadership and its influence on the next generation.

Some people of the present generation entertain a prejudice against theological seminaries. Early experiences, perhaps in school or college, may be responsible for this. To such persons a theological seminary is associated with dreary scholasticism and musty erudition. There may have been a time when a chair in a seminary was considered a suitable and dignified retreat for a ministerial failure, but that day has long since past. Now it is the man who has demonstrated his qualifications by a successful pastorate or by adequate scholarship who is called to train ministers. And it is increasingly recognized that there must be spiritual maturity and practical experience combined. Consequently, in the professorial staffs of our theological seminaries are to be found many of the most effective preachers of the country, whose pastorates have been eminently successful and whose labors are cherished in the memory of the communities they served. The old criticisms of a previous generation are therefore no longer deserved. It is a question if in this respect any institution for instruction in the "learned professions" has a better record in respect to successful practice or more practical experience in their teaching staff than that enjoyed by representative seminaries.

What is true of the theological professor is no less true of the student. Writers of fiction sometimes depicted the theolog as far from an attractive personality. If not a butt of ridicule he was at least an object of pity. Too often he was described as limited in intellectual gifts, and ignorant to such a degree in practical knowledge of the world as to be easily gullible. If he was not actually a bigot he was narrowly sectarian and circumscribed in his views, they said.

Oldtime Training for the Professions,—and Now.

There was a time when professional training was acquired under the experienced tutelage of individuals. A young man seeking medical instruction attached himself to a practitioner, observed the treatment given and "read medicine" under his instruction. In preparation for the law a youth served an apprenticeship in the office of an established law firm, combining practical training with the reading of standard works on jurisprudence. Similarly the aspirant to the ministry combined with theological reading an association with some minister, and by assisting in pastoral work learned much that textbooks could not impart. Such a method had much that commended it. But at best it was limited in the facilities which it afforded. Comparatively few students could by this method secure efficient training, and libraries were seldom accessible. In consequence it was found better in all professional preparation to adopt a more uniform system, with special instructors assigned to different subjects in which they had acquired proficiency. Here, too, libraries could be made available which could not be acquired by individuals under the earlier method. Hence professional schools were instituted with courses of study under specialists.

The need of thoroughness in preparation in the theological seminary, as in other professional schools, is ever more widely recognized. Those who are rooted and grounded in the faith are not carried away by every wind of doctrine and philosophy falsely so called. Sound doctrine is equilibrium in truth. Heresies have arisen from the neglect of some one phase of truth and the over-emphasis of another. Theology seeks to coördinate truth into a system of thought relating to God and man. The prevalence of strange cults and schisms is less an evidence of spiritual attainment than of ignorance of the wide scope of truth, and often the assumption of superior knowledge is but spiritual pride and Pharisaism. The recognition of this need is evidenced in the growth of theological seminaries throughout the country, reflected not only numerically but in the work accomplished.

But it is recognized that thorough training for the ministry implies the continual addition of new courses of study to meet ever changing conditions. Large accessions to the population from other lands has necessitated a knowledge of their national background,—social, racial, economic and religious,—to enable the minister in large centers to find a point of contact with these newcomers. The growth of large cities introduces other necessities in training, and the problems arising from complex social relations demand consideration. With increasing recognition of the importance of Sunday school and adult Bible instruction a place has to be found for the department of Religious Education, comprising under this department a number of highly specialized courses. The awakened conscience of the Christian church to its duty towards non-Christian lands in the last century demands now a department of Missions. As each of these new departments include several courses it will be readily appreciated in the few instances cited how much broader the scope of theological training is in the present than in the beginning. When it is remembered that additional courses have found a place in theological training without discontinuing earlier courses it will be readily appreciated how the burden of administration and instruction has increased to prepare men for the responsible duties of spiritual leadership in our day.

And the broadened scope of training reflects the wider range of duties imposed upon the minister. He is not now limited to the preparation of two weekly sermons in the seclusion of his books. He is no longer the exceptionally privileged member of his community in respect to education. Many whom he addresses have enjoyed in college an education equal to his own, and on many subjects have had even wider cultural advantages. Not only in his own field, therefore, must he be preëminent, but in addition he must command respect for wide outlook and sympathies. He cannot afford to be entirely ignorant of current thought as reflected in modern literature, and this means studious reading.

Any thoughtful person will at once be impressed with the implication of all this. Upon the ministry of the day rests a heavy responsibility for the welfare of the nation. To meet the exacting demands great emphasis must be laid first on self-preparation through Bible knowledge and the development of spiritual life, and next to this on what we may term technical training in a widely diversified course of study. There is no greater safeguard for the integrity of the Christian faith, next to spiritual perception, than in the thoroughness of training of young men under godly teachers.

The life of the faithful minister is far more exacting and strenuous than that of the average business man. As in the calling of the medical practitioner, he must be ever ready to minister to human needs. His emotions are ever taxed, and he experiences a severer strain upon his sympathies than any other class. In bereavement he must seek to bring spiritual help, and in tragedies worse than bereavement he must carry the secret sorrows of burdened souls and prove the wise counselor and sympathizing friend. For all these arduous duties his training must be unique.

The realization of the exacting duties and heavy responsibilities imposed upon the administrators and instructors in seminaries should call forth from the Christian community generous sympathy and coöperation. Their service in training for spiritual leadership, while primarily for the Christian church, is also for the nation's upbuilding and preservation. The future safety of America is to be found in its intangible assets, and for this there is needed, never more than today, a trained spiritual leadership.

It is for this reason that the Presbyterian Theological Seminary in Chicago is amply justified in its present nationwide appeal to the Christian public. Its history, dating from a hundred years ago in a crude log hut in Indiana, has been an honorable one. What has been achieved throughout the great mid-West alone can never be adequately estimated, while those who have served in foreign fields are numbered in hundreds. Such is the opportunity for investment, or, in Scriptural language, "of laying up treasure in heaven," which this great seminary provides at the present time.

A Fire-Impregnated Ministry.

I will make my words in thy mouth fire! Jeremiah 5. 14.

Pastor W. Mallis, South Sea Evangelical Mission, Australia.

Fire is full of suggestion when we consider it in its relation to the Word. It is used as an emblem of the Holy Spirit.

1. Fire is a warming, cheering element.

The cold, chilled, depressed thing is warmed and cheered as it draws near to the fire. How often as we have listened to the message from the lips of some Spirit-filled messenger our hearts have been stirred and warmed until like the disciples on the way to Emmaus our hearts have burned within us!

Are you a messenger? Then pray that God may make his words fire in your mouth that the saints who are being chilled by the spirit of the world and depressed by the loneliness of the way and the hardness of their circumstances may be warmed and cheered! The angel is still at the altar with the tongs ready to place the live coal on surrendered lips.

No ministry is of value that does not possess those two qualities, the word of God and the fire of the Holy Spirit. "He shall baptize you with the Holy Ghost and with fire," Matthew 3. 11. "I will make." This is entirely his work. No effort of yours will produce it. It is a divine impartation, and so I go to him for this precious enduement, that my ministry may be cheering, warming, and inspiring.

2. Fire is a great cleansing factor.

The silver and the gold we use have all attained their value and purity through fire. The dross and alloy have been removed in the furnace. What possibilities of purity this opens to us! It is fire that burns and reduces to ashes the dross and other elements that hinder the moulding of life and rob it of its highest value. The fine work of the silversmith is only possible after the fire has done its work, reproducing his image in the clear surface of the fire-cleansed metal.

The experience of this aspect of the ministry of fire is never pleasant to the flesh. It burns and hurts as the Word that has been made fire does its work, but the yield is worth it all!

Surely this is the ministry we need today, a ministry in which the fire-impregnated Word falls from the lips of prophets, cleansing the church and fitting her for her high calling as the exponent of a gospel of grace. The fire will never burn in the pews until it blazes in the pulpit. The class in the Sunday school will never be reached until the teacher is on fire.

Purity is closely associated with suffering and loss in all walks in life. The gold must lose its alloy before it attains its highest value. In some lives there is an intense love for valueless things, a clinging to the worthless and useless, and when the fire of a Spirit-filled message touches it it hurts. We have to choose between the worthless and the priceless, between the dross and the gold, between the lower and the higher. The crisis moment of a life is reached when God's Word becomes fire in the mouth of some prophet. It is then that the soul is freed for some higher purpose or more securely imprisoned in the lower.

A fire-impregnated ministry is fraught with tragic as well as glorious results. How many of the Lord's people who are living for self and the world today have had the challenge of the fire and refused it! Life is choked full of dross and worthless alloy when it might have been pure gold. It spells tragedy to refuse the fire challenge that falls from lips into which God has placed his fire-impregnated Word. How needful the exhortation, "He that hath an ear let him hear what the Spirit saith!"

3. Fire illuminates.

"I will make my words in thy mouth fire!" Divine words light up the dark places of life and throw light upon the pathway. Darkness is banished in the presence of a fire-impregnated ministry.

These are days in which there is much darkness in so-called Christian lands regarding the great facts of our faith. There is a growing lack of knowledge of the Word of God and the way of salvation. Surely this is an hour when we ought to seek the face of God regarding the fulfilment of this promise, "I will make my words in thy mouth fire!" Is the present darkness traceable to the lack of prophetic fire? Have our pulpits lost the message that burns and throws its clear light into the surrounding darkness, banishing doubt and creating confidence in the great message of the cross? My dear reader, is your message an illuminating one because God has made his words in your mouth fire? Is it easier for souls around you to find the harbor because of the bright shining of your life and the utterance of your fire-touched lips?

John the Baptist was a burning and a shining light. In these words you have the description of a perfect ministry,—a fire-touched ministry that burns but also shines. Pray for this touch of fire! It will make your life and ministry luminous.

The two pronouns in this message are worthy of notice, my and thy. The message is God's: the channel for its expression is the human mouth. The message would be of no value without the means of expression, and the mouth would be of even less value without the message. The expression of God's Word is dependent on surrendered lips, and human lips find their highest use in the proclamation of the message of God.

"I will make my words . . . . fire!" May there not be a hint here that it is possible to use God's Word without the fire? The fire is a divine product,—"I will make." It is the Spirit of God who causes the message to burn. He does not promise to make your words fire, but his own words. Divine words alone carry divine fire. The voltage of power is too great for human speech. Holy men of old spake as they were moved by the Holy Ghost.

Pentecost and Its Permanent Possibilities.

Six Outline Studies on the Holy Spirit in the Book of Acts.

Study 4. The Roman Pentecost.
Acts 10 to 11. 18.

The episode we now reach is significant in many ways, and second in importance in our study only to the Day of Pentecost.

The key is—"the Gentiles also," 10. 45; 11. 1, 18.

It is a third use by Peter of the keys of the kingdom in larger fulfilment of 1. 8. It is his first recorded address to heathen. The doors of the kingdom are flung wide open to Gentiles,—"whosoever" (10. 43) in a worldwide sense, no longer limited in Peter's mind (10. 34) to Jews like the "whosoever" of 2. 21.

Faith in Christ is now for Gentiles the ground of remission of sins (10. 43) rather than repentance (2. 38).

What part in this episode had God the Holy Spirit?

He sent Cornelius' messengers, 10. 20;

He spoke to Peter, 10. 19, 20;

He bade Peter go, 11. 12;

Peter said God had anointed Jesus with the Holy Spirit, 10. 38;

Peter is only getting started on his address (11. 15), but no sooner has he uttered the declaration of 10. 43 than the Spirit falls;

The Spirit fell immediately (as at Jerusalem and Samaria,) upon all of Peter's audience, 10. 44; 11. 15;

God gave them the gift of the Spirit, 10. 45; 11. 17;

He was received by them, 10. 47;

In fulfilment of our Lord's words, 11. 16.

As in the case of Philip and the Ethiopian treasurer, so here God the Holy Spirit weaves the web of providence that brings Cornelius and Peter together.

Cornelius was presumably a heathen, but a seeker after God, though not a saved man, 11.14. Note that the Spirit fell upon him and his kinsmen and friends (10.24) before ceremonial water baptism (10.47), and without waiting, apostolic mediation or any other condition than faith in Jesus. Hitherto the Spirit had come only upon baptized believers.

Two distinct operations of God the Holy Spirit have now been revealed: baptism with the Spirit and filling with the Spirit.

The baptism with the Spirit occurs when a person believes on Jesus as Saviour, and it occurs once for all.

The filling with the Spirit is for rich life and power in service (2.4; 4.8, 31; 6.5, 8, 10; 7.55; Ephesians 5.18-20), and may need to be repeated in actual experience.

Next Lesson—May Number:

First Organized Foreign Missionary Campaign.

Read Acts 11.19-30; 13 to 18.

EDITORIAL CORRESPONDENCE.

Springfield, Ohio.

My dear Sir:

I have been a subscriber for the **Record of Christian Work** for many years, and appreciate deeply the help and comfort which I have received, especially during these recent years when attempts are being made to rob Christ of his heritage in a conquering church and faith.

It is because of this that I am moved to ask a question. In the Christian Endeavor Topics of the February issue there is a suggested song for the Endeavorer's crusade. First, they sing themselves as "heroes," then the church as a "mighty pageant." Out of curiosity I turned to the definition of "pageant" as it is given in the International Dictionary. In the definition I found these conceptions: Play, mystery play, a trick, part played for deception, any show, showy parade, for public entertainment, funeral procession.

The question is this: Are our young people to be taught that they are to find their inspiration and to devote their lives to a Christ and a church who played a part, and whose chief end is entertainment? Can pageantry inspire heroic sacrifice?

Mr. Editor, it is an unworthy conception of the church!

(Signed) (Rev.) W. T. Mabon.

[Agreed! We cannot be too careful of our vocabulary. The offending song was a quotation.—Editor.]

Australia.

Dear Sir:

You may be interested to know that I have thoroughly enjoyed every issue of the R. C. W. for 1929. It seems to me that the **Record** is one of the few "religious" magazines that aims at helping to maintain the spiritual side as well as the practical side (if the two can be separated,) of church life, and I keenly look forward to its arrival.

(Signed) (Rev.) Harold S. Doyle.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

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357..	2 00	358..	5 00	359..	2 00
360..	1 00	361..	4 80		

Next Month.

The Northfield Summer Program.
Tercentenary of Massachusetts Bay Colony—Editorial.
Habakkuk—Raymond Calkins.
Grace in History—G. Campbell Morgan.
Parable of the Farmer and His Servant—James Moffatt.
The Problem of Pentecost—Charles R. Erdman.
Every Christian An Evangelist—Floyd W. Tomkins.
The Apocrypha (cont.)—Henry J. Wicks.
The Miser Who Became a Philanthropist—Howard W. Pope.

In Forthcoming Numbers!

G. Campbell Morgan—Grace and Individuality; Rest; Saints and Saintship; and others.
Dan Poling—Where is Final Authority?; What is the Supreme Business of Men?
Raymond Calkins—Some Wonderful Things in a Wonderful Verse; The Modern Message of the Minor Prophets, five addresses.
James Moffatt—Wonder, Love and Praise, and other addresses.
Charles R. Erdman—Christian Certitude; The Faith of Abraham; The Beloved Disciple.
Robert E. Speer—Master and Lord.
Paul Scherer—What Are You Getting out of Life? Imitators of God as Dear Children; Following—Followed; Elihu; and two others.
George A. Buttrick—Blessed are the Meek!
Robert Laws—Life Guidance from God.
Andrew Mutch—Christmas sermon (December).

We have also unpublished Northfield addresses by F. B. Meyer, J. Stuart Holden, John A. Hutton, J. D. Jones, James Reid of England, and others.

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Gospel of the Kingdom: Studies in Matthew.

April 6, 1930.

The Law of the Cross.

Matthew 16. 13 to 17. Lesson portion, 16. 13-26.

It is near the close of the Galilean ministry and within six months of the cross. Just what does our Lord's popularity mean? What impression has he made? What do people really think of him?

This lesson marks a crisis in its two sections, one the confession of Peter and our Lord's promise of a secure church (13-20), the other the subsequent and gradual unfolding of his redemptive mission, his resurrection, new conditions of discipleship, and a look forward to his coming again in glory (21-27).

Observe how personal our Lord is throughout,—"I," "my," "me."

Does it matter what one believes concerning Jesus of Nazareth?

It mattered to Jesus himself. Just where did people place him? Did they really appreciate who he was? They must, before he can reveal his passion.

It mattered to the people. They held varied opinions, all wrong, but all putting him on a high level of character and work, in spite of nasty things that had been said of him. The impression he had made was complex, inclusive of many and diverse traits. There was no man living with whom he could be compared, but he had something in common with this and that prophet.

It mattered to Peter and the apostles. They had been with him over two years, and knew him better than any one else. They had sacrificed all for him. "Whom say YE that I am?" Peter voices their unanimous personal opinion in a clear-cut, epoch-making twofold confession, "Thou art Messiah, the Son of the living God!" Their whole future in time and eternity depended upon this belief, and their value in Christ's service. Our Lord accepted the declaration at its face value.

It mattered to God. Peter had not learnt this wondrous truth by human reason or speculation, but by revelation from God himself. God can only be known by self-revelation. He revealed himself in Jesus.

It mattered to the church. This is the first time our Lord spoke of "his" church, an assembly of called-out people, an institution yet to be. Peter's faith in the Messiahship and deity of Jesus is declared to be bedrock on which the church will be built. If the church gets away from this foundation, ... !

It matters to you and me and all the world. For denial of Jesus' Messiahship and deity is a lie, 1 John 2. 22, 23, while acceptance thereof is life through his name, John 20. 31. Peter's creed is the irreducible nucleus of every Christian creed. One's salvation depends on what one thinks of Jesus, not on what others think.

Everyone who comes into contact with our Lord must face his question. Any estimate short of the full truth means just that much loss of blessing and power in our lives.

Does it matter whether one confesses Christ, or not?

Public confession of Christ is the believer's privilege and duty, Romans 10. 10. Blessing and responsibility follow it, as here, "Blessed art thou, Simon, son of Jonah! . . . . I will give unto thee. . . . ."

The world needs outspoken rock Christians, believers who out of firm conviction can give clear testimony of and for Christ.

What qualities in Jesus have impressed your scholars most? Does each one believe in Jesus as Son of God and Saviour?

Is sacrifice at the center of our Christian lives?

Golden Memory Text—If any man would come after me let him deny himself, and take up his cross, and follow me! Matthew 16. 24.

April 13, 1930.

The Child and the Kingdom.

Matthew 18. 1-14; 19. 13-15.

What would be the condition of children today if Jesus Christ had not taught their value and their right place in the human family? Never was more being done for them than today, but how much remains to be done! In our own midst as well as among non-Christian people we see their need. Would that we could look upon them with our Lord's love and appreciation and desire to save!

The child and the kingdom, 18. 1-4.

The incidents that preceded this lesson portion turned the heads of the disciples in the direction of an earthly kingdom. Discussion arose more than once among them as to rank in the kingdom. They were very human! Now they bring their question to the Master.

Our Lord's first act was—not to rebuke their self-assertiveness, and not to lecture them on humility, but to draw into their midst one of the children who always seemed near him, and use him as an object lesson.

When he spoke it was not at first in direct answer to their question, but to give them personal warning of something deeper that ought to be settled first, namely, were they in the kingdom of the heavens at all! "You must turn back from your present pursuit of self-advancement, you must become as little children, you must be born again."

Entrance being thus gained, our Lord said childlike humility was what constituted greatness in the kingdom of the heavens. Humility is the surest mark of genuine conversion.

Does it not follow that the most natural time to enter the kingdom,—and also to become a Christian,—is childhood?

And what a wonderful world it would be if all Christians retained the child-spirit!

The child and the world, 18. 5-9.

Having discovered and honored childhood in this object lesson, Lord Jesus now states some practical tests and duties.

To receive a child in his name is to receive him.

To rob a child of its childlike character is terrible! In a sinful world traps will be set, but woe to the guilty person who sets them!

The child and the Father, 18. 10-14.

Warning against another unbecoming attitude to "little ones," unimportant insignificant ones, follows: "Take heed that ye despise not!" Even after the lapse of twenty centuries of Christian progress we have not altogether outgrown this attitude. For instance, we would rather see a grown-up person converted any day than a mere child!

Why not despise, look down upon, them?

Because it is our heavenly Father's will that NOT ONE OF THEM should perish. His care for them is shown in that their guardian angels have always access to his presence. He sent his Son to seek and to save the straying ones.

We are following Christ's example, therefore, when we seek the salvation and blessing of children.

The child and the Saviour, 19. 13-15.

Bring your little children to Jesus!

Golden Memory Text—Suffer the little children, and forbid them not, to come unto me, for to such belongeth the kingdom of heaven! Matthew 19. 14.

April 20, 1930.

Jesus Teaching Forgiveness.

Matthew 18. 21-35.

Unlimited forgiveness, 21, 22.

Peter had caught something of our Lord's spirit regarding forgiveness ("till seven times") as compared with the Pharisees (three times), but our Lord threw away all limits! Forgiveness should keep no books. It is a matter of grace, not of calculation. A limited forgiveness is as good as none.

"Our readiness to forgive must be as large as the unregenerate heart's lust for vengeance, Genesis 5. 24," says Prof. David Smith.

The peril of unforgivingness, 23-34.

The parable presents three scenes. In scene 1 we see an official, loaded with a hopeless debt, receiving full forgiveness from his merciful king. In scene 2 this forgiven debtor appears as an unforgiving creditor in the case of a fellow official. In consequence, in scene 3 this wretch finds his own forgiveness recalled and the law taking its course against him.

Divine forgiveness, 35.

Our Lord uses the parable to teach just one unmistakable point: That man—shall we limit it to Christians, to children of the heavenly Father?—that man who does not forgive his brother from his heart, sincerely, will not be forgiven by God.

We need never doubt the extent of God's forgiveness, for when he bids us know no limits he certainly will show that spirit to us in Christ. But he finds a barrier against his forgiving love set up by that man's unfitness to receive forgiveness who himself has not the will to exercise heart-forgiveness.

What hope does this leave an unforgiving person, whether professing Christian or not, who "will never forgive" some one?

If you will not forgive, do not dare to sin! You need not expect God to forgive you.

One said to John Wesley: "You know I never forgive!"

"In that case, sir," replied Wesley, "I hope you never sin!"

Let us learn and practise heart-forgiveness!

Golden Memory Text—Forgive us our debts as we also have forgiven our debtors! Matthew 6. 12.

April 27, 1930.

Giving Up All for the Kingdom.

Matthew 19. 16-26.

This is one of the sad stories in the Gospels. Read the other accounts in Mark 10. 17-30 and Luke 18. 18-30!

A certain ruler of exceptional character, young, eager, wealthy, lovable, but not having gained eternal life by the only way he knew, asks Lord Jesus the all-important question. He receives a definite answer, but rejects the terms in sorrow (or vexation): a case of eternal life sought and missed!

Necessity of full surrender, 16-22.

He was sincere, but he came to Jesus

with an imperfect idea as to who he was. Before answering his question, therefore, our Lord clears that point by a challenge which implies that the ruler should acknowledge that he is God.

Then our Lord meets him on his own grounds and sends him to the commandments. The ruler mistakenly thinks he has kept them all his life, but yet is conscious of something lacking. This Lord Jesus points out in verse 21, the key verse: renunciation—"Sell all that thou hast"; service—"Give to the poor"; with promise of something better—"Thou shalt have treasure in heaven"; then discipleship—"Come and follow me!" Our Lord did not want his wealth: he wanted HIM!

The test showed that he lacked the spirit of sacrifice, of consecration. He was not ready to pay the price, to yield his all. Poverty was not the one thing lacking, but mastership of his wealth. Poverty has no more merit in itself than plenty, but the money test is one of the surest and most searching tests of the genuineness of a man's religion, be the sum large or small.

Difficulty of full surrender and the power of God, 23-26.

The young man's refusal moved our Lord to comment upon the difficulty of full surrender in the case of the rich.

His words awakened amazement, doubtless because the Jews had always understood that prosperity was a token of God's favor, and would be every man's lot in Messiah's kingdom: so if the rich, moral, educated ruler of the synagogue had a hard time entering the kingdom, what chance would the poor have?

Note: the command to "sell all" is not general. Lord Jesus did not require it of Mary and Martha, or of Zaccheus, or others. But in the ruler's case it proved a vital test. And it is still true that few rich men become Christians, though Christian men may become rich. Unhappily men and women often seem to lose their spirituality as wealth and social prestige increase.

This is the end of the incident. Was it the end of the young man's relation to Christ, or did he ever come back?

Must we give up all for Christ? What would he put his finger on if he was talking to you?

Golden Memory Text—Lay up for yourselves treasures in heaven! Matthew 6. 20.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

What is Involved in Deciding for Christ?

Romans 10. 8-15. April 6, 1930.

A freed slave said: "I have got safe by de go-back corner, and will go all de journey home. If you don't see me at de first of dem twelve gates, look to de next one, for I shall be dere!"

Another said: "When I left de rebel ranks and crossed over to de Lord's army I tore up de bridge behind me. Now I'm fightin' with de Captain dat's never lost a battle."

"Patient continuance" is involved in our decisions for Christ.

SUGGESTIVE THOUGHTS.

D—o not cast your anchor into the hold of your ship!
E—ngage in his service!
C—onfess him before men!
I—f Christ has really taken up his abode in our hearts he will often be seen looking out of the windows.
D—o not confuse searching for Christ with accepting him!
I—t is the out-and-out Christians who drink the Master's cup.
N—ot secretly, but openly, should our confession of Christ be made.
G—o teach all nations! Be prepared to obey this command!

F—aith in Christ's message opens the door of accepting his message.
O—bedience, remembering that all God's biddings are enablings.
R—epentance. "The way to heaven is by the weeping cross."

C—rown him Lord of all!
H—e leadeth me (and you),
By his own hand he leadeth me!
R—ock of ages, cleft for me,
Let me hide myself in thee!
I'—ll do thy will with a heart sincere.
S—how me thy way, O Lord, and make it plain!
T—hough your sins be as scarlet
They shall be as white as snow!

Why Everybody Needs Christ.

John 14. 1-11. April 13, 1930.

What man needs is life. Jesus alone has the power to impart it.

"We must never forget that the world is lost," says a divine. "It has wandered far away from the road to heaven. No one but Christ can bring it back."

* * * * *

"I was interested," writes one, "in the bold heading of an article in a magazine, entitled 'Taking SIN out of Business.' These three letters were heavily underlined, and I had been such a dullard heretofore that until I saw these three letters underlined I never realized that the word 'sin' occurs in the middle of bu-sin-ess."

The great need of America today is to take SIN out of business and substitute the Golden Rule.

* * * * *

What is the cure for idolatry and superstition in India? Our own dear Lord Jesus.

What the cure for cannibalistic islands? Our own dear Lord Jesus.

What the cure of the haunting fear of China and Africa? Our own dear Lord Jesus.

What the cure for slavery and wars all the world around? Our own dear Lord Jesus.

What the cure for child labor and materialism in America? Our own dear Lord Jesus.

What can wash away these sins? Nothing but the blood of Jesus.

* * * * *

Every one needs Christ now because of the uncertainty of life.

In a certain church in Pennsylvania the Bible class enrolled 60 men. The next Sunday 42 had gone into eternity. Don't you think that if the teacher of that class had known the immediate future he would have devoted his entire week to that class in personal work?

Of nearly 40 specific cases of healing recorded in the four Gospels only six came of themselves. The rest were brought to Christ by others. Jesus Christ is the same yesterday, today and forever. This being so, how can you personally escape doing your part in meeting the world's needs?

Why We Believe We Live Forever.

John 11. 23-26; Mark 12. 26, 27. April 20, 1930.

As Elizabeth Folkes embraced the stake upon which she met death she exclaimed:

"Farewell, all the world! Farewell, faith! Farewell, hope! And welcome, love!"

Who is able to separate immortal love from immortal life?

* * * * *

Dying words of those who believed in immortal life:

Live in Christ, live in Christ, and the flesh need not fear death!—John Knox.

Oh come in glory! I have long waited for thy coming. Let no dark cloud rest upon me now!—John Eliot.

Oh welcome, death! Thou mayst well be reckoned among the treasures of the Christian. The great conflict is over. All is done. To live is Christ, but to die is gain! —J. Hervey.

Glory to God, I see heaven sweetly opened before me!—B. Abbott.

Earth is receding, heaven is opening!—D. L. Moody.

* * * * *

What others have said:

Still seems it strange that thou
  Shouldst live forever?
Is it less strange that thou
  Shouldst live at all?—Young.

Immortality is the glorious discovery of Christianity.—Channing.

Shortly before the death of Orison Swett Marden he wrote, and it was his last written message:

"Death is not the end, for in the miracle of the resurrection life has triumphed over death. At this Easter season (March 10, 1924) I extend greetings! May it be your resurrection and mine!"

When a visitor told Joseph Parker that he was going to visit the Holy Land the latter replied with deep conviction, waving his hand upward:

"My holy land is there!"

"It must be so,—Plato, thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter
And intimates eternity to man!"—Addison.

If a man die shall he live again? I wonder, but I also believe.—W. E. Barton.

I know not how that Joseph's tomb
  Could solve death's mystery:
I only know a living Christ,
  Our immortality.—Harry Webb Farrington.

What is a Useful Life?

2 Timothy 2. 3-15, 21, 22. April 27, 1930.

After the death of Cecil Rhodes, the millionaire South African statesman, there was found among his documents this written statement:

"If there is a God and he cares for men, then the most important thing in the world for me is to find out what he wants me to do, then go and do it!"

In the making of a useful life there are diversities of gifts, differences of administrations, diversities of operations, but the same Spirit, Lord, God.

There are a number of us creep
Into the world to eat and sleep,
And find no reason why we're born
But only to consume the corn,
Devour the cattle, flesh and fish,
And leave behind an empty dish!

This poetical word picture might well be given the title of Indolence. An indolent man is never a useful man.

* * * * *

Dr. Jowett, speaking of Christ's interview with the Samaritan woman, said:

"The command, 'Go bring thy husband,' revealed to the woman as by a flash of light her past evil life."

Then leaning over the pulpit, with pointing finger he said in solemn tones:

"Christ may not say to you, 'Go bring thy husband,' but 'Go bring thy ledger!'"

Will your ledger of life present a clean life according to John 3. 3? If it does not it is anything but useful.

* * * * *

Said Lyman Abbott: "Imagine the letters of the alphabet endowed with freewill! Then imagine an author trying to express himself therewith! You might conceive of one letter saying, 'I want to be on the title page'; another, 'I want to be an ornament. A letter at the beginning of the chapter'; still another, 'I would like to be in the Preface.' A letter to function usefully must be just where the author wishes it to be."

In the book of life which God is writing you are but one letter. Through you he is trying to spell out what a useful Christian life really is! Therefore let us pray:

"Let me but do my work from day to day
In field or forest, desk or loom,
In roaring marketplace or tranquil room,
Let me but find it in my heart to say
When vagrant wishes beckon me astray,
'This is my work, my blessing, not my doom!
Of all who live I am the one by whom
This work can best be done in my own way,
To suit my spirit and to prove my powers
Because I know for me my work is best.'"

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

APRIL, 1930.

TUESDAY, 1st. *Sow to yourselves in righteousness, reap in mercy! Break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you! Hosea 10. 12.*

This month of April is said to derive its name from the Latin verb aperio, which signifies to open, because all the buds and blossoms are now opening. Reader, if you are yet unsaved, may your heart, in accord with the universal awakening of nature, be opened to receive the Lord!—C. H. Spurgeon.

WEDNESDAY, 2nd. *Pray without ceasing! 1 Thessalonians 5. 17.*

To God your every want
In instant prayer display!
Pray always! Pray, and never faint!
Pray, without ceasing pray!
—Charles Wesley.

THURSDAY, 3rd. *I have trusted in thy mercy: my heart shall rejoice in thy salvation! Psalm 13. 5.*

O impatient ones, did the leaves say nothing to you as they murmured today? They were not fashioned this spring, but months ago, and the summer will fashion others for another year. At the bottom of every leaf stem is a cradle, and in it is an infant germ. The winds will rock it, and the birds will sing to it all summer long, and next season it will unfold. So God is working for you and carrying forward to the perfect development all the processes of your lives!—Henry Ward Beecher.

FRIDAY, 4th. *There is a way which seemeth right unto a man, but the end thereof are the ways of death. Proverbs 14. 12.*

Sin loses nothing of its virulence by losing its grossness. When truth and righteousness are cunningly blended with error and vice we may be easily deceived.—W. L. Watkinson.

SATURDAY, 5th. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee! Isaiah 26. 3.*

If ever there was a time when men needed the restoration of peace it is now. Here is a fair promise of it! The words are positive and assuring: perfect, stayed, trusteth, peace. The promise is a guaranty, with divine authority behind it.—Ozora S. Davis.

SUNDAY, 6th. *When he saw the multitudes he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. Matthew 9. 36.*

Why not leave the heathen alone? The necessity for the salvation of men is revealed in that statement of our Lord. There is no reason in man that God should seek to save him. The need is born of his own compassion.—G. Campbell Morgan.

Monday, 7th. *My voice shalt thou hear in the morning, O Lord! In the morning will I direct my prayer unto thee, and will look up. Psalm 5. 3.*

Every morning compose your soul for a tranquil day, and all through it be careful to recall your resolution, and bring yourself back to it!—Francis de Sales.

Tuesday, 8th. *And he said unto him, Well, thou good servant! Because thou hast been faithful in a very little, have thou authority over ten cities! Luke 19. 17.*

No one has ever accomplished great things who hasn't first accomplished a great many little things.—Knox.

Wednesday, 9th. *Praying always . . . . in the Spirit. Ephesians 6. 18.*

Get into the spirit of prayer, and assuredly you will become more alive! We are heard for the prayers that go laden with the very spirit and hunger of the soul. Use fewer words, and let them all be full!—J. H. Jowett.

Thursday, 10th. *I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. Habakkuk 2. 1.*

There are times when we must do the same, when instead of acting it is our duty to wait and watch till we get the needed word. Why may not this habit of continual watchfulness become, as other habits become, as easy to us as the breath we draw?—T. D. H. Battersby.

Friday, 11th. *Our sufficiency is of God. 2 Corinthians 3. 5.*

The greatest thing we can learn is the resources and all-sufficiency of our God. The Bible is just a revelation of this manifold and many-sided truth.

Saturday, 12th. *Jesus saith unto him, I am the way! John 14. 6.*

Never the path so lost but in thee only
Trusting, we see, and seeking, find a way:
Strength of the tempted, brother of the lonely,
Out of our darkness bringest thou the day!
—G. A. Studdert-Kennedy.

Palm Sunday, 13th. *Fear not, daughter of Sion! Behold, thy king cometh, sitting on an ass's colt! John 12. 15.*

His visible throne is a cross, and his conquests are made in the power of sacrifice. And so his armaments are the truth, and the truth alone.—J. H. Jowett.

Monday, 14th. *The just shall live by faith. Romans 1. 17.*

The straight path of faith is free from the tormenting apprehensions which wear out the doubting heart.

Tuesday, 15th. *He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees! Luke 12. 1.*

Pharisaism is a poison germ that can only be developed in religion. There is one test we can apply, and Pharisaism is at once betrayed wherever it lurks: Does this religion make its professor Christlike?—Mark Guy Pearse.

Wednesday, 16th. *Unto him be glory throughout all ages! Ephesians 3. 21.*

If you keep silence before God and give him time he will put thoughts into your heart that may be of unspeakable blessing to yourself and others. He will create within you desires and dispositions that will indeed be as the rays of his glory shining in you.—Andrew Murray.

Thursday, 17th. *And David said unto him, To whom belongest thou? 1 Samuel 30. 13.*

If you are Christ's, let me advise you to do four things. Obey him: let his word be your law! Love him: let your whole heart be filled with him! Trust him: rest nowhere but on him! Be decided for him: then all will know to whom you belong!—C. H. Spurgeon.

Good Friday, 18th. *And when they were come to the place which is called Calvary, there they crucified him. Luke 23. 33.*

O Calvary, if I could sound
The meaning of thy cross,
And God's amazing love expound,
All other love but dross:
If I could weigh the sacrifice
That cross was raised to bear,
All sinful men would lift their eyes
To find redemption there!

Saturday, 19th. *Now in the place where he was crucified there was a garden, and in the garden a new sepulchre wherein was man never yet laid. There laid they Jesus. John 19. 41, 42.*

O risen Lord, now glorified,
Alive for evermore,
If all who fear the rolling tide
Of death upon life's shore
Could know that thou hast life to give
To all who would receive,
All men would come to thee and live,
And on thy name believe!
—Edgar Cooper Mason.

Easter Day, 20th. *Behold, I am alive for evermore! Revelation 1. 18.*

Are you carrying the news, you, every one of you? It is the good news of the world, the evangel, the gospel that the Spirit of God in Jesus of Nazareth is here, this afternoon and ever!—John T. Dallas.

Monday, 21st. *How much more shall the*

blood of Christ . . . . cleanse your conscience from dead works to serve the living God? Hebrews 9. 14 (R. V.).

We must get back to the cross to know its ruggedness, its brutality, its blood-baptism. It is only there that the heart finds the conscience cleansed.—G. Campbell Morgan.

Tuesday, 22nd. *Then will I sprinkle clean water upon you, and ye shall be clean! Ezekiel 36. 25.*

It is nothing but unbelief that holds us back. Let us believe that a simple determined surrender of the whole will to God's promise will indeed bring the heart-cleansing we need!—Andrew Murray.

Wednesday, 23rd. *I called him, but he gave me no answer! Song of Solomon 5. 6.*

But we must be careful not to take delays in prayer for denials. Unanswered petitions are not unheard.—C. H. Spurgeon.

Thursday, 24th. *According to my gospel. 2 Timothy 2. 8.*

When we can say with wondering gratitude, "The Son of God loved me, and gave himself for me," MY gospel will become OUR gospel, and thus the whole round earth will every way be bound by chains of gold about the feet of God!—J. D. Jones.

Friday, 25th. *Wherefore, my beloved brethren, let every man be swift to hear! James 1. 19.*

I want to know thy guiding voice,
  To walk with thee each day:
Dear Master, make me swift to hear
  And ready to obey!
And thus the day I now begin
  A happy day will be
If I am seeking just to do
  The thing that pleaseth thee!

Saturday, 26th. *And behold, there came a leper and worshiped him, saying, Lord, if thou wilt thou canst make me clean! Matthew 8. 2.*

That is just about the position the average Christian holds toward God as a healer,—willing to admit that he can, but utterly uncertain about his willingness to help. And so we have loaded our prayers with a lot of contingencies which we think respectful to God, but which practically arise from ignorance of his character and doubts of his love. —A. B. Simpson.

Sunday, 27th. *By love serve one another! Galatians 5. 13.*

To love abundantly is to live abundantly, and to love forever is to live forever. You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. —Henry Drummond.

And their eyes were opened, and they knew him! (Luke 24. 31.)

Monday, 28th. . . . . *His divine power hath given unto us all things that pertain unto life and godliness. 2 Peter 1. 3.*

Let us abide in Christ, let us keep ourselves in the love of God, let us carefully derive from the "all things" which God has given us, as profitable for life and godliness, the whole wealth of helpfulness that we need, and that they were intended to convey!—F. B. Meyer.

Tuesday, 29th. *Verily I say unto you, Except ye be converted and become as little children ye shall not enter into the kingdom of heaven! Matthew 18. 3.*

For childhood's faith that lifts us near to thee
And bows us with our own disparity,
For all that childhood teaches us of thee,
We thank thee, Lord!
—John Oxenham.

Wednesday, 30th. *Thou desirest truth in the inward parts. Psalm 51. 6.*

What are the demands of God? Reality, sincerity, true holiness, heart fidelity.

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BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

APRIL, 1930

Tuesday, 1st. Acts 4. 23-31.

1. Here we have the birthday of all our distinctively Christian hymns! As one writer has said:

"This earliest prayer-hymn grew out of trouble. 'This beautiful flower grew at the cross,' and thus the mouths of disciples are never stopped. They preach to the people or they cry to God."

The Christian company received the report of Peter and John with enthusiasm. Evidently as the result of Gamaliel's advice they would be allowed to hold meetings at the Temple, even though persecution might not cease in one form or another. Therefore they sing from an ancient psalm and add the ringing words of their new faith in "Thy holy servant Jesus, whom thou didst anoint."

2. There is no spirit of revenge in their prayer. They have learned from the Master that they must love their enemies. So they pray for courage and for the salvation of those who are attempting to stay their bold witness to the glory of "the name of thy holy servant Jesus." They thus manifest the new quality of spirit which has entered into their lives through Jesus the risen Christ of God. They have much yet to learn, even these apostles who had been his personal disciples, about this gospel, its freedom, its far-reaching power over humanity. But they are already true to its inmost spirit of love.

3. How disastrous was the fall of those church leaders who in later times used force to spread this gospel, and returned evil for evil!

Let us pray that we and all who love Christ's name may forever depend wholly on the power of his Spirit and abandon all efforts to use earthly means to uphold his church! Amen.

Wednesday, 2nd. Acts 4. 32-37.

1. In this famous passage a vivid picture is given of the first group of Christians in the first days of enthusiasm. They lived as if their hearts and souls were melted into one. Many of them were far from their homes, but they could not tear themselves away from this scene of daily rapture. Some lost their positions, perhaps, and were unable to earn their living. At any rate, there was poverty among them. But those who had means shared in the provision of the means of life. They acted as stewards of their possessions, and gave liberally even when they had to sell land in order to do so. It was the new love of God, the sense of the presence of their Lord Jesus, which opened their hearts to love one another even as members of one family.

2. It is foolish to use all this as the basis for a doctrine of industrial communism, as some do. It is not said either that the rich made themselves poor, though some may have done so, or that the poor claimed the possessions of their rich brothers. It was all a movement of love in a unique community where enthusiastic adoration of one Saviour made them feel as one. In a measure the same general features have appeared wherever a young Christian church has grown up in a non-Christian city.

3. Among the most powerful preachers and most generous spirits was Barnabas, who in after years was a fellow worker with Paul in various regions. In him wisdom and unselfish devotion were united in a noble character.

O God, who didst pour upon us the riches which are in Christ Jesus our Lord, grant us to be like-minded with him in all our dealings with human need! Amen.

Thursday, 3rd. Acts 5. 1-11.

1. It is a mistake to suppose that Peter foresaw the death of Ananias. The tragedy must have overawed him as much as the other disciples. Nor is it correct to think that Peter either procured or wished the death of the wife who conspired with her husband. We have no right to accuse him of murder. But he does seem to have had a sudden premonition of the second death, and his announcement of it may have helped, without his expectation, to bring it about.

2. For it was a day of intense emotion. The disciples were excited still and living from hour to hour under the sway of this new Spirit, mighty, holy and divine. The two deaths, while they were acts of God, occurred through purely psychological means. The husband and wife had agreed to lie, to pretend that they were giving their whole estate when they were, as they had every right to do, keeping part of it in their own possession. When the lie was exposed in that intense atmosphere, in the clearly realized presence of the Spirit of the risen Christ, the shock of shame and fear and grief was so violent that they died then and there.

3. Luke tells the story that Theophilus may realize that the new religion penetrates to the deepest and most secret motives of men and demands sincerity that is severe, honesty

that can stand the scrutiny of God. Ah, how we may all tremble before that story! Do we not serve in the church that men may praise us? As ministers, as layworkers, as contributors of money, are we entirely free of the sin of these two people who died for that very sin?

O Lord of our hearts, our motives, our purposes, who seest when we do good that we may be thought good, and speak holy words that men may call us holy, O cleanse our wills from this sin, for Christ's sake! Amen.

Friday, 4th. Acts 5. 12-32.

1. It is important to note the purpose of Luke in describing these events so fully. He wishes Theophilus to realize clearly that as yet Christianity has not appeared as a new religion separate from the Jewish religion. These first Christians gathered day by day in one of the large porticoes of the Temple which came to be (as it were) their own peculiar meeting place. They still behaved as orthodox Jews who to all their inherited ceremonies and beliefs added their faith in the risen Jesus as the Messiah of Israel. They were generally understood to be simply a new sect of Jews.

2. But there was one sect who could not tolerate them, namely, the Sadducees, who stood for an extreme conservatism and who did not believe in the doctrine of resurrection, as the Pharisaic sect did. They became "indignant," or rather "jealous" (17), when they saw the popularity of the new sect. Perhaps they saw more clearly than the Pharisees how different this new movement was from any previous phase of Jewish thought. They saw that to admit the resurrection of Jesus and worship of God in his name would be to destroy utterly their own authority and prestige. Even the apostles did not yet fully grasp the far-reaching and revolutionary nature of their faith. It contained principles which they learned only slowly and painfully to interpret and apply in the fulness of their meaning.

3. We must not blame them. Even we, after two thousand years, only dimly apprehend the full majesty of Christ, the full demands of his cross and its message upon our own hearts and lives, the full range of his Spirit's power.

O thou Son of God, immortal Love, how patient are thy dealings with the slow minds and confused consciences of thy people! Enlighten us, we pray thee! Amen.

Saturday, 5th. Acts 5. 12-32 (continued).

1. In verses 24-28 we have a scene of panic among the aristocratic rulers of the people. The apostles, after imprisonment and sudden deliverance, still claimed the right as loyal Jews to stand in the Temple courts and proclaim the message of Jesus. The Sadducees, who had taken chief part in the crucifixion of Jesus, saw that a feeling of indignation against themselves was spreading among the excitable throngs. Jerusalem was ringing with the new truths, and it meant that the judges of Jesus were now themselves under a public indictment for murder!

2. But the apostles did not blench. They repeated the original charges with terrible directness. "God has raised up Jesus from the dead, and many of us are witnesses of the fact. But it was you who handed him over to the Romans for the most cruel form of execution! It was you who are judging us, who murdered Jesus! And it is the God of our fathers, your God and ours, who raised him with divine power to be the ruler and Saviour of our race!"

3. But the height of the apostles' power is seen not in their terrible accusations but in their call to repentance. They have the spirit of Jesus, and therefore they most earnestly desire that those men should be aware of their guilt only that they may climb down from their false and cruel pride and seek in penitence the forgiveness of their sins, and especially of this great and public sin against Jesus, their prince and Saviour.

O thou living God, who knowest all hearts and their motives, grant that in our day all who deny Jesus Christ may be brought to humble submission to him and to thy grace in him! Amen.

Sunday, 6th. Acts 5. 33-42.

1. The unflinching and challenging speech of Peter deeply moved the Jewish supreme court. But it moved them to rage. They felt as if their hearts were sawn asunder, and looking at that daring group who defied their authority they began to whisper among themselves how they might get them put to death. The murderers of Jesus are quite consistent and persistent in seeking some way of murdering his disciples without danger to themselves.

2. Then spoke up Gamaliel, one of the most important men among them for his learning and his moral integrity. (We must remember that his most distinguished and learned pupil was one Saul of Tarsus.) Gamaliel had the apostles removed so that the Sanhedrin could consult in executive session. Then he gave his famous advice about letting these men alone "lest haply ye be found to fight against God." The council accepted his resolution, and it was a momentous one. In effect it recognized the Christian movement as possibly the work of God, and the Jewish Christians who chose to go on worshiping at the Temple as a Jewish sect in the eyes alike of their own supreme council and of Roman law. Except for a brief interruption by Herod, the Jerusalem Christians, with Peter and James the Lord's brother at their head, retained this legal

status right on, even through the persecution of Paul, to the destruction of the city.

3. The council punished the apostles with flogging for disobedience, and set them free. Free they now were to preach Christ day after day in public and in private, free to bear their personal witness to the power of his Spirit, free to win hundreds of their own race to his faith and love and joyous hope!

O God, giver of light and love to all who surrender to thy will in Jesus Christ, give us that joy of perfect faith and that strength of humble obedience which is the abundant life in him! Amen.

Monday 7th. Acts 6. 1-7.

1. It would appear that a large part, some think a majority, of the Christians in Jerusalem at this time consisted of Jews who had come for one or more of the great feasts from distant parts. They were Jews of the Dispersion, and are often known as "Grecians" or "Hellenistic Jews." Many of these in their new-found joy in Jesus the Christ remained on indefinitely. There grew up among them a different attitude on various questions from that of the Christians of Palestine, and this attitude showed itself in various ways, giving rise even among the first Christians to feelings of suspicion and jealousy.

2. For instance, when distribution was made of the funds put at the disposal of the apostles for benevolent purposes, the Hellenists complained that there was some discrimination against them. They said the widows of their group did not get their fair share of the daily supplies. The apostles saw the point. They were so busy with teaching and preaching that they could not personally scrutinize all the cases of need. Men must be selected who could give more time to that practical work.

3. Their recommendation was adopted, and seven were elected to attend to the finances and benevolences, and the apostles were free to concentrate all their time and energy on the work of preaching and teaching.

Our ministers and churches have largely forsaken this example of the Jerusalem church. Too many pastors are giving the bulk of their time and energy not to prayer and the ministry of the word, but to secular activities under the ægis of the church. We must pray and plan and work for a reformation of the idea of the evangelical church!

O thou great head of the church, forgive our feverish ways, our neglect of the real and holy work of the church and its ministry: and raise up for us powerful men whose whole life is given to the direct service of the gospel! Amen.

Tuesday, 8th. Acts 6. 8-15.

1. Among the Jewish Christians there was one man of outstanding personal power and clear vision, Stephen by name. Being a visitor from abroad, a Hellenist Jew, he found his special mission among the numerous synagogues established in Jerusalem for that class of people. There he had great success in winning many to believe in Jesus as the Christ. Quite evidently the Spirit of God was with him in the joy and triumph of his faith and in the power of his arguments for the resurrection of Christ and the fulfilment of prophecy.

2. But his message carried with it the implication that fellowship with God was independent of the Temple worship and the system of sacrifice. All men everywhere were free to enter the new life through Christ. This caused great perplexity no doubt among even the apostolic circle, but it aroused positive fury among the Pharisaic party. So his enemies set to work to compass his destruction for the same reason that they had attacked Jesus. They aroused even a popular resentment on the ground that he was prophesying that the day of the Mosaic law was gone. So they bribed men to accuse him of disloyalty to Judaism, exaggerating his words and accusing him of saying that this contemptible Jesus of Nazareth would return and destroy the Temple.

3. When he was brought to trial he listened in silence to his base slanderers. When the court turned to him for his answer they were amazed by the radiant joy that shone from his powerful personality. He seemed like an angel, so splendid and confident and dominant was his mien and the expression of his face!

O thou whose Spirit doth still make the faces of thy holy ones to shine, grant that our hearts may truly know thee, and that our lives may bear joyful witness to thy presence in our souls! Amen.

Wednesday, 9th. Acts 7. 1-8.

1. Luke gives this long defence of his position by Stephen that his first readers may understand the real relation of the Jewish Christians, with Paul as their greatest leader, to the Jewish church. Paul was no inventor of a new religion. His position in relation to strict Judaism had been taken from the beginning by such a leader as Stephen. This speech describes Stephen as having thought through the whole matter like a master of thought who understood the situation even better than the apostles did at that time.

2. His speech is intended to prove from the history of their own religion that the Temple worship was not essential to their national relation with God. He begins with the majestic figure of Abraham. God entered into covenant relations with the founder of their race, as they considered him, ages before there was a temple, and even in a foreign land. The divine voice reached him in the mysterious way of God's dealing with elect and great souls. He was to go West, like many others of his race and age,

but with a strange and distinct faith and hope. That hope was held before him, he held that faith within himself, through many wanderings, disappointments, and many surprising proofs that God was always his guide and the Lord of his future.

3. For us as we meditate, there is the new thing that has come into the history of man! No one had before thought of God as the Lord of a definite future which contained a vast blessing. On and on through the history of Abraham's race that hope held them till Christ came. And he has made the hope of an infinite blessing in an eternal life the law, the supreme rule of life, for all mankind.

"The God of Abraham praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of love!"

Thursday, 10th. Acts 7. 9-18.

1. Stephen does not recount all these movements of the patriarchs for their general historical interest. He keeps before his audience a practical aim, which is to prove that the religion of Israel has never been dependent on a locality or on the Temple. For example, when Joseph was betrayed by his brothers and carried to Egypt God was still with him. There in that far-off land, away from kindred and home, God was with him. Moreover, it is to be inferred that when Jacob and his tribe moved to Egypt they did not forsake their religion. They must have remained true to that.

2. Many pages have been written about the contradictions between verse 16 and certain passages in Genesis (33. 19; 49. 30; 50. 13; Joshua 24. 32). But these need not detain us except to say this, that whether they were due to Stephen or to the primary record of his speech, at any rate it is interesting that Luke, who knew his Greek Old Testament, did not correct them. As a faithful historian he left the matter as he found it. But Stephen does seem to have mentioned Shechem, which was in Samaria of his day, to prove that even among Samaritans there were sacred spots.

3. One cannot but recall the story of Jesus telling the Samaritan woman exactly what Stephen maintains, that the worship of God, who is spirit, is not limited either to Gerizim or Jerusalem. Everywhere he is available for those who worship him in spirit and in truth.

O Lord of all creation, who at all places and times callest upon men to know and love and worship thee, grant us to realize thy presence and power amid all changes of scene and years in our hearts! Through Jesus Christ. Amen.

Friday, 11th. Acts 7. 19-29.

1. Stephen confronts his indignant but fascinated audience with two significant facts. They both bear upon his fundamental argument that God is the God of the whole world and that the Christ is given to all men.

The first of these is that Moses, the prophet whose law they all consider to be of universal authority, while born of Hebrew parents was brought up in the culture of the Egyptians. According to the ancient story in Exodus he was 40 years old before he became identified publicly with his own people.

This was an uncomfortable fact for the Jewish orthodox party to hear and to consider. It meant that God was with Moses, guiding and blessing him even while he lived outwardly as an Egyptian prince.

2. The second fact was that when Moses chose at last to identify himself with his own oppressed race they turned upon him, rejected him, and threatened his life. They refused to see that he was acting on a religious and patriotic impulse, and therefore under the appointment of God.

Many of his hearers must have caught Stephen's argument. The men to whom he spoke had rejected and crucified another prophet, one who was far more than a prophet, even their Messiah.

3. How hard it is to break away from prejudices, to see a new truth when God reveals it in a man or a new discovery of science! How delicate is our perennial task, to see what is essential and unchangeable in our religion and to welcome the changes which illuminate the eternal things!

O thou whose Spirit is the guide of all the movements of the human mind, grant to all leaders of thy holy church that they may be faithful to those things which cannot be shaken, and welcome all fresh revelations of truth! Through him who is truth itself. Amen.

Saturday, 12th. Acts 7. 30-43.

1. In this passage we must note that Stephen first of all describes with great energy and brevity the remarkable spiritual experience of Moses. It was a story always calculated to thrill a Jewish audience. There in the lonely and barren regions of Sinai Jehovah spoke to the exile Moses in a manner of convincing authority and glorious promise. Moses became certain that it was God himself who was revealed to him. In utter humility and awe his soul received the word of the Eternal.

2. Then Stephen sternly contrasts the facts narrated with the attitude of the Hebrews. They had already, years before, rejected his effort to act as their adviser and potential leader. And in after years, even after he had triumphantly led the nation out of bondage, after he had been the means of announcing as living oracles the fundamental laws of their community, their hearts turned from him, and they yearned not only for Egypt but for idolatry. They could not rise as a people to the spiritual height on which

Moses summoned and exhorted them to live in the fellowship of God.

3. What is it in human nature that shrinks from the highest which God has made known? Why are we content to live with other satisfactions and guidances than those that proceed from the pure will of the holy God?

O thou who hast called us to the highest, grant that renewed movement of the Spirit in our hearts that they may break from all that is selfish and sordid and live in the grace of our Lord! Amen.

Sunday, 13th. Acts 7. 44-53.

1. Still pursuing his great argument, Stephen reminds his audience, which includes the judges on whose temper his life depends, that when the Israelites wandered those 40 years from place to place they carried with them the Tabernacle as the symbol of the presence of God. Even for long generations after they entered Canaan there was no one place in which their worship was confined. His judges, seeking to keep all true worship centered at Jerusalem, must face that fact in their history.

2. And then, when at last a temple was reared by Solomon it was made clear by prophet after prophet that not even there could the presence of God be confined.

When Stephen had proved that from their own Scriptures there may have been a movement of impatience or a growl of wrath. Something caused a sudden arrest of the great argument. The accused man turned upon his judges and the false witnesses, and hurled at them the charge that they were carrying out the fatal policy of all the generations of their national history.

3. Nay, they had committed the supreme crime! For the prophets had been slain as prophets, but now the Just One, the Messiah himself, had been slain there in Jerusalem in recent days!

We can hardly measure the audacity of this charge. The accused had become in the name of God the accuser. At his bar they stand, and against his will they are guilty men!

What can we do but pray humbly that our most favored generation may not be guilty of rejecting Christ, and that in our hearts he may be enthroned in love! Amen.

Monday, 14th. Acts 7. 54-60.

1. A scene of tremendous import followed the final words of Stephen. There was dead silence apparently while the astounded court could only vent their fury in wordless sounds. Stephen stood before them suddenly filled in his soul with a sense of the presence of the living Christ. Beyond the circle of the judges' heads, beyond all visible things, he seemed to gaze as upon a heavenly scene. Words of adoration broke from his lips. There in the unseen he saw the form of the Son of man throned in the realm of heaven. His ecstatic exclamation broke the silence, and the court was thrown into confusion, in which wrath prevailed over reason and reverence gave way to revenge.

2. Rapidly the crisis came. There was no mood or space for ordered procedure. They rushed on him, drove him out of the city, and there in some semblance of custom allowed the witnesses to stone him to death. They even went through the form of throwing their cloaks at the feet of one who seems to have been a leader in the whole horrible scene, whose name was Saul.

3. Forever in the history of the church the name of Stephen is held dear as the first one to die for Christ. And in that death scene two things stand out. The first is his echo of his Master's prayer for his murderers. The second is Luke's glorious words that amid the shouts of rage and rain of rocks "he fell asleep."

Grant, O Lord, that if any of us should be persecuted for the testimony of thy truth we may like Jesus and Stephen, the first martyr, be filled with peace and the spirit of forgiveness! Amen.

Tuesday, 15th. Acts 8. 1-8.

1. We have evidence from the great apostle himself that he followed up his action in the martyrdom of Stephen with an organized persecution of the Christian community. He tells us that he was "exceedingly mad" against the believers in Jesus as the risen Christ. But there was a curious and important discrimination in the persecution as described in this passage. The apostles and no doubt those closely associated with them were excepted. This was in accord with the advice of Gamaliel which we studied in Chapter 5. The apostolic group had not forsaken the Temple or denounced the priestly worship conducted there. Apparently they were regarded as not being guilty of Stephen's opinions. It was those Christian believers who saw the gospel as a universal message reaching far beyond Jewish traditions and practices who were ruthlessly persecuted.

2. But the blood of the martyrs is the seed of the church. Wherever these people fled, even into Samaria and beyond the seas, they went as undismayed, glad, triumphant messengers of the good news of God's love to all mankind in Jesus Christ. While Saul made havoc of the church, the fugitives, like Philip in Samaria, built up the Christian community and rapidly won many happy converts to the faith.

3. Yes, they were happy! The new note began to ring in the history of mankind, the music of redeemed souls, the joy of the children of God.

We may well ask whether one cause of weakness in many parts of the church is not the absence of this note in sermons, in personal lives. Joy in Christ will always win the hearts of men.

O Lord, who for the joy set before thee even didst endure the cross, grant to us and to all who call and profess themselves Christians to rejoice and to fill their lives with joy! Amen.

Wednesday, 16th. Acts 8. 9-13.

1. In this passage we come upon the name of a man who became famous and about whom many legends arose in the early church. This Simon Magus, as he is known in history, was a sorcerer of singular personal influence. So remarkable were some of the phenomena which he wrought that the people of Samaria were greatly excited about him. They declared that he must be the Great Power, an agent of God himself.

2. But he was a sorcerer all the same, a man who exerted his strange gifts for low and selfish ends. People like him arise whenever a true faith wanes and a Christian view of life is lost by the multitude. Even in our own day there are not wanting signs that intelligent people will yield their trust to men and women who claim to be possessed of supernatural gifts and who use them for unworthy ends. There are people who regularly consult fortune-tellers, and loss of faith in the living Christ opens the way for many superstitions.

3. It is really a wonderful and glorious fact that the reign of Christ over our hearts establishes order and peace in our souls. The craving for supernatural portents and magical acts is cured. The true superhuman is attained in a conscious daily fellowship with him who is Lord of nature and history and the soul of each human being.

"Come, kingdom of our God,
Sweet reign of light and love!
Shed peace and hope and joy abroad,
And wisdom from above!"

Thursday, 17th. Acts 8. 14-24.

1. We have seen that the apostles at Jerusalem were not yet clear in their minds as to the real scope of the gospel. They had not yet grasped the full power of Christ over all human lives even outside the Jewish system of traditional worship. So they sent down Peter and John to see what was happening in despised Samaria. Perhaps they remembered what their Lord had done in that region, and began to recall his words and works there with new insight.

2. We must not read these verses (14, 15) as if everything happened in a few minutes or a few hours. They must have had prolonged conferences with Philip and his group of converts (including Simon the magician). They became convinced that the risen Christ had won their faith and allegiance. So they solemnly laid their hands on them and prayed that the same Spirit might come to them as had entered into their own lives at Jerusalem. And the result was that the whole group received the Holy Spirit.

3. The presence of Simon Magus was the one dark spot. Though he had been baptized as a confessor of Christ his heart was filled with wrong ideas and purely selfish ambition. He thought this was magic, and wanted to be let into the secret. Thus early was the church invaded by false views of the meaning of Christ and his Spirit, and bitter were the consequences in after days.

O thou who art the wisdom and pure love of God, grant us the purest desire even in our prayers and at the heart of our faith in thee! Amen.

Good Friday, 18th. Hebrews 12. 1-6.

1. The author of this great epistle in this passage emphasizes certain features of the death of our Lord on which we may well meditate today.

The first of these is the supreme faith which filled his mind and heart as he went forward step by step in his sacrifice unto death. He had received from his Father the vision of a sublime task. He believed that he could save the world by dying for it! No other mind in all history had conceived an idea so great, so awful, so glorious. But Jesus accepted the idea as from God his Father, and went forward with perfect faith in his Father's love and purpose and power.

2. He had not only faith, but even joy in his complete self-sacrifice. There was agony, there was shame involved in it all, and Gethsemane is the story of what that agony and shame meant to his holy and pure soul. But his vision of dying for the world raised him in faith high above all that. He fought through it to a height from which he looked down upon it all with a divine scorn. He filled his soul with the joy of becoming even at that awful price the Saviour of a world which he loved as with the love of God himself.

3. Therefore he is the object of our faith, the fountain of our joy, who had that perfect faith in his Father and his mission, and even in tears and agony nursed a fathomless joy in the infinite depths of his love for us!

O Lord of all holy love and of unconquered faith, in thee we put our faith here and now, and in this act of trust seek most humbly to receive thy joy! Amen.

Saturday, 19th. Acts 8. 25-40.

1. As Peter and John returned to Jerusalem they found their prejudices in a large measure repressed. John, who had once proposed to Jesus to call down fire from heaven upon a Samaritan village, probably now in the same village was preaching the great news of Jesus as the Saviour of the world. But they went back to their own group and resumed their habits of worship in the Temple as well as in private homes.

2. In the meantime Philip, whose successful evangelistic work had awakened the amazed interest of the apostles, went about the country proclaiming his glorious, gladdening message. Luke describes in detail one fascinating story which he may have got from Philip himself, for in Acts 21.8 Luke tells us that Paul and he were for some days the guests of Philip and his daughters.

3. The chief features of the story are that this high official of the court of Ethiopia was not a Jew, and yet without any question except as to his faith in Christ Philip baptized him. Further, that as an earnest man he had been reading in the prophets, and Philip proved to him that the story of Jesus was the fulfilment of a great passage in the book of Isaiah. And lastly, that the same supreme joy filled the heart of that alien African as possessed the souls of all other believers in Christ and his saving power.

O Lord God, who hast called all men to thy mercy and thy love in Christ Jesus thy Son, bless today all evangelists throughout the world who proclaim thy gospel! Amen.

Easter Day, 20th. 1 Corinthians 15. 1-11.

1. I remember when I was a college student and engaged in continual discussion with other students about the truth of Christianity one argument which an alert mind used and which I was not clever enough at the time to meet adequately. The argument was that we had only the evidence of believers for the resurrection of Jesus, and therefore it was one-sided and invalid. Why did he not prove his resurrection, it was asked, by appearing to his enemies as well as to those whose love and faith towards him must have predisposed their minds to accept any whisper that he had conquered death?

2. To this ingenious statement, the last part of which is untrue to history, there are several answers. One is this, that if Jesus had appeared to a group of Sadducees or Pharisees they would either have at once surrendered to him or they would have still hated him. In the latter case they would have been silent on the subject. In the former case they would have become believers and our modern sceptics would still discount their evidence for that reason. We have, however, a supreme test case in Paul. After all, according to the story of Acts and Paul's own letter, the risen Christ did select the ablest, the most scholarly, the most convinced denier of his resurrection, the man who was chosen to organize the destruction of the faith by debate and by persecution even unto death. The risen Christ did appear to that man, and made him the greatest of all his apostles!

3. In this passage Paul proves that he had not been content with the overwhelming experience at his conversion. He had examined the evidence of others. He was careful even to avoid naming the women, whose evidence he must have heard of, since his friends Mark and Luke both independently refer to it. Here it stands forever confronting the world, the fact that the risen Christ chose the greatest of his enemies and revealed himself to that man!

Let us today unite heartily with all believers in the risen Christ, in their songs of boundless joy, in their hope of eternal life which God has given to all men through him! Amen.

Monday, 21st. Acts 9. 1-9.

1. Luke now brings us to one of the greatest events in the spiritual history of mankind, the conversion of Saul of Tarsus. We have seen his share in the murder of Stephen and the persecution of the broader-minded section of the Christians in Jerusalem. He was a first-class scholar according to Jewish standards, and had a broader culture from his family contacts at Tarsus. He was passionately devoted to the worship of God according to the traditions of his race, a strict and sincere member of the Pharisaic or Puritan party. His persecution of Christians was cruel and relentless and most ably organized, but it arose from a heart that was devoted to the revelation of God as he had received it from the scriptures and the beliefs of his sect of Jewish thought and practice.

2. In two speeches of Paul later reported by Luke (Acts 22. 6-11 and 26. 12-19) and in various references in his epistles Paul tells the world that the risen Christ had spoken to him that day near Damascus. The voice convinced him that his persecution was based on error. Jesus had been raised from the dead and was now rebuking him for rebellion against God. Stephen was right! The apostles were bearing true witness to the resurrection of Jesus.

3. Humbly, and in utter dismay, Paul obeyed. There was nothing else to do. Too long he had fought against arguments and testimonies which he could only repel without refuting. Now he must surrender to the Lord of his soul!

Let us pray that we and all who read his experience may follow his example of utter surrender to Christ, our Saviour and Lord! Amen.

Tuesday, 22nd. Acts 9. 10-19.

1. Saul of Tarsus is in a new world. His whole life has undergone a moral and spiritual upheaval. He is led by the hand quietly to a home in Damascus. Instead of ruthless pursuit of believers in Jesus as the Messiah of Israel, there is for him only a confused wonder and a speechless feeling that his universe is transformed. His eyes still blinded by that blaze of light, his ears still ringing with that voice divine, his pur-

poses shattered, his will broken, his emotions in tumult, he waits for further guidance!

2. Then he listens humbly to one of those men whom he had come to arrest and to drag as a prisoner to Jerusalem. In fear and trembling Ananias enters the house where his dreaded enemy is confined, and they discuss the situation in which they find themselves. Ananias addresses him as "Brother Saul." Did Saul at first recoil at this word? Did it sound at first like mockery? Not when it was associated with the name of Jesus,—"the Lord," as Ananias called him.

3. The result of the conversation of these two men was that Saul received that deep experience of the presence of God which is called "being filled with the Holy Spirit." Rapidly normal life was regained, and a new career, the greatest in history save that of our Lord himself, was begun.

Almighty God, who didst reveal unto Saul of Tarsus the glory of the risen Christ, we beseech thee that through his witness multitudes of our fellow men may continually be persuaded and brought into the same fellowship of the eternal life, through the same our Lord Jesus Christ! Amen.

Wednesday, 23rd. Acts 9. 19-25.

1. In St. Paul's own account of his conversion he tells (Galatians 1. 16, 17) that he "immediately" went off to Arabia and spent three years there. That must take precedence of Luke's statement in this passage that Paul "straightway" preached at Damascus. Evidently like his Master, though he probably did not know of this at the time, the new convert felt constrained to go into solitude to fight out in his own soul the great issues of his experience. He had been a convinced and sincere denier of the whole Christian position. Everything in his training and his religious life was in flat contradiction of the belief that Jesus was the Messiah. The resurrection was incredible. That a crucified man should be the Messiah was a horrible idea. That Jesus of Nazareth should be the religious object of faith was religiously offensive to a true worshiper of the Jehovah of Israel. That the whole Jewish system should be thus upset and replaced with what was really a new religion demanded a revolution of thought so profound that this great mind could not be content with anything but a prolonged, deep, solitary reconsideration of it all. He must be alone with God. He must find out what it meant to depend on Jesus as the Christ and to possess this indwelling of a Divine Spirit in his heart.

2. At the end of three years he returned to Damascus with his message, and boldly went straight to the synagogue of the city. With his trained mind and in the glorious fulness of his new life in God he created dismay among the Jews. They could not answer him, just as he had failed to defeat Stephen in fierce debate on the same subject at Jerusalem. So they took refuge, as he had done, in violence against the bearer of this earth-shaking message.

3. Is not this which Paul sought in Arabia what we all need if we are to be convincing preachers and teachers and witnesses of Christ's gospel? Hard study and trained minds are necessary. But with all that there must be personal, living, deep communion with God in Christ.

O Lord of the human heart, we beseech thee in our day to raise up great souls greatly possessed of thy Spirit that the witness of Christ may convince multitudes of thy love and mercy and indwelling power! Through Jesus Christ. Amen.

Thursday, 24th. Acts 9. 26-31.

1. When Paul escaped from Damascus (compare 2 Corinthians 11. 32, 33) and the fury of his compatriots he fled to Jerusalem. And there he had a hard and humiliating experience. The Christian group were filled with fear and distrust. He had been so fierce an enemy that they could not accept his own word that he was a changed man and a sincere fellow believer. It needed his distinguished friend Barnabas, whom they all trusted completely, to persuade them and guarantee Paul's real conversion. Then they received him to daily fellowship in their homes and in the Temple worship.

2. Paul tells us (Galatians 1. 18) that this visit lasted only 15 days, at which time Peter and James the Lord's brother were the only leaders in the city. But Paul was soon in danger again, for he boldly spoke out his message that Jesus was indeed the Lord of human life. He did this among the people who had heard him argue against Stephen, namely, the Hellenist Jews. How amazed and angry they were to see their former leader now a leader on the other side! What he had done to Stephen they would do to him. But his new brothers compelled him to flee, and he went far off to his native city of Tarsus. And he labored in that region for many years.

3. Verse 31 is remarkable. After some years of unrest and disorder the Roman government was once more in full control. Riots and religious murders were repressed. There must have been thousands of believers now, and they had a time of sweet peace and joy throughout Palestine.

That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial way too long,
But leaves the end with thee!

Friday, 25th. Acts 9. 32-43.

1. Luke is thinking of Theophilus, to whom this book is addressed, and of the things which a Roman of rank would wish to know about the legal relations and standing of this new Christian movement. At the

time when he writes Paul is known as its outstanding leader. Is it a new religion which he is preaching, and therefore liable to be forbidden by the imperial government? Or can it find its legal status as a form or a legitimate outgrowth of the Jewish religion, which is already legally allowed? Up to this point Luke has made some important claims. He has proved that the Christians regard their form of belief as the fulfilment of Hebrew prophecy, and further that one phase of it, represented by the original apostles, was tolerated by the Jewish authorities even in the precincts of the Temple. The Jewish attempts to kill Paul which he has just recorded prove that they are quarreling about matters concerning their writings and practices. At least that is how a Roman judge ought to look at it.

2. But now Luke turns away from Paul to tell Theophilus about Peter and the other apostles, and their experiences in the whole matter. He begins with two events which proved, if accepted as true, that God himself was with this Christian movement. Throughout his book of the Acts Luke always keeps that idea in the foreground. It is the almighty God himself, and not mere human wills, that is creating the wonders of truth and beauty and love which he describes.

3. And it is Peter who is thus following up the work of Philip with a new freedom. He even lived at Joppa, in the house of a tanner, which was unclean for an orthodox Jew and had to be outside the town (10.6). The new freedom which Paul is persecuted for proclaiming is being tasted even by the leader of the more timid Christians of Jerusalem.

O Lord, whose patience with thine apostles of old led them step by step into ever fuller light, guide today all leaders of thy holy church that its witness may be clear in pure lives and true teaching! In the name of Christ. Amen.

Saturday, 26th. Acts 10. 1-8.

1. Luke spends a long time over one event which proved of crucial importance in the enlightenment of the Christian leaders at Jerusalem. It concerned a Roman subordinate officer, a centurion. (Compare accounts of other centurions, Matthew 8.5; 27.54; Acts 27.3, 43.) He was one of a large multitude of Gentiles who had learned through the Old Testament and the worship of the synagogues to believe in God, and to look ardently for a fuller revelation of the divine will.

2. He was a man of the direct, prompt, soldierly type, who sought to practise what he believed. He was full of charitable impulse, and gladly gave of his means to the poor. And he was a man of prayer, because he believed that God is and is the hearer and answerer of prayer (Hebrews 11.6). In this life of devotion he engaged also the members of his household. To him there came an apparition and a voice which ordered him to send for Peter, who would give him instruction about the will of God. And of course he instantly obeyed.

3. This is another of the innumerable illustrations in the New Testament that in Christ there had come a new invasion of human life by the divine. The incarnation involved many new and far-reaching actions of God upon humanity, that he who is henceforth to be the Lord of our life should manifest his abiding presence and his universal authority. He is here in our world today, and his power is open to all of us who will surrender to his will and Spirit.

Grant us thy truth to make us free,
And kindly hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!

Sunday, 27th. Acts 10. 9-23.

1. While the divine Spirit was opening the way for Cornelius to receive a great revelation, the same providence was dealing also with Simon Peter. We can imagine the struggle which was perhaps going on in the apostle's mind. What it took Saul of Tarsus three years of solitude in Arabia to fight out Peter had to fight out in a crowded life of unescapable and perplexing duties. Living thus in the ceremonially unclean house of a tanner, because the tanner had doubtless become a believer in their common Lord and Master, Peter was perhaps struggling with his own inherited beliefs and practices.

2. He betook himself to earnest and prolonged meditation and prayer, fell into a trance, and had a strange and arresting vision. When he awoke he was sorely troubled about its meaning. He may have recalled his Master's words in a celebrated scene described in Mark 7.1-23. But as yet the light was not clear.

3. Yet when the three messengers from Cornelius arrived Peter was directed by the Spirit to greet them, and when he heard their errand he at once received them into the house. He did not yet understand it all, but he felt his mind and heart under the direction of new thoughts, new affections, dim but alluring expectations. So does the divine Spirit lead loyal souls into ever fuller light! For

"Every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone!"

Monday, 28th. Acts 10. 24-33.

1. Luke is particular about details in this whole important narrative. He tells Theophilus that Peter and his companions took more than a day for the long walk north to Cæsarea. When they arrived a startling

thing happened: Cornelius, a Roman officer, went down before him as if he were a supernatural being! But Peter was no pope. He instantly arrested the act of reverence:

"Stand up! I am but a man too."

Then he walked into the house of that Gentile and met a large company of his kinsfolk and friends.

2. Then Peter broke forth into a remarkable defence of himself for being there and treating them on the level. Already he has begun to understand his vision on the housetop. It meant that God forbade him ever again to consider any man of any race or rank as religiously separated from him. The doors of humanity were open. He could be on familiar terms with all men without ceremonial defilement!

3. His words, "I also am a man," are among the great words in the spiritual history of mankind. They are double-edged, for they gradually came to mean not only that no man should consider himself superior before God to any other man, but that no man should grovel before another. Where Christ's message goes the African savage, the Indian outcaste, can stand before kings and say:

"By Christ's law I also am a man!"

O Lord and Saviour of all men, open our hearts to see and honor that in every man which thou dost love and save and perfect with thy universal grace! Amen.

Tuesday, 29th. Acts 10. 34-43.

1. Peter has already learned from his vision and subsequent guidance of the Spirit that he may mingle freely with Gentiles. From the words of Cornelius he now learns the further astonishing truth that "God has no favorites" (Moffatt's translation), but that among all races those who trust and obey him are equally welcome to his fellowship. He might have learned this from the spirit and teaching of Jesus, but it is evident that he and his fellow disciples had always regarded his words as addressed to them as Jews, and that his treatment of Samaritans and certain pious Gentiles had not enlightened them. But now a message from God has come to Cornelius, and it matches the message of Peter's vision. All men are welcome to God on the same universal terms!

2. The brief summary of Peter's address to the assembly in the house of Cornelius reads like a summary of the Gospel of Mark, which is believed to be a report of the missionary preaching of Peter as Mark his kinsman recorded it. It omits all reference to the teaching of Jesus, which Luke would not have done if he had composed this speech out of his own imagination.

3. The supreme points are that Jesus is Lord of all, that he had been anointed of God to be the Saviour, that when murdered God had raised him to life, that his disciples had become witnesses to all this, and finally that any man anywhere who trusts in him has all his sins forgiven. There is the word of God addressed to our souls and to all mankind!

O thou who receivest all who put their trust in thee, grant that thy wonderful word of life may reach to the depths of the hearts of all men! Through Christ. Amen.

Wednesday, 30th. Acts 10. 44-48.

1. We must picture Cornelius and his earnest friends as listening with intense concentration to every word of the apostle. For several days now they had been filled with a great expectation. They were living in a world of new experiences, with infinite possibilities opening before their imagination. When Peter delivered his message they found it convincing, irresistible. All their past search for truth and recent acts of God now received fulfilment in this authoritative announcement of Peter. God had sent him, and therefore this was the word of God. As they yielded their hearts the same event occurred as at Pentecost. The Holy Spirit fell on them, they broke into ecstatic exclamations called "tongues," and into joyous praise of God.

2. This scene astounded Peter and his six companions. He and they had been known as "of the circumcision," that is, they had maintained that to become a fully endowed Christian a man must become a Jew. But here without circumcision, even without baptism, these Gentiles had received the Holy Spirit through faith in the risen Christ.

3. Peter put the official seal of the Christian community upon these events by having these converts straight out of paganism baptized in the name of the Lord.

Peter and his friends had much yet to learn, but in these events their eyes were open to the worldwide scope of their gospel. It was wider, grander, than they had thought.

Almighty God, who didst pour thy Holy Spirit upon Cornelius, grant unto us such faith as he achieved that even upon us the same gift may come! Through the same Lord. Amen.

(To be continued.)

Jerusalem.

Gentlemen:

At this time of our receiving the January number of the **Record of Christian Work** I would like to express to you something of the joy that we experience in thus receiving this monthly visitor. You are kind to continue to send this paper, and I would assure you that we appreciate it much. The high type of articles, the book reviews, and the most interesting news items all deserve commendation.

(Signed) W. F. Smalley.

OUR BOOK TABLE

SUCCESSFUL MEN AND WOMEN READ WIDELY AND WISELY.

Mahatma Gandhi's Ideas, by C. F. Andrews. Macmillan and Co., New York. 382 pages. $3.

A careful, sympathetic, revering attempt at a just setting forth of Gandhi's character and opinions by one of his best friends. Mr. Andrews is a Christian man eager to have Christ perfected in every man and every man perfected in Christ. His estimate of Gandhi is not uncritical, but it is so tender and devoted that it is rather a spiritual eulogy than an adequately discriminating appraisal. And he finds a justification, or at least a reason for some things which it is not easy to understand, some compromises, undiscernments, and he leaves unexplained Gandhi's failure to apprehend the distinctive nature and difference of Christ.

There are two parts to Mr. Andrews' book, "The Religious Environment" and "The Historical Setting." They are not clearly differentiated. The first part is a little more general, dealing with Gandhi's religious and social philosophy, and the second part a little more concretely biographical, but these characteristics of the two parts are really interfused. For the most part Mr. Andrews lets Gandhi speak for himself, which he does with clearness and persuasion, although there are ideas as to religion, economics, politics, and especially the veneration of the cow and idolatry, which Mr. Andrews cannot share and which it is yet harder for us to view with sympathy and understanding.

The central problem for us is Gandhi's attitude to Christ. He reverences and admires Christ, but only as a man and especially on the side of Christ's teachings and practice in the matter of non-resistance and "soul force." If Gandhi had been in Jerusalem in Jesus' day would he have been one of Christ's disciples? If Christ were here today what would Gandhi's attitude toward him be? He does not accept the New Testament view of Christ, and as for St. Paul, if he even so much as refers to him I have missed it in reading the book. What would Paul think of Gandhi's attitude toward our Lord?

It is at this point that there is something surely lacking. And Gandhi's ideas here occasion misgivings as to much that is said as to the feeling of India for Christ and as to the hope of a new interpretation of Christ from India. It will not come from Gandhi if the ideas of this book are the end of his contribution.

But the reader's thoughts must not rest on these qualifications. They ought to be turned severely and sincerely within. Have we nothing to learn here? Must we not at least return to our New Testament to ask whether if Gandhi is missing what we believe we see, we may not be missing some things that he sees? Where his ideas are wrong we may pray that he may see the light. Where ours are wrong we must pray that we may see it!—R. E. S.

Christological.

Influence of Christ in the Ancient World (The), by T. R. Glover. Yale University Press, New Haven, Conn. 122 pages. $1.50.

A new book in the field in which Dr. Glover specializes is always welcome. In the present volume he has shown that thoroughness of scholarship so characteristic of all of his work. In the brief compass of 120 pages he has compacted wide research in and expert treatment of a subject which is forever fresh to students of the first Christian centuries.

Under the five headings of Society, Thought, Character, Life or Death, and God Dr. Glover has shown the state of thought and practice on these matters when Christianity made its first impact upon the pagan world, upon its best and upon its worst. Raising the question, "Who is so worthless or so indolent as not to care to know how and why Christ captured the world?" and again, "What was it in Christ or in Christianity that beat down Venus and Jupiter, Isis and Osiris, Cybele and Mithras?" he proceeds to set forth certain claims for the conquering power of the Christian religion. After discussing slavery, divorce, and other outstanding evils of Roman society, he makes the assertion:

"If you look back over the centuries, the Christian religion stabilizes society without sterilizing it."

He stands on the same ground of politics and morals where Tertullian stood, from whose "Apology" he quotes lines which seem strongly applicable to our present American problems:

"No Christian has ever made a plot against

Cæsar . . . . Piety, religion and faith are our best offering of loyalty."

In closing his chapter on the impact of Christianity upon the deepest and hungriest philosophical thought of the time he says:

"The Christian was brought in Christ into a new religion of experience. Once that befalls a man of any insight he stands forever for exploration of the great things of God. . . . . And the call of the gospel is still to read what is yet unread in the manuscripts of God."

In the chapter on God the author discusses not so much the pagan thought as to the attributes of God as the new and intimate relationship with God taught and emphasized by Jesus Christ. "We forget God,—Jesus did not; and for him God is alive, always near with a question, or a blessing, or both. The story (about the prosperous farmer) lives because Jesus had his eyes on the living God, an actor in every man's drama. You cannot forget a story that Jesus tells. If we may develop Socrates' simile, the seeds of Jesus, like some of which botanists tell us, are hooked, and you cannot shake them off. . . . . Whatever be true of ages when slowing down and loss of nerve prevail, whenever men take Jesus seriously the old seed has been as full of life as ever."—F. L. D.

Christology and Criticism, by Benjamin Breckenridge Warfield. Oxford University Press, New York. 450 pages. $3.

Dr. Warfield provided in his will for the collection and publication of the numerous articles that he had published, and appointed a committee to edit and publish these papers. This is the third volume of this series.

It is far more than is suggested by the title. It is a record of some of the most important phases of the greatest debate that has been staged in the world's history. For 50 years thousands of books and articles in periodicals have been wrestling over the question whether the accounts that we have of the life of Jesus in the Gospels is historically trustworthy. The war of books and words seemed endless, when suddenly within a few years there has come to pass a general acknowledgment, even by radical critics, that the first three Gospels were written in the decade prior to the year 70, and possibly earlier.

Dr. Warfield with his great erudition is summing up the later phases of this debate. In one sense he is pressing home the victory that has been won by conservative scholars. In another sense he gives an almost exhaustive summary of the later phases of this debate, so that the reader is put abreast of the times, with a complete summary of what is said on both sides of the debate, together with his own matchless conclusions.

Dr. Warfield was a professor of theology in Princeton Seminary, but his work in the field of New Testament research was equal if not superior to that in the realm of theologic discussion. The articles collected in this volume cover many phases of discussion centering on the historic testimony to the life and person of Christ. "The Divine Messiah in the Old Testament," "The Supernatural Birth," "Recent Christological Discussion," "Christless Christianity," give some idea of the topics considered. His style is clear cut, his paragraphs so finely arranged that rapid reading is easily possible.

Some of the papers were written before the later phases of the debate materialized, but there is a note of triumph that runs through them all as he reveals a consciousness that the things that he has contended for through the years is gaining general consent, even if it be in many quarters a reluctant consent.—S. C. H.

New Testament Problems, by W. K. Lowther Clarke. Macmillan Co., New York. 222 pages. $2.50.

There is a great similarity between this book by Dr. Clarke and Dr. Warfield's book on "Christology and Criticism" reviewed above. They are almost companions. Dr. Clarke's book consists of a series of rather short papers dealing with a greater variety of topics, but all concerned with the New Testament.

He approaches his subjects, as does Dr. Warfield, with a most thorough knowledge of the whole literature of critical research. In a way he too, subconsciously perhaps, is picturing the latest phases of this great debate centering on the historic reliability of the New Testament records. His natural bias is much more liberal than that of Dr. Warfield. He has to yield ground, as, for example, when he says, "It is annoying to be obliged to reconsider the two-document hypothesis just when it has got into the textbooks, but Canon Streeter from one side and the post-War Germans from another have shaken it seriously." But his frankness and clear statements of the findings of recent books are most interesting.

His style is more that of the essayist, giving delightful discussions sometimes of puzzling questions of minor importance and again discussing the central themes such as the virgin birth and the resurrection, in both of which he reaches conclusions favorable to the gospel narratives. In the case of the resurrection he quotes Dr. Lake in his cogent argument against the vision hypothesis in all forms that ignores the empty grave, but he cannot follow Dr. Lake in thinking "the women went to the wrong tomb" and so found an empty grave. He concludes:

"The body must have been removed during the night of the first day of the week by a person or persons unknown, neither friend, nor enemy actuated by motives so obscure that we cannot even hazard a guess at them. And when we have got so far, perhaps we are as near the mystery as we shall ever get. Perhaps it was a friend after all! Hush, I pray you! What if this friend happen to be God?"

There was room here for a discussion of the appearances of the risen Christ as furnishing the only clue as to what happened to the body, but his purpose is that of the essayist. He leaves the reader to think his way through. His method is suggestive, not argumentative.—S. C. H.

Biblical Themes.

Challenge of the Prophets (The), by Oswald Ryan. Gospel Trumpet Co., Anderson, Ind. 128 pages. $1.

The fact that Senator Albert J. Beveridge wrote a thoughtful and suggestive 5-page Introduction for this book, highly commending it for its insight into the careers and teachings of the prophets and for its application to our own and recent times, arrests the reviewer at once.

Of the seven chapters three are general essays under the titles "Ancient Leaders with a Modern Challenge," "Defenders of Fair Play," and "The Challenge of the Prophets." Two chapters are on Isaiah as "For God and Country" and "A Master of Foreign Policy," one on Jeremiah as "An Unpopular Patriot," and one on our Lord as "The Prophet of the Ages."

The author is a practising lawyer, also active in political and social movements.

Holy Spirit (The), by Raymond Calkins. Abingdon Press, New York. 228 pages. $1.50.

A timely book for the impending anniversary of Pentecost. Few writers excel Dr. Calkins in his power of clear exposition of Christian doctrine and its relation to contemporary conditions. And there is no great Christian truth more in need of exposition for our time than the doctrine of the Holy Spirit.

Dr. Calkins treats his theme in ten chapters in orderly and convincing fashion. The Scriptures and the witness of Christian history form the two channels out of which he illustrates the varied phases of the doctrine in its power and catholicity.

During the weeks preceding June 8 next many ministers will be preaching series of sermons dealing with Pentecostal truth. Few books outside of the Bible itself will be of greater value in working out their own expositions of the doctrine of the Holy Spirit than this book by an active pastor and preacher who in several previous volumes has proved his power as an interpreter of Christian doctrine for our need today.—F. F.

Jeremiah the Prophet: A Study in Personal Religion, by Raymond Calkins. Macmillan Co., New York. 382 pages. $2.50.

Any one who has read Dr. Calkins' addresses on the Minor Prophets now running in this magazine needs no further introduction to any work of his on Bible interpretation.

This study on Jeremiah is peculiarly helpful because of popular prejudices against the book and the surface difficulties in it. For Jeremiah is mostly thought of as a lugubrious person, and the book in its present form is so unchronological as to be confusing.

To remove the latter difficulty Dr. Calkins straightens out the material without going too deeply into critical questions, thus tracing the development of the prophet's character and message. The result is to exhibit his greatness. "He more nearly approximated, anticipated the gospel of Christ than any other teacher in the old dispensation. . . . . There is no nobler, more militant, or morally more splendid character to be found in the whole range of Scripture. Moses and Paul are the only men who can stand beside him."

After a 6-page Introduction there are 18 chapters, of which the first elaborates the historical background of Jeremiah's career,—so important and tragic in the history of Israel that Dr. Calkins calls it "The Decline and Fall of the Hebrew Nation." Subsequent chapters work over the material chronologically.

Appendices offer a Chronological Table from 760 B. C. to 586 and beyond; a Chronology of Jeremiah's Life, from 650 B. C. till beyond the Exile; a detailed Outline of the Book of Jeremiah as rearranged; and a short Bibliography.

It is a great treat to get Dr. Calkins' help in such a volume as this!

Kind of A Man A Girl Should Marry (The): or The Marks of a Perfect Man, by Ruth M. Brown. Christopher Publishing House, Boston, Mass. 53 pages, with frontispiece of author, art covers. $1.25.

The author says she is a confirmed old spinster, but doesn't see why that should prevent her getting God's view of man and marriage. So she assembles Bible passages on such themes as The Weakness of Man, and The Results Thereof; Three Laws Governing Man; The True Helpmeet; Why Married Women Work; Evils that Beset Man; The Marks of A Perfect Man, etc. There are explanation and comment, but Scripture predominates and is given its full weight.

Rogues of the Bible, by James Black. Harper and Brothers, New York. 262 pages. $2.50.

Why use the term "Rogue" when Dr. Black has to apologize for it and explain it in the Introduction? But perhaps its misuse has advertising value.

The book is a series of sermon studies of certain outstanding Bible characters who have been immemorially criticized and condemned. The gifted author acts as lawyer for the defence and builds up as good cases as he can, even though the other parties in the cases may be subjected to cross-examination.

His clients are Cain, Esau, Korah, Balaam, Saul, Jezebel, Gehazi, Christ's Generation, the Elder Brother and the Pharisees, Pontius Pilate, "Two Splendid Cowards" (Joseph of Arimathea and Nicodemus), Ananias, and Demas. His effort varies all the way from appeal on behalf of some to praise of others.

Judas is omitted as he was treated by Dr. Black in an earlier volume.

What is Hell? Harper & Brothers, New York. 186 pages. $2.50.

If you are not satisfied with Bible teaching about hell, and would like to get human speculation and discussion of Bible revelation, here are chapters by 12 distinguished English men and women. Among the authors are Dean Inge, Sir Oliver Lodge, James Moffatt, Annie Besant, W. E. Orchard. Needless to say, the reader who enjoys highclass fiction will follow some of these eminent writers with curiosity.

Biographical.

Fellowship: The Biography of a Man and a Business, by Albert Field Gilmore. Stratford Co., Boston, Mass. 287 pages, illustrated. $3.50.

Genuine fellowship between employer and employee, between management and workers in fulfilment of the Golden Rule is the theme of this fine volume. That fellowship has found expression in the development of the Commonwealth Steel Company of Granite City, Ill., where success has been measured not alone by the earnings of the company, but even more by the happiness, contentment and progress of 15,000 employees and their families who look to it as the source of their livelihood. The leader who incarnated the idea and carried it through is Clarence H. Howard.

The first hundred pages describe the steel plant and show pictures of the making of huge locomotive beds. Mr. Howard's biography starts at page 118 with an anecdote of his first chance at a railroad job at the age of 14. Chapters in his subsequent career tell of his public usefulness in many civic and educational directions.

It is the inspiring record of a typical American manufacturing prince of the best type.

Men Who Made the Churches, by Paul Hutchinson. Cokesbury Press, Nashville, Tenn. 212 pages. $1.50.

Where did all the Protestant churches come from? Who are the outstanding men to whom the various denominations look back as their great leaders?

The author tells the story of eight such men as follows:

Luther, the Monk Who Shook Europe Free
Cromwell and the Congregationalists
Knox, Father of Presbyterianism
John Bunyan and the Baptists
George Fox and His Quakers
Wycliffe and the Anglicans
John Wesley and the Methodists
Alexander Campbell and the Disciples.

Mr. Hutchinson is a gifted journalist, and he presents the historical data in a live, readable way.

Memories of George Warburton, by Ward Adair. Little, Ives & Co., New York. 216 pages, illustrated. $1.50.

To those whose privilege it was to know him, the memory of George Warburton must be quickened in the spring of the year. Always a happy man, yet the fisherman, the naturalist, the lover of God in man and God in the deep woods, who was Warburton, must have been happier when winter threw off her winter blankets and prepared new feasts for her friends.

Mr. Adair has written beautifully of this great pioneer of the Railroad Young Men's Christian Association and famous churchman. While the book is avowedly not a biography, in that it avoids analytical appraisal of the man, it is probably more readable and more valuable on that account.

Mr. Warburton was one of the young lay preachers who sprang from the period of the "Western revivals." While still in his teens he became famous as "The boy preacher of Central New York." Sought out by the Y. M. C. A., he entered into that rapidly growing movement, and after a few years in the city Associations of New York State was asked by Cornelius Vanderbilt to take charge of the new work for railroad men in New York City. This proved to be pioneering in the real sense, but its effectiveness may be judged by the tribute paid to his accomplishment by the author, who was his successor, when he says:

"In twenty years his successor has never had to do any tearing down."

From New York he was called to reorganize the city Y. M. C. A. of Toronto. In Canada he became a mighty force as a layman in the prohibition movement and in the formation of the United Church. During the war he was an important factor in raising the huge sums of money needed by the Y. M. C. A., Red Cross, and other philanthropic agencies both in Canada and the States.

At the time of his death Mr. Warburton had in preparation a book which would have been of inestimable value. It was to have been called "The Working Faith of a Layman." It is hard to conceive of anyone better qualified to write on this important subject.

In describing Mr. Warburton in his Foreword to this work Dr. Henry VanDyke says:

"He was enlightened to see that the heart of Christ's religion is righteousness and peace and joy in the Holy Spirit."

The author fully justifies this description. The volume abounds in interesting anecdotes and has a deep woods flavor. Incidentally, Mr. Adair's writing has a quality which gives the book a literary value often lacking in biographies written under similar circumstances.—F. W. P.

Sermons and Essays.

Bow in the Clouds (The), by Eudora Belle Stout. Christopher Publishing House, Boston, Mass. 37 pages, art covers. $1.25.

A poem on Humility, and six brief meditations on social and personal themes.

Immortability: An Old Man's Conclusions, by S. D. McConnell. Macmillan Co., New York. 178 pages. $1.50.

This book has no table of Contents, and is divided into seven chapters without titles, which nevertheless more or less discuss different aspects of spirit and matter, the next life and what is it, the resurrection of Christ and the Scriptural data on immortality, etc. The author, who is 85 years old and who has had a distinguished career in the Protestant Episcopal church, has thought things through carefully and expresses himself freely and plainly. He ends with a quotation from 1 Corinthians 15.

Secret of a Quiet Mind (The): The Building of the Life Within, by John S. Bunting. Fleming H. Revell Co., New York. 127 pages. $1.25.

Fourteen studies that are the result of several years' instruction of a class in Religion and Health in the Church of the Ascension, St. Louis. The secret and how to use it are revealed in the midst of many supporting suggestions, Christian teaching always being the background.

Secret of the Life Sublime (The), by A. Z. Conrad. Fleming H. Revell Co., New York. 218 pages. $1.50.

Dr. Conrad's latest volume of twelve chapters, of which 10 discuss the fruit of the Spirit, Galatians 5. 22, added chapters being on "The Bible—There It Stands!" and Behaviorism.

These Gracious Years: Being Year-End Messages and Addresses of George W. Truett. Richard R. Smith, New York. 82 pages. $1.25.

This new publishing house, which took over Doran's religious books, is to be congratulated on issuing as its own initial publication a volume by this distinguished evangelical preacher and pastor.

The contents are Dr. Truett's Christmas and New Year messages to his people from 1911 to 1929, inclusive. The world outside passed through many phases in that period, but the maturing mind and heart of the author remained increasingly true and loyal to God and the gospel of his Son.

Twilight Reveries: Life and How to Live It, by Charles L. Goodell. Fleming H. Revell Co., New York. 168 pages. $1.50.

Sermons delivered on successive Sunday evenings from June to October of last year over WJZ and associated stations. Twenty in all, they treat of solid subjects such as the Holy Spirit, What about Prayer? What about Heaven? as well as the usual popular topics.

What Is Yours? And Other Sermons, by G. Ray Jordan. Fleming H. Revell Co., New York. 156 pages. $1.50.

Fourteen textual sermons, whose titles are expressed as questions and whose topics are debatable. The title of the book is that of the first sermon on 1 Corinthians 3. 21.

The author, one of the younger preachers in the Methodist Episcopal Church South, is introduced by Bishop Mouzon.

With Him, by Anna J. Lindgren. Chicago-Bladet, Chicago. 128 pages. $1.

Fourteen brief religious Meditations, two Messages on the Christ-possessed life and John the Baptist, and four Stories constitute the contents.

Dr. John Timothy Stone says the author's life has been a song and psalm to all who have known her, and that this little book will send sunshine into many hearts.

Various Themes.

Economic Causes of the Reformation in England, by Oscar Marti. Macmillan Co., New York. 254 pages. $2.50.

The author is professor of History in Central Missouri State Teachers' College.

The book may not have been originally a thesis for the degree of doctor of philosophy, but it reads like one, having all the conventional marks of this most definitely standardized form of literature. And thereby it has certain excellencies. It has been done with great care, though the proof-reader must have nodded now and then. It presents a mass of collated material, otherwise widely scattered. The discussion is carefully focused on one point, while the field of investigation is clearly and carefully defined. It is carefully annotated, and there is a full bibliography. In all this a real service to the student has been performed. But the characteristic defects of this kind of production are just as obvious. The colorless detachment, the repetitions that appear to be quite unconscious, and the ostentatious determination to look neither to the right hand nor to the left—all of which are necessary virtues in an academic thesis,—are not the qualities that make a book readable,—or informing either. Furthermore, there is in this book evidence of the influence of the research student's special temptation, by which he tends to find whatever he is looking for in whatever he may be looking at.

For instance, it is difficult to believe that Wyclif's interest, as shown in the passages quoted by the author, was in the economic problem except in so far as that problem involved morality and spiritual integrity. That is, it was the religious interest that made the economic question important, and not vice versa. While the author does take pains to state that there were other causes of the English Reformation he nevertheless leaves the impression that these became apparently determining only because of their involvement with the economic interest. But he by no means proves that either patriotism or religion is dependent for its heroic qualities upon the distribution of wealth, or opportunities for trade, or fair wages. The trouble is, he seems to assume it.—W. O. S.

Education and Religion, by Homer Henkel Sherman. Cokesbury Press, Nashville, Tenn. 194 pages. $1.25.

Ten short, pithy addresses by men who are nationally recognized as authorities in their special fields of education or religion. Each address is a distinct contribution to the better understanding of the problems herein discussed. Each contains sentences packed with thought that show the result of much testing by experience.—F. L. D.

Going to College, by William C. Spicer. Stratford Co., Boston, Mass. 34 pages. $1.

Small in content but big in commonsense advice, this little book seems an admirable thing to put in the hands of a boy going to college. It is not preachy, and it is so short that he will scan its pages.

It is as if the author was writing a letter about leaving home, choice of companions, habits of success, college customs, fraternities, girls, religion, and similar everyday topics,—12 in all.

The whole of it is good for a girl going to college too.

Noble Thoughts of Marcus Aurelius (The), edited by Dana Estes. L. C. Page & Co., Boston, Mass. 114 pages, with frontispiece. $1.25 and $3.

The Roman emperor and philosopher whose reflections on moral and religious themes approached nearest to Christianity has outlived the centuries. A book like this is of more than antique interest. It embodies some principles universally true and applicable to daily living.

Our Little Florentine Cousin of Long Ago, by Anna C. Winlow. L. C. Page & Co., Boston, Mass. 155 pages, illustrated, decorated cover. $1.

This member of the "Little Cousins" series is of more than usual interest.

In the 15th century Fiorenza—known today as Florence, City of Flowers,—was one of the small republican city-states that flourished in what is now Italy. Fiorenza produced Dante, Petrarch and Boccaccio in literature; da Vinci and Michelangelo and a host of others in art and architecture; and was a leader in statesmanship, wealth, and beauty. Amerigo Vespucci—after whom America was named,—was a Florentine of that day.

So when the author takes a couple of boys of that period and describes their good times and their adventures she has a wonderful background and the choice of many world-famous characters to use in her story.

Religious Quest of the Græco-Roman World (The): a Study in the Historical Background of Early Christianity, by S. Angus. Charles Scribner's Sons, New York. 444 pages. $4.

The author is professor of New Testament and Historical Theology in St. Andrew's College of the University of Sydney, Australia. The volume is made up of lectures delivered at Yale University and other schools in the United States, somewhat revised for publication.

It contains an astonishing wealth of material actually presented and in a most interesting fashion. The reader is carried along by the vigorous, energetic style, which, indeed, saves him from being overwhelmed by the flood of sheer information.

To a balanced judgment of the book two things seem to your reviewer to be necessary. The first is, due weight should be given the title. It is the world into which Christianity came that is the field of study. The second is that the brief Foreword, in which the author's standpoint appears to be more clearly indicated than elsewhere in the book, should most certainly be read. It is here that it is stated that "No genetic study of Christianity will ever explain Christianity . . . ."

Without keeping these in mind the reader is likely to be left wondering how it came about that such lofty efforts of paganism failed, or whether or not Christianity owes its existence to the vitality imparted to it by the infusion into it of the alien forces which it seemed to conquer, but which it only absorbed. One of the main topics discussed is Christianity and Ancient Culture, and in all the separate discussions there is constant reference to Christianity in the midst of the forces which preceded, were contemporary with, preparatory to, and adversaries against it. That is to say, the subtitle of the book is the key to understanding it.—W. O. S.

Seeking the Beautiful in God's World, by Amy Clowes. Richard R. Smith, New York. 208 pages. $2.

A course in religion for the 3rd grade in the Sunday, weekday or vacation church school.

The title is the subject of seven sessions, and there are over 40 sessions in all, with a Thanksgiving Enterprise, Christmas Spirit, and other subjects. About 70 pages of stories follow, then eight pages of poems and songs.

The author has already written books for earlier grades, and evidently knows what is suitable for effective teaching.

Theology of Crisis (The), by H. Emil Brunner. Charles Scribner's Sons, New York. 118 pages. $1.75.

Five lectures delivered in a number of theological seminaries in this country.

They represent a distinct reaction against modern liberalism. Dr. Brunner is a wonderfully clear thinker. His style is terse and epigrammatic. His words are eloquent in their appeal. He is creating a great stir in Germany. His classrooms are crowded. His teaching is a resurgence of the faith of the Reformation in thoroughly modern form, but in all its amazing power.

The great emphasis of Dr. Brunner is on the fact of a revelation. "How Jesus found God, how he prayed, how he lived, is not divine revelation. If Jesus is merely a teacher, example, genius, then it does not matter whether he lived or not, whether the world remembers him or forgets him"; "Christian faith must abide by the assertion —Jesus Christ the incarnate Word, God become man."

Dr. Brunner agrees with the Fundamentalists "that the Modernist teaches under the label of Christianity a religion that has nothing in common with Christianity except a few words, and that these words cover concepts that are irreconcilable with the content of Christian faith." Orthodoxy, on the other hand, he criticizes "for its lack of critical insight" and because "it has never taken seriously the fact of the incarnation." Yet with these strictures there are few of the orthodox who would not find themselves at one with Dr. Brunner in everything he says.

He covers the main points of theologic discussion, Salvation, Revelation, Ethics, Progress and the Kingdom of God. His whole discussion is virile and wholesome, going to the root and heart of the matter. It is a book that will be talked of. It should be on the shelves of every man who really wants to know what to think about his Bible, and who wants to find his way amid the Babel of contradictions that fill our modern religious press. "The confusion was and is fatal. For the emphasis of the Bible is now completely inverted. In the Bible it is put upon God's doing: in modern pseudo-Christian evolutionism it is put upon man's doing. In the Bible attention is fixed upon what God has done in Christ for men, and what God will do for man in the end, but in the modern view attention is fixed upon the progress of historical evolution, and not upon Christ. Our contemporaries do not believe Christ to be the Son of God and are not interested in an end that lies on the farther side of history."—S. C. H.

BOOK SERVICE BY MAIL.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order. Address:

East Northfield, Mass.

ALSO RECEIVED.

Is Man A Creation or An Evolution? by Rev. G. A. Brown, Elyria, O. 20 pages. Free.

An address read before the Elyria Ministerial Association and printed for free distribution by its order.

Evolution is rejected in four or five pages of argument, and creation by direct act of God supported on Biblical grounds in six pages. The remaining pages are introductory and concluding.

The title of **What Is Right with Marriage?** was incorrectly stated in our December issue. (Appleton, $2.50.)

AMONG NEW BOOKS.

Brother Luther, by Walter Von Molo. D. Appleton and Co., New York. 299 pages. $2.50.

Cardinal Newman, by J. Lewis May. Dial Press, New York. 309 pages. $3.50.

Christian Reunion in Ecumenical Light, by Francis J. Hall. Macmillan Co., New York. 150 pages. $1.40.

Cloud of Witnesses (A), by Elsie Singmaster. Central Committee on the United Study of Foreign Missions, Cambridge, Mass. 128 pages. 50 and 75 cents.

Death and Renewal, by Paul Bjerre. Macmillan. 346 pages. $3.

Dene Avery's Legacy, by Dorothea Castelhun. L. C. Page, Boston. 365 pages. $2.

Early Traditions about Jesus, by J. F. Bethune-Baker. Macmillan. 205 pages. $1.50.

Life on Patmos and Voices of the Silent, by William Lawson. Christopher Publishing House, Boston, Mass. 138 pages. $1.50.

Livingstone, by R. J. Campbell. Dodd, Mead and Co., New York. 295 pages. $3.

Man in the Making, by Charles M. A. Stine and Milton H. Stine. Lutheran Literary Board, Burlington, Iowa. 145 pages. $1.50.

Miracle in History and in Modern Thought, by Charles James Wright. Henry Holt and Co., New York. 443 pages. $6.

Missions Our Mission, by M. E. Dodd. Southern Baptist Sunday School Board, Nashville, Tenn. 140 pages.

Pedro and the Bells, by Lucy W. Peabody. Central Committee. 57 pages. 25 cents.

Promise (The), by Vera and Howard Buchanan. Young People's Christian Union of the United Presbyterian Church. 176 pages.

Savonarola, by Piero Misciattelli. Appleton. 274 pages. $3.

Sermons of Power. Cokesbury Press. 163 pages. $1.50.

Significance of Personality, by Richard M. Vaughan. Macmillan. 302 pages. $2.50.

Story of David Livingstone (The), by W. P. Livingstone. Harper and Brothers, New York. 161 pages. $1.50.

Study of the Primary Child (A), by Mary Theodora Whitley. Westminster Press, New York. 186 pages. 90 cents.

Treasure Hunt (The), by Margaret R. Seebach. Central Committee. 128 pages. 50 and 75 cents.

Virgin Birth of Christ (The), by J. Gresham Machen. Harper. 415 pages. $5.

Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 May, 1930 Number 5

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many! Matthew 20. 28.

Religious Thought and Activity: At Home and Abroad

M. Allégret, secretary of the Société des Missions Évangéliques de Paris, has been sent to Indo-China to see if the society should answer favorably an appeal to undertake missionary work in that French colony.

The "Pullman News" tells of a pastor who was examining one of his younger classes and asked the question:

"What are the sins of omission?"

Up went a little hand. "Please, sir, they are the sins we ought to have committed and haven't!"

"The Life Story of King George V," recently issued with royal consent, says that long ago he made total abstinence the rule at court. The royal servants commented on it by placing a wreath of laurel at the head of the cellar steps, "down which, alas," says the author, "no one goes."

The Industrial Bureau of the Merchants' Association of New York reports that there are 900 Roman Catholic churches in the metropolitan area of that city, 540 Lutheran, 473 Presbyterian, 360 Methodist, 327 Episcopalian, 129 Congregational, 108 Baptist, and 101 Jewish synagogues.

A modern American Y. M. C. A. building has been erected in Tokyo. It has six floors and basement, with a total floor area of over 60,000 feet. Its construction is of reinforced concrete calculated to withstand earthquakes.

The directors and secretaries are all Japanese, but there are several American "honorary" secretaries to advise and guide the work.

Hundreds of Bibles have been sent to lighthouses and lightships along the coast through arrangements made with the United States Lighthouse Service at Washington by the New York Bible Society. A similar service was rendered several years ago, and the requests that recently came to the society for Bibles indicate how greatly these Scriptures are appreciated by the thousands of individuals who are employed as the guardians of life and property of all who travel by sea.

The story is going the rounds that years ago an attendant at a church, led into doubt by evolution, asked his minister whether he accepted the narratives of Eden and the Flood. The minister replied:

"Of course not!"

When his inquirer asked in surprise why he did not so inform his congregation the minister said:

"It would do more harm than good."

That inquirer is now the president of the American Association for the Advancement of Atheism!

The minister of Education recently visited the Allahabad Industrial Institute and said the government had decided to send, with their tuition fees, 60 trained village teachers for a year from July, 1930, to learn vegetable-growing, farming, social service and better living. "We now rejoice," writes Principal Sam Higginbottom, "because for years we have cherished a vision of just such service. We have tried to fit ourselves for a B. Sc. degree course in agriculture. Now students stop at the end of sophomore year. The needs of India are so great that better trained men are needed. We are now negotiating with the University and hope to open the degree class next July."

An illustration of the Vatican's claim to exercise jurisdiction in political affairs has been provided in the arbitration treaty concluded between Spain and Peru, the "Christian World" points out. In this treaty it is agreed that any dispute which arises between the two countries shall come before the pope for arbitration, or before an official representative of the pope.

Another example of papal pretensions is found in the invocation of "the spiritual fatherhood of the pope" by Roman Catholic writers to account for the demonstration of friendship between North and South American states at the Pan-American Congress in Lima last December.

"As I write I can hear the happy laughter of the girls of the high school as they play their games of Badminton."

So Miss Olive Morton's record of the girls' school in Nagercoil (India) begins.

"There was a time when we almost had to drag the girls to the nets, and put a bat into their hands, but now the special days for each class are jealously guarded, and the girls turn out in full force on their respective days and are becoming quite skilful. . . . . From the other side of the compound comes more happy laughter and gossip as the girls in the boarding home draw their water for the evening use."

Yet heathen India has been called the Land without a Smile!

The Christian Literature Society of Seoul, Korea, reports the printing of a new union hymn book as one of its major tasks in 1929. In the absence of music type each page of music had to be drawn by an artist mechanic, after which the page was photoed and plate made. Over 300 pages have been thus prepared, and the printing progresses.

The statistics for 1929 show increases over previous years in nearly every item.

This is a union publication society established in 1890. Several missions in England, Canada and Australia as well as America contribute to its funds and its staff. $20,000 is sought as a publishing fund for 1930, and $2500 more for Korean editors and writers. Part of the income comes from annual memberships at two yen (a dollar) and life memberships at 20 yen.

The first Chinese to be elected a bishop in the Methodist Episcopal church is Wang Chih Ping, whose elevation to this office is the result of putting into effect the decision of the last General Conference of the Methodist Episcopal church, allowing the conferences in Asia to choose their own bishops. This is understood to be the first time in the history of the Methodist Episcopal church that a bishop has been selected by any other body than the General Conference.

The new step has been taken in order to allow the Oriental churches a larger opportunity in determining their own policies.

Along with the distinguished Chinese an American missionary who has rendered many years of service in China was also elected to the episcopate, Rev. John Gowdy, who was for several years the president of the Fukien Christian University in Foochow.

"The Christian Message" adopted by the International Missionary Council at Jerusalem urged that "every possible step be taken to make real the fellowship of the gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time has come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America to minister of their treasure to the spiritual life of those to whom they come."

Although the Jerusalem gathering is only two years in the past the British Conference of Missionary Societies, in accordance with the suggestion of the Jerusalem report, has sent an invitation to the National Christian

Council of India to send a mission-of-help to Great Britain in the near future.

The National Christian Council of India has voted to accept the invitation, and Bishop Azariah, the president of the council, speaks of it as "a call to Indian Christianity to crystallize its own experience" in order that its representatives in the West may have a clear message to give.

California editors are suggesting that every voter write Congress his view on the proposed Mexican Quota Act. Upon it depends whether "California" shall become "Mexifornia." We are interested from the home missionary viewpoint.

The white Mexican stays home, say they. It is the Amerind (American-Indian) who sneaks over the border. His name "peon" means slave. A few Southwestern employers who want docile labor have blocked for years Congress' passage of a Mexican Quota Act. "We have a quota against white Europe. Why dare we none against Mexico?"

The number of unemployed in our country just about equals the number of Mexicans illegally here.

California's 1929 vital statistics showed that one birth in six in California was Mexican. But this is not all. The American group multiplies at only a 3-child rate. A check of Mexican automobiles coming North showed one group with an average of over 9 children to the family. An American couple at this rate may have 27 great-grandchildren, a Mexican couple 729. "What we won from Mexico by the treaty of Guadalupe Hidalgo over 80 years ago we are losing today by peaceful penetration."

The Korean National Council of Churches and Missions voted to have a special building for preaching services to minister to the crowds that came to the Chosen Exposition at Seoul last fall. A union committee representing the Korean Protestant churches of Seoul and the missions raised the money, put up the building and carried on the work. The Foreign Auxiliary of the Korean W. C. T. U., as well as the British and Foreign Bible Society and the Christian Literature Society, had a part, and temperance meetings were among the best that were held.

The government allowed the use of a site at the junction of two main streets. Bands from the Methodist and Presbyterian schools, reënforced for two weeks by the band from Kunsan, furnished music that helped attract the crowds. The hall could seat only 400, but at many of the meetings half as many stood around the edges.

> *A son finds Paradise at his mother's knee.—The Koran.*

The total attendance at the hundred meetings held afternoons and evenings was 27,060, more than a third being women. 2488 men and 522 women handed in cards stating that they wanted to become Christians. The name and address of each person so deciding were sent to the nearest church so that the decision could be followed up, and good results have already been heard from this.

These 3010 inquirers came from every one of the 13 provinces, and from all but 26 of the counties and self-governing cities that make up Korea. This shows how wide was the influence of the preaching hall. 1210 volumes sold at the book-stall and 300 temperance posters sold by the W. C. T U. have gone to the ends of the country.

The local government at Kortcha, Albania, where the Rev. and Mrs. Phineas B. Kennedy carry on a school under the Albanian Mission Fund, has given them title to a small farm on a hill which they bought particularly for the boys' work, and allows them free use of the mountain water which crosses the property.

"This school continues to grow," writes Mr. Kennedy. "The girls' department greatly needs the proposed new wing, and we also earnestly appeal for assistance in building a boys' dormitory on the hill overlooking this city of Kortcha. This year we have added a sixth grade to our school, making seven grades in all with the kindergarten. The government representatives express the hope that it may be built up to a higher and more efficient service.

"Although English is taught daily in the lower grades we follow strictly the national curriculum in the Albanian language up through the 4th grade. After that our pupils take English in all their class work. We are sorry to say that this is the only school in Albania where the Bible is taught in graded lessons in all the classes.

"Regular Sunday preaching services are

held, and some of the young people of the school coöperate in maintaining outside village evangelistic services. We have a well-graded Sunday school, the only Sunday school in Albania.

"Since the American Board felt necessitated to withdraw from this part of the Balkans this evangelical mission has struggled on independently, but it is our prayerful hope that eventually it will fall under the care of an accredited mission organization. In order to meet the pressing demands of this work, and enter open doors of service, another missionary family, as well as a graduate teacher, are needed at once. It is our prayer that some mission organization will send out and support such extra workers, for the harvest is plenteous and the laborers are few.

"Friends who are interested may send their voluntary contributions to The Albanian Mission Fund, Care of Guaranty Trust Co., of New York, 140 Broadway, New York City."

Dr. John A. Hutton, editor of the "British Weekly," writes that he does not often find himself in agreement with Father Woodlock, a learned Jesuit preacher in London, but after studying the book, "The Conversations at Malines, 1921-25," by Lord Halifax, he agrees that the possibility of corporate union between the Anglican and Roman churches is "more remote than it has ever been since the days of Queen Elizabeth."

Father Woodlock compares the talks at Malines with a supposititious case of conversations instituted between a small group of American citizens who had come to believe in the divine right of kings, and who came over to discuss under what conditions the America of today could be restored to its old status as a crown colony of King George.

"I doubt," said the preacher, "whether there can be found in England today a much larger proportion of Anglicans ready to accept all that Roman Catholicism involves dogmatically, and who await corporate reunion, than there are Americans to be found who wish to undo the effects of the War of Independence."

Protestants could scarcely desire a better analogy, says Dr. Hutton, for the doctrine of the divine right of kings is one of those old-world superstitions which are now universally discredited. The Malines conversations were shipwrecked because even the most advanced Anglo-Catholics refuse to surrender the principle, "No foreign potentate hath any jurisdiction in the realm of England." "The idea of the papal supremacy over the churches of the entire Christian world is destined, we believe, to vanish from the minds and hearts of men as completely as that of the divine right of kings."

A Voice from the Past.

As the season of synods and conventions and summer conferences approaches shall we indorse what St. Gregory, who lived 538-594, wrote to an archbishop:

"Synods and conventions I salute from afar, for I know from experience that most of them are sorry affairs, to say the least."

Evidences of the Deluge.

Complete evidence of the great flood recorded in Genesis 7 has been recently discovered by excavations. The Babylonian and Hebrew accounts of the Deluge are fully confirmed by the findings of the Field Museum-Oxford University Joint Expedition to Mesopotamia. Archeologists of the expedition estimate from the depth of the layer in the excavated site at which the evidence was found, from traces of the damage done by water, and from deciphering tablets inscribed there, that the flood recorded in the Bible occurred about 3400 B. C.

The evidence is contained in two strata of the ruins of the ancient Sumerian city which now lie at levels about 45 feet and 55 feet respectively below the surface of the great mound in which Kish was buried. The expedition workers have bared a length of some 180 feet of this stratum.

These discoveries are regarded as being one of the greatest steps yet made toward reconciling the results of scientific research with Biblical accounts of civilized man's early history.—"Scientific American," August, 1929.

A Supreme Court Judge on the Value of Religious Training.

In a letter to Dr. George William Carter, general secretary of the New York Bible Society, Judge Lewis L. Fawcett, justice of the Supreme Court of the State of New York, wrote in part as follows:

"Permit me to state that my experience during 23 years on the Bench, in which time

Boys and girls of the Albanian Mission school at Kortcha (Page 259).

over 4000 boys under the age of 21 years were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools to the community in helping safeguard it, to the extent to which Sunday schools exist, from the growth of criminals. My experience also satisfies me of their value to the individual. In 1902 cases of suspended criminal sentences in each of which a minister, priest or rabbi became interested at my request, only 62 of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases (over a thousand) was prompt and permanent. In fact, I regard our Sunday schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sunday school and the grown-ups were active in some church we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. May your labor of love in teaching God to the children be fraught with most glorious results through their salvation and their work in his cause in the years to come!"

70th Anniversary of the Opening of Protestant Missions in Japan.

Seventy years ago Verbeck, Brown, Hepburn and Williams blazed the pioneer trail of Protestant missions in Japan. Last November 4000 Christians gathered at the new Auditorium in Hibiya Park, Tokyo, to celebrate the event. In those pioneer days Christianity was stigmatized as the "Evil Sect," and the ban against it covered the empire. Now, instead of bans and condemnations, the government sent its representatives to bring messages of appreciation and congratulation. We are quoting from the "Japan Christian Quarterly."

Sixteen veterans who took up the torch and carried it on and who have served for 50 full years,—three missionaries and thirteen pastors, most of whom graced the platform with their presence,—created a setting and an atmosphere for the meeting which were heart stirring. Among the Japanese were such outstanding figures as Dr. D. Ebina, Dr. H. Kozaki, Dr. K. Ibuka, Bishop Hiraiwa, and Prof. Yamamoto, men who for half a century have stood in the forefront of Christian leadership in Japan. The missionaries were the venerable Dr. John Batchelor of the Hokkaido, Mrs. Agnes D. Gordon of Kyoto, and Dr. Charles Bishop of Tokyo.

Dr. Ibuka reminded the vast audience of

Christians that when he was baptized in 1879—only 50 years ago,—there was but one Christian church in all Japan, the Kaigan Church of Yokohama, with only 20 members. He also stated that at that time throughout all Japan there were only 50 Christians, and contrasted this with 250,000 Christians of today and the widespread evidences of Christian influence in every phase of the nation's life.

Dr. Ebina declared that the missionaries brought the Christian message to Japan, but the Japanese had furnished the manstuff. The fact that many of the early Japanese Christians and Christian leaders were of samurai stock gave standing and solidity to the Christian movement from its earliest beginnings and insured its present far-reaching strength and influence.

Mormon Centennial.

In an address delivered before the Home Missions Council at Atlantic City President H. W. Neherd of Westminster College, Salt Lake City, Utah, said that last month the Mormon church would celebrate its founding by Joseph Smith, Junior. "The high point of these celebrations will doubtless be at Salt Lake City, Utah, at Independence, Mo., and at Cumorah Hill near Palmyra, N. Y."

The century has witnessed a steady and generous growth in the Mormon church. Its membership has gone beyond the 600,000 mark. Its organization has become one of the strongest and most efficient in the world. Its system of religious education is not excelled in America, and trains a steady stream of missionaries who to the number of more than 2000 are constantly and zealously spreading the doctrine of the Latter Day Saints throughout the United States and in other parts of the world.

The word of authority in their papal type of organization; the large measure of control over the social, educational, commercial and political life; the temple ordinances; the clan spirit developed through the years,—these and other lesser elements have combined to make Mormonism a power that cannot be overlooked.

In meeting the menace the plans must first be constructive and not combative. The old day of bitter argument and abuse has gone. Today it must be the New Testament power of light, love and truth. There must also be a unified program in churches, colportage and school work. The distinctive Protestant Christian schools of Utah have reached a low ebb in numbers, but are maintaining an effective standard of work. "There is little question that these schools have been the greatest single force to change Mormonism. Their power should be even greater in the days ahead."

In A Barrio in the Philippine Hills.

There is no way to measure the influence of the Bible in the Philippines. Rev. Juan A. Abellera, a veteran preacher, says:

"The greatest thing America ever did for the Philippines was to bring the open Bible."

Commissioner Osias, the Philippine resident commissioner at Washington, lists among the most helpful things missionaries have done in the Philippines that of "translating and popularizing the Bible."

A single instance illustrates its penetrating and transforming effect.

Some years ago a patient in the Tagbilaran hospital in the southern Islands was given a Testament. While he was in the hospital he studied it, but was unable to attend any Bible classes at the hospital. After recovery he took his Testament with him as he went on his homeward journey into the distant mountain barrio. Some time after a colporter of the American Bible Society was trying to sell Bibles in one of the nearby hill towns, but without much success. One of the inhabitants said to him:

"If you want to sell that book, why don't you go up into the hills to a certain barrio, for there they are all asking for that book? Up there they say there is only one Bible in town, and everybody is studying it."

The colporter went. He asked for the leader of the barrio and found he was the man who had been sick in the hospital at Tagbilaran. There it was found that this man had been leading his people in Bible study; had later organized them into a congregation; and regular worship was being carried on every Sunday.

When asked how he did it, the old barrio leader made a rather significant reply.

"We had no teacher, so we just stood up and read the Bible before the people and let it be our teacher. We had no preacher, so we just let the Bible speak to us. We had no prayer book, and none of us knew how to pray, so we just closed our eyes and talked to God."

The distribution of the Scriptures continues. In 1928, 9937 Bibles, 15,130 Testaments, and 101,550 portions, making a total of 126,617, were distributed by the American Bible Society. The total circulation of the Bible in the Philippines since the establishment of the American Bible Society in the Islands in 1899 has been 2,616,757 volumes. —"Evangel."

The Apostle of Non-Violence.

The second volume of Mr. Gandhi's autobiography has now been published and is reviewed in a recent number of "Dnyanodaya."

Whatever opinions there may be about the subject matter, there is no question but that "The Story of My Experiments with Truth" takes high rank as a testimony of spiritual experience, says the reviewer. Written with a frankness that is sometimes startling, it carries the reader up to the launching of the non-coöperation movement in 1920-21. Gandhi's present campaign lends interest to his earlier views.

"We feel that we are too close to the scene of action to pass judgment on the book, and that the whole question of Mr. Gandhi's place in Indian life must be left to history," the review continues. "Yet we cannot resist the temptation to venture a prophecy. What will be Mahatma Gandhi's chief claim to fame? In our judgment it will not be his share in assisting India's emergence into nationhood, great as that is. A rapid survey of the crucial events in India during the past decade reveals the weight of his counsel. Nor will it be his services for the downtrodden, immense as they are. In removing the system of indentured labor, in assisting the helpless ryots on the indigo plantations of Bihar, and in obtaining tardy justice for the crushed mill laborers of Ahmedabad he has achieved a mighty work. The Indian labor movement owes much to his influence. While Gandhiji says little about it we cannot but feel the impress of New Testament teachings on such work.

"In our opinion it is as the present-day apostle of self-restraint and non-violence that Gandhi will be best known to successive generations. He has accepted this principle of Ahimsa not only for his private life but also for his political and social campaigns. Just as he is opposed to corporal punishment in the school or in the home, so is he opposed to violence of any sort in India's political evolution. When he advised the Ahmedabad mill hands to go on strike because of the cruel injustices of the owners he laid down the following four rules: (1) Never to resort to violence; (2) Never to molest blacklegs; (3) Never to depend upon arms; and (4) To remain firm, earning their bread by other honest labor. The present political evolution in India is unique in the world's history just because it bears the stamp of Gandhi's advocacy of non-violence. Without attempting to express an opinion about its present connection with politics, we have no hesitation in asserting that it has great spiritual significance and that it closely resembles the program laid down in the Gospels."

> *For parents and children, that purity, love and honor may dwell in our homes, and duty and affection be the bond of all family life:*
>
> *We beseech thee to hear us, good Lord!*

Another View of Florida.

W. R. Moody.

Florida is thought of in the minds of different people according to their several interests, whether recreation, speculation in real estate, or fruit-raising. Whatever occurs there is always characterized by extremes in fashions, financing, scourges or hurricanes. This is in large part due no doubt to the modern avidity for sensation, which many journals of the day seek to meet by vivid and often exaggerated news items and articles. But there is another Florida essentially different from the one popularly imagined. This is the Southland of large and crowded churches, in some places necessitating the duplicating of the morning service to accommodate the throngs of visitors who would worship as is their wont in their home communities.

Out of the scores of thousands who annually visit Florida to escape the rigors of Northern winters there are, to be sure, the "smart set" whose activities or even their follies are widely chronicled, while Christian gatherings and interests constitute little that is considered news. It is not surprising, therefore, that little notice has been taken of a series of notable women's interdenominational missionary gatherings under the leadership of Mrs. Henry W. Peabody. Associating with herself an efficient group of co-workers in four strategic centers, Mrs. Peabody formed a chain of conferences after the type which she has marvelously developed in the North. The day's program began with a devotional session under Dr. Moffatt of the Southern Presbyterian Missionary Board, who has served in China for 25 years. This was followed by a missionary study class on "A Cloud of Witnesses" by Mrs. Elmore. Succeeding sessions were addressed by missionaries on furlough or students of missions. At the evening sessions, which were of a more popular character, the speakers included Mrs. Henry W. Peabody, Mrs. Helen Montgomery, Col. Raymond Robins, and Mr. John Martin.

As evidence of the interest attending these gatherings it is sufficient to say that the aggregate registrations were more than 2500, and the aggregate attendance at public evening services was 25,000. This surely augurs well for the future, as the first season could hardly have done more than introduce the movement. Another year many will so arrange their visit South to enable them to participate in what promises to be an important movement in Florida as well as significant in the development of missionary interest in the Christian church at large.

Why Five Burmans Became Christians.

R. F. Spear.

"I would not listen to preaching: it made me angry. But a Christian preacher used to come to our house and village and tell Bible stories. I was interested in these, and liked them. The stories of Naaman and the Prodigal Son touched my heart, and I became a Christian."

So spoke one of the workers in the Pegu Circuit. After the weekly prayer meeting at Pegu we have a meeting in which we tell our experiences as preachers and witnesses. On this particular day I asked the workers who were at this meeting to tell through what means or example they had become Christians. I thought perhaps their answers might indicate to us what methods are most likely to meet with success.

Another worker spoke: "I used to hear a great deal of Christian preaching, but I liked neither it nor the preachers, and did whatever I could to discredit them. I thought their doctrine and beliefs were false. But I could not answer the arguments the Christian preachers put forth, so I studied the Bible in order to find its weaknesses for myself and be better able to confute the claims of the Christians. After reading and study I came to the conclusion that the Bible and the Christian religion are true. It was in this manner that I decided to become a Christian."

A young Biblewoman whose parents are Christians was greatly influenced by Sunday school stories and teaching. She thinks that for her Sunday schools were the greatest single factor.

Another Biblewoman told how she had been influenced by the fine character of a missionary. She often speaks of this man and mentions the influence of his Christian life upon her.

"My father got hold of some Christian Scriptures and read them. He did not approve of the popular worship of the Buddhists around him, and would not follow many of their practices. He studied the Bible, but could not understand much of it. However, across the river from us lived a man who had formerly been known as a Christian, but had gone bad. He had a poor character, but he knew considerable about Christianity, and he preached to us, explaining the Bible and some of the principles of the Christian religion. It was through this man's preaching and the reading of the Bible that I became a Christian."

This forms the last of the five.—"Burma Mission Herald."

The Family Altar.

Family Prayers are said to be held every morning in one long-established London club, the National Club, which has its home in a beautiful old Regency building in Queen Anne's Gate, Westminster, backing on to St. James's Park. The street is one of those delightful little backwaters where you find old houses with beautifully carved doors, quaint old knockers, and, often still in their original position, extinguishers for the

Open air May Day diversions are featured at Northfield Seminary.

torches without which in years gone by it was not safe to walk the London streets at night.

The three principles upon which the club is founded are the maintenance of the Protestant succession and the Protestant reformed faith; the authority of the Scriptures in any system of national education as the only infallible standard of faith and morals; and the duty of all persons to endeavor to improve the moral and social condition of the people.

Its membership consists of most of the leading laymen in the evangelical movement, including many leading public men and members of Parliament, as well as a number of bishops and other church dignitaries. It is particularly proud of its fine reference library, which is much in demand by speakers on subjects for which the club specially stands.

The Family Altar in the Philippines.

Mrs. Hazel M. Bigelow.

Recently we have had glimpses into the lives of two fine Christian families which cheered us immensely.

One was connected with my husband's visit to the church at Rizal. He was asked to spend the night with a family where there are two young daughters and a son. After supper the mother brought out hymn books, and they sang two hymns, used a responsive reading from the book, then asked Mr. Bigelow to pray, after which they sang again and closed with the Doxology. They told him that for ten years it has been their custom to have evening prayers, and that their family altar was due to the influence of Ciriaco Pabiona. Ciriaco was a former Central student who became an unusually consecrated preacher until God called him home, seemingly an inestimable loss to the work.

The second glimpse came through the window of a letter received from a girl who had been a student in our school for six years, finishing two years of college last March. I will quote from her letter.

"I am glad and proud to say that we are brought up in a Christian home. My parents were baptized in the Baptist Evangelical church before my oldest brother, Andres, was born. None of us, the children of mother and father, was baptized in a Roman Catholic church. Because of this, after we leave Central for vacation our environment does not change much, because then we are under the influence of Christian people. Also the sisters of my mother are all Christians, and I think that Dr. Bigelow knows some of them.

"It is almost three months already that we have been holding our family altar every evening. Mother is following the schedule for daily prayer in the Manugbantala (This is a monthly in the dialect). When we get up in the morning we also sing two or more hymns, and then pray. Mother is planning to hold this throughout her life. We especially pray for the Christian work here in Pavia."

Who can estimate the influence of homes such as these? As you meet at your own family altar will you not thank God for giving you and me a part in the spread of the gospel which means Christian homes in every land where Jesus is Saviour and friend?—"Pearl of the Orient."

Current Thought.

Much as I dislike most of Mr. Bernard Shaw's doctrines he has said one good thing about work and gentility:

"A gentleman is a man who tries not to take out of life more than he puts in."—Dean Inge.

I have never seen the influence of Jesus Christ so penetrating, so widespread, so transforming, as I found it in Asia on this recent trip. I found ten million eyes looking Christward now as compared with one million a few years ago. I see the social conscience of Asia trembling, and where Christ is most widely known conscience is most nearly on the hair trigger; for with increasing holiness grows the sense of sin.—Dr. John R. Mott.

The Bible has won the assent and devotion of many generations of men, and is still answering the problems of our own days. Humanly speaking, the great teacher of the world was a man of one book, and that book the Old Testament. We must read that Old Testament as he read it, accept it as he accepted it, and use it as he used it. I have said that our Lord was a man of one book. England has been called the land of the book, and that book the Bible. Shall not you and I too become men and women of this wonderful book?—Principal C. M. Chavasse.

If a man wishes to help his fellow men toward religious satisfaction it is in the direction of Jesus he should turn. "In religion," said Glover, "it is Jesus or nothing. We live in a world in which Jesus is the last word." His background, his endowments, his disposition and motive, his achievements and the undimmed splendor of his powers today,—these things when taken together point him out as the ideal companion for men as they set out to accomplish their destiny. Happy is he who does not fear that companionship or the experiences into which it will inevitably lead him!—Dr. G. A. Johnston-Ross.

Fathers and mothers are often depressed by the apparent indifference of their children to their admonitions and even to their example. It is well, therefore, to observe that the good influence of parents on children is much greater after the parents are dead than when they were alive. It is only natural for boys and girls to rebel against the advice or commands of their parents.

"Father and mother of course are good people, but they don't know life as it is now! They are not familiar with the facts."

Yet long after the older ones are dead they reach out hands from the grave and guide their offspring.—William Lyon Phelps in "Memory" (Dutton).

There is one department where it seems to me that skill has been lost with no offsetting compensation.

We have taken many of the housewife's tasks into the factory and left her to gossip, play bridge, buy more clothes than she needs, and make a sad spectacle of herself at so-called culture clubs. The poor woman has been left high and dry after the children are big enough to dress and care for themselves,—and there are not as many to dress as there used to be.

The problem of the restless, neurotic middle-class woman is based on the fact that the machine has stripped her of her ancient skills, leaving nothing but boredom in their place. Nature has ever abhorred a vacuum.—Stuart Chase in "Men and Machines."

We are ripe in the Protestant church for a new appreciation of worship and a freer use of this divine endowment of men's emotions. Men will never think their way back to God. They will arrive at some intellectual concept of God, but until their emotions have registered that deduction in a burning heart they have not found God.

Nothing is so likely to properly emotionalize the church as a new appreciation of the spiritual wealth of her hymnody. Here is a candle for the house of the Lord, unlighted in many of our churches, and not even a candlestick in others. This vast storehouse of devotion and spiritual energy is a legacy of beauty and power which the Protestant church in general has not touched.

The profaning of hymns by heedless and impatient choirs who feel the order leading up to the anthem impeded by them, the mechanical use of hymns in the intervals of his own activity by the pastor, the dull and desultory toleration of hymns by a congregation 50 per cent songless, are common illustrations of the thwarting of the divine intention in harmony and hymns in their ministry to the higher life. A return to our Christian hymns with fervor and elation will be the signal for a revival of spirituality and reverence that will capture for God the rising generation.—Dr. William Chalmers Covert.

God could not be everywhere, so he made mothers!—Jewish proverb.

Conscience and Citizenship:

A Statement by the Religious Society of Friends (Quakers).

We invite attention to the growing number of cases in which applicants for United States citizenship are being rejected because of their allegiance to conscience in the matter of war. . . . . This policy seems so unjust to the individual and so detrimental to the public welfare that it is cause for grave concern.

Liberty of conscience is a cornerstone of all enlightened democratic governments today. Denial of it is recognized as oppression. It is something more. For to deny the rights of free conscience is to strike at the heart of individual character and to undermine the foundations of democratic institutions. No modern government such as ours can afford to ignore this principle. America was long a haven of refuge for freedom-loving men and women persecuted in other lands. We refuse to believe it is now to be the established policy of our government that we must obey man rather than God, and that those who give their first allegiance to God are disloyal to the United States.

Governments cannot always recognize the freedom of the individual conscience, but we submit that they should always do so except where it clearly violates the moral or religious sense of the community. In this day when a constantly increasing number believe that war and Christianity cannot be reconciled, and when all of the leading nations of the world have solemnly renounced war as an instrument of national policy, it clearly cannot be said that a conscientious refusal to bear arms violates the moral or religious standards of our country.

At a time when the nations are striving for disarmament and the pacific settlement of disputes the conscientious objector to war will be an asset rather than a liability. He will not be a mere negative protester. His love of country will be as deep and genuine, and his service as helpful as that of many other citizens. He may be counted upon more than most to support his country in its efforts to abolish war.

The policy of exclusion for conscientious conviction is grossly undiscriminating. It raises no barrier to the applicant who is unscrupulous, or unthinking, or morally and spiritually dull. It would have excluded William Penn and most of his associates in the founding of Pennsylvania.

We should be false to our forefathers, to the example of the early Christians, to our Master himself, were we to allow religious liberty and freedom of conscience to be violated without protest.

We ask our fellow citizens to join in service to our country by loyally supporting the ideals of civil and religious liberty upon which it was founded. We appeal to them actively to coöperate in establishing the principle that the refusal of a promise to bear arms because of a supreme loyalty to God shall not be a bar to citizenship in the United States.

Introducing Our Editorial Council!

It is with great satisfaction that we announce the formation of an Editorial Council for the **Record of Christian Work** which will act in an advisory capacity, and indeed as actively as they are able to cooperate individually or collectively. As will be seen, the Council is composed of representatives of several denominations: men of wide and varied interests. There is, however, one interest they hold in common: a true appreciation of the value of Northfield and of the **Record of Christian Work** as a medium for extending what Northfield stands for to the ends of the earth.

In order that this cause in which they believe may be shared with a larger audience than gathers at the Northfield conferences these friends have consented to give the readers of the **Record** the benefit of their wide experience. We take this opportunity of greeting the Council, and we feel sure that our readers will join in the welcome.

The members of the Council are:

President Clarence A. Barbour of Brown University;

The Right Rev. John T. Dallas, Bishop of New Hampshire;

Professor Charles R. Erdman of Princeton Theological Seminary;

President W. Douglas Mackenzie of Hartford Seminary Foundation;

Dr. Daniel A. Poling, President International Society of Christian Endeavor;

Dr. Robert E. Speer, Secretary Board of Foreign Missions, Presbyterian Church in U. S. A.;

Dr. Floyd W. Tomkins, Rector Church of the Holy Trinity, Philadelphia;

Dean Luther A. Weigle of Yale Divinity School.

Dr. Barbour is an old friend of Northfield, having spoken frequently at the summer conferences and as a Sunday preacher at the two schools for many years.

Bishop Dallas is also a familiar figure at Northfield as a conference speaker and Sunday preacher at the two schools.

Dr. Mackenzie's confidence in the **Record** is manifested by his consenting to write the Bible Notes for Daily Devotions.

Dr. Poling is thoroughly familiar with Northfield, having been a speaker at conferences for many years. Two of his daughters have recently passed through Northfield Seminary.

Dr. Speer was in college when the Northfield Student Conferences were started by D. L. Moody, and for many years after graduating he taught Bible classes at these conferences. He became a trustee of the Schools in 1896, and has been in close touch with Northfield in other ways for over 40 years.

Dr. Tomkins is also well known on the Northfield platform. What he thinks of the **Record** he recently expressed in these words: "I consider the **Record** the best magazine coming to my desk. It has spiritual addresses of great value, and its comments on the Sunday School lessons and other religious helps make it a treasure house for which every Christian might well thank God and pass it on."

Dean Weigle occupies a position in the field of Christian training that makes him specially qualified to advise on matters affecting religious education.

Jubilee of the Northfield Conference Movement, and Tercentenary of Massachusetts Bay Colony.

Summer conferences are a confirmed habit in America now, but it was not always so. As far as religious conferences are concerned they may be said to have started in 1880 when the first general conference for Christian leaders and others assembled at Northfield upon the invitation of D. L. Moody.

Mr. Moody had learned in England the value of conferences and gatherings of Bible teachers and Christian workers for study and fellowship. It was at one small gathering in Dublin that Henry Varley of Australia gave expression to that sentiment epoch-making in Mr. Moody's life:

"The world has yet to see what God can do with a man fully surrendered to him."

After he made his home in Northfield in 1875, while he was at home during the summers he used to hold Bible readings to which neighbors and visitors were invited. In the spring of 1880 Dr. William Blaikie of Edinburgh visited him for a week, and meetings were held in what is now Revell Hall (in part). But the conference idea had already had birth. For when Mr. Moody held meetings in Cleveland, O., in November, 1879, a plan materialized in his mind.

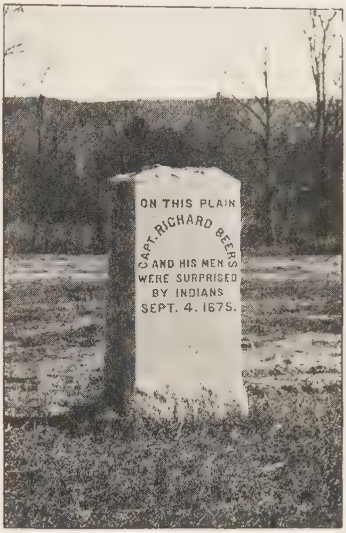
Next year (1880) a call entitled "A Convocation for Prayer" was issued by Mr. Moody. The date set was September 1-10. The object was stated to be "not so much for Bible study as for solemn self-consecration, for pleading God's promises and waiting upon him for a fresh anointment of power from on high." Those invited to attend were "all ministers, and those women who are helpers and laborers together with us in the kingdom and patience of our Lord Jesus Christ,—and indeed all Christians who are hungering for intimate fellowship with God and power for his work."

Over 300 people responded to this call. The meetings were largely devotional, study being directed especially to the doctrine of the Holy Spirit. When Mr. Moody himself finally yielded to the general desire to hear him he gave three addresses on the Holy Spirit. How timely that memory sounds this 1900th anniversary year!

So impressive and fruitful was this gathering that Mr. Moody called another in 1881, when meetings were held throughout the month of August. Owing to his absence in Great Britain for the campaign of 1882-4 no conferences assembled those three years, but since 1885 they have been held without break. And the program for the coming season shows how other conferences for specialized groups have since been added.

TERCENTENARY OF MASSACHUSETTS BAY COLONY.

The state of Massachusetts will be one big birthday party this year, for it is the 300th anniversary of its establishment as a self-governing commonwealth. On March 4, 1629, King Charles I of England granted a charter to the New England Company, constituting it a body politic entitled "The Governor and Company of the Massachusetts Bay in New England." John Winthrop brought this charter to New England the following year, and the first independent constitutional government was set up on this continent.



Marking an Indian massacre at Northfield.

It is not the plan to celebrate this historic event by one big exposition, but rather to have every town in the state conduct its own celebration. And Northfield will not lag behind the other towns. Its history runs back to 1669,—261 years, within fifty years of the Pilgrim Fathers,—and is replete with stirring events. For more than 50 years it was the northerly outpost of white civilization in the Connecticut Valley, and subject to attack by the French and their Indian allies to the North. No town in America is so rich in Indian tradition and contacts. The sites of over 20 Indian villages, granaries, council fires, camps, workshops, etc., are to be seen, and there are literally miles of Indian trails and trenches.

Northfield will celebrate the Tercentenary by special events on July 30 and 31 and August 1: which dates fall between conferences.

On Wednesday July 30 a number of old colonial houses will be open for visitation, showing paneling and other structural features, wall papers from Europe over a hundred years old and still in good condition, furniture, glass and china and metal antiques, and other objects dear to the heart of the antiquarian and collector. An Old-time Costume Dance with fiddlers' orchestra will be held that evening in the Town Hall.

The following day, Thursday July 31, will be free for visiting a loan exhibition of Indian and antique relics, and documents, also making tours to historic and scenic points in the vicinity. That evening an Old Folks Concert will be given in the Auditorium.

Friday August 1 will be Tercentenary Day. A two-part parade will occupy the forenoon. Section 1 will be a Parade of Origins, that is, made up of groups representing the ancestry of present citizens. These will include Puritan and colonial groups, but more especially groups representing the life and history of England, Scotland, Ireland, Poland, and other European lands. Section 2 will depict 261 years of Northfield's history down to present times. The parade will be followed by Old Home and Family Reunion features. An afternoon meeting will be held outdoors when some noted speaker will deliver an oration on the constitutional aspect of the Tercentenary. In the evening a Service of Thanksgiving will be held in the Auditorium when another noted speaker will discourse on the religious character of the settlement of New England.

Other features of the Northfield celebration will continue over extended periods.

It is the plan of the state of Massachusetts to attract visitors by the hundred thousand from all over the country to this birthday celebration. It will be a unique opportunity for them to see the pioneer and colonial and Revolutionary life of New England reproduced here and there in a hundred towns in the state.

Championing the Fatherless and the Widow in Their Affliction.

Rev. Robert P. Schuler, Los Angeles, Cal.

[*Noticing in an exchange that "Bob" Schuler, pastor of Trinity M. E. Church, South, Los Angeles, had run foul of some judge and been found technically guilty of contempt of court while pleading the cause of a poor family against an immensely rich person guilty of homicide, we asked Mr. Schuler to give us the complete story: which follows.—Editor.*]

I was brought before Judge Hardy on his citation for contempt for having broadcast over KGEF, a radio owned and operated by me, certain criticisms of the way his court was handling the trial of Mrs. Lois Pantages, who while intoxicated and driving down the wrong side of the street had driven her car into a small car in which there were a Japanese gardener and his family, with the result that the Japanese gardener was killed. The Pantages family is immensely rich, Mrs. Pantages being the wife of Alexander Pantages, worth approximately 40 million dollars, he having sold a part of his theatrical holdings recently for 25 millions.

Judge Hardy, in whose court the trial was being held, is the judge who accepted a $2500 love gift from Mrs. Aimée Semple McPherson while she was under investigation by the courts. He was impeached later, stood trial, and was acquitted of having accepted a bribe, but in the meantime the American Bar Association erased his name as a member of the State Bar Association of California and preferred charges against him as a result of his conduct.

Judge Hardy did not care to try the contempt case alone, and so asked the presiding judge of the Superior Court to appoint two other judges to sit with him: whereupon Judges Tappaan and Gould were appointed. I defended myself, and the trial lasted approximately a week. It was attended by widespread excitement throughout southern California, especially because of the issues involved.

There was no denying the fact that my criticism of the court was technically in contempt, but it was undoubtedly true that I could sustain every charge I had made, and in fact offered to sustain every charge I had made and to prove the truth of every word I had spoken. The laws regulating contempt of court, however, are specific in that truth is no defence, and so at the end of the trial I was found guilty and fined $75. In the meantime Mrs. Pantages was convicted of manslaughter, and it was generally conceded throughout southern California that her conviction under the circumstances was a result of the broadcast that had brought me under the ill favor of the court and brought about this verdict and the fine assessed.

On Tuesday night following the decision of the court I broadcast to my friends a suggestion that had been made by a leading business man of Los Angeles, that 7500 people send in a penny apiece and that the fine be paid in pennies. I made that broadcast, with the result that by Thursday evening of the same week when I made a second broadcast, virtually calling a halt to the collection for pennies, there had been sent in in actual pennies, 57,736. After the Thursday broadcast there came in 1125 more. During the day Thursday there were delivered in my church study more than 7000 first class letters within eight hours. More than 20,000 first class letters came in response to the appeal, beside the amounts that were personally handed in, sent by messenger, etc. Money in larger denominations than one penny came in in varying amounts, totaling practically twice as much as came in pennies, so that the offering ran considerably more than 100,000 pennies, had all the money been exchanged for coin of that denomination.

The clerk of court refused to accept the 7500 pennies, so we exchanged the pennies for gold and paid him in gold. All remaining from the collection of pennies was taken in a check to Mrs. Rokumoto, the widow of the Japanese gardener who was killed by the auto of Mrs. Pantages.

You will be interested to know that the Japanese people of southern California have shown their appreciation tremendously of the service that I sought to render in securing justice in this tragic matter. Last Christmas many expensive presents came to me and my family from various Japanese people, individuals and organizations in southern California. Mrs. Rokumoto, who has since been paid approximately $75,000 damages by order of the court, sent in a $500 check for the radio, and has been lovely to the church. By the way, she is a Protestant Christian and belongs to a little mission church here in the city of Los Angeles.

The Miser Who Became A Philanthropist.

Rev. Howard W. Pope, D. D., Florida.

When the Missionary Society of Connecticut laid upon me the task of raising a Centennial Fund of $100,000 I remembered a tract which I had written many years before entitled, "Have You Made Your Will?" Also that it had brought several large legacies for the Lord's work among the members of our church where the tract was written. I had 10,000 copies of the tract printed, with many interesting facts about our missionary society on the back of it. I literally sowed the state with them. I sent a copy to each of our 325 pastors, offering to supply him with as many copies as he could use to advantage.

One pastor told me he preached the tract as a sermon, and some months after the leading lawyer in town told him that since he preached that sermon he had added codicils and written new wills, and that the church would be generously remembered in many wills.

I also had a circular printed containing the legal name of each of our six Congregational societies, with a brief description of the work they did. This circular I sent to 950 lawyers and 150 judges of Probate, who write more wills than lawyers, asking them to put it on file so that when they drew a will for any Congregationalist they would not have to inquire of their pastor the legal name of each society. At the suggestion of a lawyer who had seen it I inserted two or three copies of the Will tract. He said they would hand it to wealthy clients and thus make business for themselves.

At the close of a series of meetings in one church I told the people about our Centennial Fund and suggested that they take up an offering for it. As I recall, the cash offering was over $400. One man promised to leave $1000 for it in his will. Another said that he would do the same. The pastor told me that $50 had been given by a man who was considered a miser, and all who knew of it said he must have been converted, for he had never been known to give over two or three dollars to any cause before.

In the morning I called on the miser. He lived alone, and his house was none too clean, as one might expect. In the corner of the living room stood a large safe which contained his securities. I told him I was glad he had enjoyed the meetings, and also that he had given so generously to our Centennial Fund. I gave him instances where our society was doing splendid work and securing good results. I told him of one woman who had given $5000 to the fund because she had been born in the town of Gilead where the missionary society was organized. Later her daughter had given the first $10,000 to build the dormitory for young women at the Moody Bible Institute.

I told him of a man in Torrington who gave me $5000 for the fund as soon as I described it. Then he put to me a puzzling question.

"Years ago," he said, "one could give to his favorite charity, but nowadays there are so many calls that a man is perplexed to know which is the most important. What do these constant calls for money mean?"

"They mean, for one thing, that the Lord has blessed you above the average of men, and that you live on Easy Street. That is something to be thankful for. Secondly, it means that you are known as a man of generous disposition. There are some rich men who are seldom called upon for help, as it would be a waste of time and effort. It means also that the Lord has chosen you to be his almoner in a large way, and given you the joy of helping worthy causes often. A lawyer once said to me, 'How can I protect myself from these constant calls for money?' 'That is easy,' I replied. 'Just say "No" to every call that comes, and in a short time people will let you severely alone.' "

"But what would be the effect of such a policy on me? I am afraid my soul would become as small as a grain of mustard seed."

The money which God entrusts to us is a stewardship for which he will hold us accountable. One can cultivate generosity on a small income as easily as on a large one. Jesus said that the poor widow who gave two mites was more liberal than the rich who gave of their abundance. On the other hand, if one shuts his ears to every call for help he develops the spirit of selfishness, which leads others to lose respect for him and of which he himself will some day be ashamed.

I told the miser of one of my parishioners who would weep when I described the sufferings of the home missionaries in the West, who had not been paid. He knew all about it, for he had large holdings in the West. When I urged him to give $10,000 to home missions as it might lead others to do the same, and perhaps lead to a revival in our church, he declined to do it. A year later he reminded me of my appeal and said he wished he had heeded it as his property had shrunk $25,000 that year, and if he had given that $10,000 he would have saved it.

Thus while I was entertaining the miser I felt I was injecting some ideas into his mind which God would use for his good.

Soon after I was invited by D. L. Moody to join him as a helper in his work. I asked him how permanent this position would be, and he replied that he had looked me up carefully and wished me to spend my life in the Northfield work. He drove me over to Mount Hermon and told me about the girls' Seminary. He said he did not believe in giving a thousand-dollar education to a ten-cent boy or girl, but where they were willing to work nights and mornings and Saturdays and vacations to fit themselves for usefulness in life he was willing to bear half the cost. If they would earn $100, as the term fee was at that time, he would provide the other $100.

Soon I had occasion to go through the town where the miser lived. I told him about the Northfield Schools and gave him some literature. The following year his pastor told me that the miser had died, and they found that he had given a small sum to his forty relatives, and $3000 to the village library. The rest of his property amounting to nearly $100,000 he had bequeathed to the six Congregational societies mentioned in my circular, such as state and national home missions, the American Board, the American Missionary Association, the Sunday School Society and Ministerial Relief. The remainder he had given to the two schools at Northfield. Thus the man who was known as a miser in his life, in his death became a philanthropist and disposed of his estate far more wisely than many rich people do.

(To follow soon: The Banker Who Was Converted Twice in One Day.)

Northfield Lights.

Rev. George Hibbert Driver, Milton, Mass.

Stevenson, I believe, has something to say somewhere about "every Christian kind of place." Northfield is one of them.

We are at Stone Hall, where we were told to report and get our assignment to tents. Years ago we had tented at a conference coming from college: now we must try it with our family,—wife, to say nothing of the children.

(Incident No. 1 worthy to report. The voice of the wife of my neighbor tenter comes to me as I write: "That's great,"—their child's voice had also been shrilly ejaculating,—"to come home and find a bat in the tent and a snake at the back.")

There was no red tape at Stone Hall, even on the outside of the box.

"Shall I pay now? Will you take a check? It is early, and you will have a chance to check up on it."

"You can pay later," says the genial Mount Hermon boy in charge of the desk. "Come in Monday!"

That was the last day I would be here, and still a week ahead. I have not yet drawn the draft to the conference order. I am enjoying the luxury with other heart's-easing things of not having to "pay as I enter."

Beneath the pines, then, I sit with the softest pencil I can find to write with. The swim has been taken, with multiplied joy by seeing the enjoyment of others, in the nearby Wanamaker Lake. A quick-dropping path just back of the tents in Marquand Row goes down to this Trouville-Deauville of the conferees.

It had rained in the night, and we heard the plashing of the descending drops upon the tent-fly: to our ears not like the crackling of thorns under the proverbial pot, but like the cruising course of fire, rustling and crinkling, softly snapping its way through heavy dry grass or small underbrush, eating its way with a rustle and a devouring crescendo. A wet beating of innumerable finger trip-hammers on the sagging canvas. Now with access of cloud developing into a steady plunge of rain on the tent cloth. Then the slowing down and renewal of the precious fluid of the sky, the second wind of the rain. With the sound in the trees—hardly a soughing: that is different, wind-made,—like a waterfall hidden and gently babbling in the woods until the "Cease firing" of the tiny drops. And we—courtesy of the sky!—are unharmed for the brief trip across the lawn to Marquand Hall for breakfast.

And what food, this corn that comes at dinner! Here is no summer resort that advertises fresh vegetables "from the management's own garden" only to find the deer and woodchuck have eaten them up, or the drought has evaporated their growth! And have we not seen the herd of cows grazing contentedly behind the fence in an angle of the conference grounds? It is "Thank you, pretty cow, that gave pleasant milk to soak my bread," that we can say in the morning and all through the day: for there is an abundance of it.

(Incident No. 2. Some new arrivals, bag-laden, forging their way to their tent in our row, and the children say, "Oh, I've forgotten how to run!" as they touch the grass and pine needles with uncertain tread.)

But the cattle fence is the only one that cordons the conference cars and comers and goers. The lawns of what were once the sandhills D. L. Moody bought from the neighbor who objected to the visits of "Widow Moody's" over-inquisitive chickens have no "Verboten" signs or fences. Indeed, one sees "Park Here," and lo, it is on the grass that one is bidden to go! Only a little circle near the Auditorium at the time of morning's or evening's most populous meeting has "Roads Closed."

(Incident No. 3. Is it nothing to hear the nuthatch quanking down his tree? Or the plaintive note of the cuckoo? Or the strident call of the blue jay, and the twittering hurry of the swallows? The mew of the catbird mingled with the sustained rasping of the cricket and other insect ilk?)

Also, there is nothing but the finest tradition of an intrinsic simplicity that marks the manner of men who preside, who speak, who teach, who lead the song worship, and who—at its origin—plan and promote the days of coming apart to rest a while at this mountain top.

(Leading to Incident No. 4. Someone ought always to point out to every continuous conference that it is worthwhile to climb the gallery of Sage Chapel to see the symbolic and descriptive painting of the Ten Virgins. Light upon the faces of the five active, watchful ones! Dark shadows to obscure the figures of those who unreadily slumbered or made ebony their welcome through insufficient resource of oil!)

You step into the stately structure, Sage Chapel. No ornateness here, but satisfying dignity of tried architectural tradition. There is a feeling that the building suggests to the heart what the psalmist has framed for the lips:

"The fear of the Lord is clean, enduring forever."

It may be that Dr. A. T. Robertson is there speaking on Colossians, his trenchant series on "Paul and the Intellectuals." This genial stirrer-up of the intellectual as well as the spiritual in his ministerial audience—chiefly—is speaking in a sententious, matter-of-fact way. You see the profile, for you must sit near him. His accent and sense of humor are Southern. That striking chin line! What else can he be than the General Grant of the Greek grammarians,—though possibly if the Mason and Dixon line cuts Louisville in Kentucky too irreconcilably asunder he would not care for the comparison. But he will keep it up "all summer," if so the time requires, to get his ideals of adequate exegesis and evangelical responsibility toward Scripture formed in the often idling minds of his supposedly theological hearers.

"If any one has found a better can-opener for the minds of preachers than I have yet discovered, I wish he would let me have it," —a sample shot from his sparkling lecture discourse.

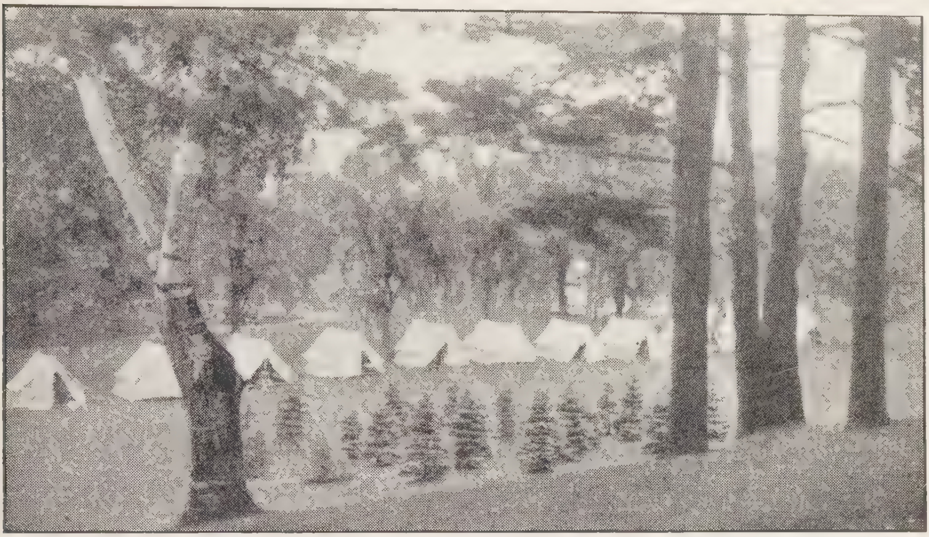
Or, here we may hear the words that speak from the personality and lips tinged with Scottish accent of the world-noted translator of the Scripture into English, James Moffatt. You again sit near,—words do not carry far, and you are rusty on your tongue of Burns. Sweetness and light are in his discourse, and deep cutting truth. You see a lover of his fellow men, and also of God in Christ.

At Round Top there is the hush of evening. "Day is dying in the West . . . ." Wait and worship? Surely you can! The graves of D. L. Moody and his helpmeet lie in the clustered shade of pines. If Sage Chapel was beautiful but not "too rich for use," this outdoor cathedral embosomed in the fervid green of the recollections of Christendom and the high boughing winds of Christ's call to neighborliness is a Transfiguration Mount whence vision comes, and whose story sets its title with the memories of Hermon, Tabor, and Gerizim.

Many voices play here. They come telling of drunken men befriended in homes, of seamen on the indented coast of Maine helped by the mission Christianity has disposed for them, of the perils and persecutions that beset native Christians as well as missionaries in a martyrdom in China hardly two years past. In this precious palace of thought serious challenges have sent emissaries to the end of the "parish of the world." May they continue to do so!

At the Auditorium we are in a pleasing hall with spacious, mounting galleries and an acoustic excellence that is testimony to the purpose for which the edifice was built. Here the "Thou musts" of the Christian come forth: as they do on all our Northfield platforms. It is no diluted brand of soft-pedaled evangelism that springs from this forthright source. Dr. Robertson says that metaphors may be mixed, and that Paul did so. "I would rather have several ideas in my head and mix them than none and keep them straight." My cross-section of these platform prophets includes not merely some I have mentioned, but Buttrick, exhaustive in logic, inevitable in conclusions; Erdman, tolerant of all but intolerance, and winsomely devout; Wicks, pleading voice from London; and Laws, missionary whose Livingstonia keeps us linked with the greatest African leader of our faith, who would go "anywhere provided it was forward."

(Incident No. 5. Something of a prolific variety of a Provincetown is afforded at Northfield, but it is provided in people. To be sure, there is an Educational Exhibit of Mexican Arts and Crafts, but the studios, Italian, South African, Textile, and the rest of the Cape town, are without representatives. But the worship hour at Round Top is a good occasion to view the many faces out of many nations. Here a baby cries. The mother, unnecessarily, leads the infant forth. From far down over the hill the protesting wail comes insistently back. A



View from Round Top of tents for Northfield Conference visitors.

little child whose forbears are certainly among our later, warmer-climate immigrants. This strong voice singing with yet some accent behind you, "Abide with me,"—who said the Chinese cannot hold the tune and share the harmony of our Occidental music? He is our brother in the work, from the land of the New Day. This Armenian, dignified, highly educated, experienced in the religious work of Turkish lands, he has lost 40 of his kin in the recent massacres, the writhing throes of the expiring of the giant World War: among them, let me see, was it not his own mother and other closest relations? He with several of his group picturesquely manifest the pan-world character of the Moody Mountain Top today. A little portion of the religious melting-pot of the world!)

So we might go on, but even now steps of the evening attendants will be wending toward the well-lighted Auditorium. I must be present. I have been hearing the sound of the quoits across the wooded dell. How different a precipitous nook when garbed with trees than when unhid by growth, the trees mounting in ranks, the upper tiers towering with those on the crest, the lower tiers yet uprearing a goodly tree length above the rim, and the trees of the deepest foothold making a green foliage surface across the basin! I know the tennis is just over this ravine, shouldering rudely the quoits toward the near forest with its wire-netting of the courts. I have been playing there with my daughter in the earlier morning.

I will leave my seat under the pines, with the glow of the West turning to deep golden rose. After a while the stars will come out and we shall see what a place Northfield is to find the God of the open (night) air, and the celestial message of those orbs whose light electricity has expelled to rural outskirts which man did not make. Then, as we come home from the closing general assembly, the bright clock on Stone Hall, illuminate, vies with the crescent moon, and the lights shine for the young people's meeting in Sage Chapel.

Passing Marquand you think of the friends of Northfield and their planting which you now reap: Frederick Marquand, in whose name the hall was given; Mrs. D. Willis James, who later assisted its modernization; Helen Gould, who gave Gould Hall for her parents; Sage Chapel, named for Russell Sage: a list of the buildings is for the most part a partial list of such memorials. The Betsy Moody Cottage, the school hospital, named after D. L. Moody's mother; the Birthplace, where he was born; and the Homestead, where he lived and died. The spruces clumped on the hillside—small,—are planted to testify to the influence of the Young Women's Conference, "each a memorial to one who was actively interested in the work." In Perry Pond even the lilies are memorials which classmates planted to honor one of their number who died just as the studies of a year were closing. Such a school, established the year I was born, and such a coöperative achievement of hands, hearts, heads, and charity-constrained purses!

Presently you leave even the scattered electric bulbs upon the wire toward your avenue of tents: an incandescent you have in your own lodge by the dell hedged with the apple tree, but you do not mind thus much of man's invention. It is all so quiet and dismantling to human incrustations, those adhesions of civilization that keep the heart from beating true and the life from preserving an unerringly leveled balance. Chimes from the tower at bedtime, ten o'clock! A number of hymns, each twice repeated, and then Taps, twice rung upon those echoing chimes whose hail to the silence of God is the voice of a peculiar rendezvous for the peculiar people of the king!

The Modern Message of the Minor Prophets.

3. Habakkuk.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

We know nothing about the man himself. He prophesied sometime before the Exile, sometime during the period of Jeremiah.

In the first two chapters we have no less than four familiar quotations. Every Bible reader knows them and is grateful for them. One of them is Habakkuk 1. 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." The second is 2. 4, "The just shall live by his faith." Paul takes that verbatim out of Habakkuk. The third familiar quotation is from 2. 14, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." How often have you heard this in addresses and prayers! And the fourth familiar quotation is in 2. 20: "But the Lord is in his holy temple: let all the earth keep silence before him!"

The next thing to be said is that to my thinking it is one of the most marvelously constructed literary books in the entire Bible. The first two chapters are set side by side like two impressive columns. When you read those chapters over I want you to see this for yourself. The first chapter asks a momentous question, and the second chapter gives a momentous answer to that question, and that is Habakkuk. You can set aside for our purposes the last chapter. It has a different theme, the same as the last verses of Zephaniah.

Question.

What is the question that the first chapter asks? It is a question you have asked again and again. "Why do the righteous suffer, and why do the evil prosper?"

A college girl asked me that question, and she did not know she was asking the same question Habakkuk asked so many years ago. He has the distinction of being the first prophet of the Old Testament to ask that question, unless it is Jeremiah. He is not the last. After Habakkuk once asked that question plenty of others went on asking it. But Habakkuk was the first one to dare to expostulate with God. "O thou that art of purer eyes than to behold iniquity, why do the evil prosper, why do the righteous suffer?"

The first chapter is full of it. In the first place he points out how the righteous in Jerusalem suffer, then he speaks about the Babylonians who are getting ready to capture Jerusalem and are instruments of the wrath of God. How can God use them to execute his judgment and his punishment upon Israel? To the eyes of Habakkuk this world is chaos, that is all. That is the way a lot of young people feel today. It seems this world is a mess. How can the good God have anything to do with it? That is the first chapter.

It is that that endears to you the prophet who dared speak out in the face of God what he felt. He was a sensitive spirit who felt the way I feel, who was troubled the way I am by doubts that are agonizing my own heart. Incidentally, it is a bond of sympathy between me and this unknown prophet. I reach out my hand through the ages, and he clasps it in understanding and sympathy. Why is a pitying God silent in the face of injustice and evil? Why does God sit in his heaven and do nothing, as Carlyle once asked? That is Habakkuk's question, and my question too.

May I just pause here to say that this question is the question of the man of faith? If you have asked Habakkuk's question it is because you share Habakkuk's faith. If you did not have in you any heart of faith you never would ask this question at all. To the heart that believes in God it is a problem of exquisite pain, and the more one believes in God the more exquisite the pain of this problem is. If this problem presses heavily on your heart and your soul it is because of the tenderness of your own conception of God. People who say they do not believe in God do not have any trouble about it at all.

There will be obscure verses in all this, but we will skip the obscure verses and get the drift of the chapter. And the drift of it is, first, the chaos there is in Jerusalem, and secondly the problem of trying to straighten out how the pagan Chaldeans could be instruments in God's hand to execute his judgment. Now the answer!

Answer.

See how the second chapter begins! "I will stand on my watch tower and will listen and see what the Lord has to say to me!"

Isn't that beautiful? Here is the prophet, all mixed up, but "I am going to wait and see what the Lord has to say to me!" The reason why a lot of people do not have light on their problems is, first, they do not believe God has anything to say, and in the second place they do not wait to hear what it is. Habakkuk believed God would have something to tell him, and he would wait and listen, hear and see what it was.

In the next place he waited in the right place, in his watch tower. He got way up above the world of suffering and sin to be alone with God. Have you got some place you can go to all by yourself, so you can listen to what God has to say to you? That is the place to go! Get into your watch tower, and listen, wait, and see what the Lord will have to say to you!

He had three things to say to Habakkuk, and he told him to write them down.

The first thing he had to say was that there was an end marked for all these contradictions: they would not last forever. The contradiction was temporary, the solution was eternal. It is the time element that bothers us. If you who are troubled about a problem could know that at a certain time God was going to end that difficulty you would say, "All right, I can wait that long, even if I do not live to see it!" That is the answer God gives. That there is going to be an end is an immense comfort.

In the second place God says to Habakkuk the just man shall live by his faith. Now you must understand what he means by faith. He means faithfulness. You can take that word faith in Habakkuk and in the margin write faithfulness. Faithfulness is used in the Old Testament of faithfulness in the discharge of public office, fidelity between a man and his wife, truth in spirit, sincerity and honest dealing. And God says this in the sure conviction that in the end evil will be destroyed. Let the righteous person, however baffled, hold on in loyalty to God, loyalty to duty, and he shall live! The summons is from brooding and speculation to duty, from doubt to action. It tells us that this is none of our business, it is God's business, and that we are to leave God's business to God and fix our eyes on our own business.

And the next thing that the Lord says to Habakkuk is that evil has within it self-destruction. When you look at it, what appears so mighty is really hollow with death and dying of decay. Evil that looked so mighty is really dying of inward disease; and Habakkuk need not be afraid about righteousness versus evil, since in the long run righteousness establishes itself and evil destroys itself.

Dear old Habakkuk, dear prophet, you put the question that agonizes my own soul right before the face of God! Then you sat on your watch tower, and waited, and God said three wonderful things to you, and he says them to me! There is going to be an end to evil. In the meantime I attend to my own business. And I need not fret about the evildoer since he is living a life that dooms itself, and only he that does right shall be established forever and forever!

(Series to be continued.)

Grace and Individuality.

Rev. G. Campbell Morgan, D. D., Philadelphia.

The wages of sin is death, but the grace gift of God is eternal life in Christ Jesus our Lord. Romans 6. 23.

The old version rendered it "the gift of God." The revisers changed it slightly, adding a word, "the free gift of God," in an attempt to carry to English readers the emphasis of the Greek word "charisma." I like to read it, "the grace gift of God is eternal life in Christ Jesus our Lord."

On the occasions on which it is my privilege to address this conference we are thinking about the grace of God, and this is part of the sequence of thought. It follows upon the meditation of yesterday morning when we were back in chapter 5 in this letter. In previous meditations we had traveled over the divine revelation, lighting down here and there on some places where the great word grace is found, and some of the glories of grace. Yesterday morning we considered that tremendous statement of the apostle recorded in 5. 20, "Where sin abounded grace did more than superabound": the apostolic statement concerning grace in human history. I will use it as a brief preliminary because it relates to the subject tonight.

Whatever use you and I may make of the great word quoted from the 5th chapter in personal application, certain I am when Paul wrote it his idea was not personal, but historic. It is a chapter in which he is looking at human history, the first man and the second man, the first Adam and last Adam, and surveying it this is his final finding,—and what a glorious finding it is!—Sin abounded, but grace did more than superabound. That is the grace outlook upon history.

Now there are two deductions that may be made from that great declaration. The Gentile, or the man who has had God's revelation through nature, or perhaps you would call him the man of the world, may make one deduction. The Jew, who has lived in the light of divine revelation, you may call him the religious man in some sense, may make another deduction.

The man of the world may say in the light of that great statement of the 5th chapter:

"If that is so, if in spite of the fact that sin abounds grace does always more than superabound, we are all right! Now let us go on sinning! What is the good of bothering about sin? If it be true that grace is more and mightier than sin, and sin at last cannot outstrip or get away from the grip of grace,—if it be true in the process of human history the victory is to be with grace, the more we sin the bigger the victory for grace!"

That is quite easy as a deduction.

And the religious man may make this deduction:

"If we are free from law we are now under grace and are all right whatever we do. It is all coming out right!"

Two false deductions! Having written the great verse we were considering yesterday Paul says:

"What shall we say, then? Shall we continue in sin that grace may abound? God forbid!"

Then he gives reasons for his "God forbid." As conclusion of arguments in rebuttal of false deductions he summarizes everything and says:

"The wages of sin is death, but the grace gift of God is eternal life in Christ Jesus our Lord."

Here in the march of years and stream of history he suddenly deals with the individual and shows the relationship of the individual to these two forces, eternally antagonistic, sin and grace. Both of them beating all around us in the world, both of them making their appeal to us! One of them calling to a life which when we are suddenly challenged and asked what we are getting out of life we have to say, "Nothing! Dust and ashes!" —we may as well be Scriptural and say, "Death!" The other making an appeal to us to which if we will respond and we are challenged what we are getting out of life we have eternal life with all its privilege, responsibility, passion, power, adventure of daring!

My subject is Grace and Individuality. There is a tremendous difference between individuality and personality. You can know me by my personality, and when you know me so you do not know me at all. Finally you may know a good deal about me, but you do not know ME. The older I get I thank God for what Dr. Hutton called the anonymousness of the human soul, the fact that I can't invade the sanctuary of any human being whose eyes are looking into mine. I can't know you and you can't know me. There is a sense in which—I say it softly and yet earnestly,—no living being knows me. The wife of my heart, the children of my love know more about me than any other people, but there is the inner deep, profound fact that is myself, and no one knows that except God. And the majesty of every human being is in that fact! In the last analyses there can be no coöperation. Every soul must stand alone and act alone on all pilgrimages. And the strength or weakness of coöperation depends upon the strength or weakness of the individuals.

Here I am in this world. I did not ask to come into this world, I was not consulted, but I am here. I find myself in a world where sin and grace are forevermore appealing to me. Well, sin abounds, and grace is going to be victorious in history, but what about ME? That depends! It depends upon me as to whether I share the ultimate death and destruction of sin, or whether I live, in the full sense of the word, and that is what the apostle is emphasizing.

The text, old and familiar as it is, is most arresting, and I am going to suggest the line of our thought by saying that in this text we have three sharp contrasts referring to courses of life open to us and creating a crisis of decision. The contrasts are simple, and yet with the simplicity of children let us set them out in order! There are three terms in each statement:

Wages	Gift
Sin	God
Death	Life

1.

Take your first terms,—wages, gift! What is the difference?

Wages is a word that operates in the realm of equity and the realm of law entirely. Wages constitute the equivalent of work done. If you do your work and you hold out your hand for your wages you receive your wages, and you need not say "Thank you!" for wages to anyone. Wages is a word moving in the realm of law.

Gift. Can you define a gift? Let me say three of the most simple, commonplace things about a gift! A gift is something you cannot buy, you cannot earn, to which you have absolutely no right at all except the right of the love that bestows it, and that is the highest right you possess. I have things I have bought, I have things I have earned, but I have some things love gave me, and my right to them is higher than to those things I bought or earned. It is a word that moves in the realm of grace just of itself.

2.

Next look at those central terms of contrast!

Sin is missing the mark, and in this case missing the mark volitionally, the choosing of the low, the base, the mean, the ignoble, the wrong, the electing of the pleasures of sin. It means infinitely more than that, but I will leave it there.

What does the apostle put against it? God. And if only we have eyes to see and ears to hear and hearts to understand we are in the presence of the mystery of Christian experience!

I will give you another contrast, I will make another statement which without any hesitation I say is exactly as true as is the statement Paul makes in this verse:

"The wages of sin is death, the wages of holiness is life."

That is perfectly true, but you and I never stood in this world with the chance of choosing so. If I am to trust this as a revelation of human history, only two men in the stream have trod this earth with that alternative offered to them,—one Adam, the other Jesus. And between the two alternatives each had to make his choice.

God walked with the man in the Garden, and the man because of his nature, because of that awe-inspired fact that he was made with volitional power, was given his choice, and he began life right there. The wages of sin is death, "and the day that thou eatest thereof thou shalt surely die." Conversely, the wages of holiness is life. Change your words a wee bit: The wages of disobedience is death, the wages of obedience is life. And the story is that man chose disobedience, sin.

Then came the "second man," and he in the majesty of his perfect human nature stood right there. For him also was the alternative, The wages of disobedience is death, the wages of obedience is life. This perfect man of Galilee chose the way of obedience. And within his own person he lived how gloriously! If I may dare make the comparison, the first man had a far better chance than the second. His environment, the perfection of simplicity, he broke down. The second man was in a world where the allurement of evil was beating about his soul, but he chose obedience. That is what Paul is talking about: "As by one man's disobedience, as by one man's obedience . . . ."

Reverently and for myself, I repeat I am in the world, I came into the world, I did not ask to come, and somewhere in those early years I found myself, found I existed. I never had the opportunity to choose deliberately, free from influences, inherited tendencies, between sin and holiness.

"The wages of sin is death." What stands over against sin? God! God has come in and stands confronting me. God has put himself against my soul with what? A gift of life, eternal life. That is hard evangelical faith.

3.

The last intention of the gospel is moral. Yet what am I to do? Here is the contrast: The wages of sin is death, the wages of holiness is life. But I can't be holy: what am I to do? God is available to me! "All souls are mine, saith the Lord": which means every man, regardless of his inheritance, has available to him the God of all grace, and the soul that gets to God is mightier than all the forces he has inherited from Adam and his fathers. His soul is mightier than all the forces beating upon his soul to wreck it. God has made provision in the grace gift of God, life, ever-abiding, eternal life in Christ Jesus the Lord.

In the three contrasts, don't you see there are two courses offered to each individual? Sin the fact running through the ages, blighting, blasting, damning: grace available to me from God. But now mark how this thing is said, and looking at the contrasted courses I am going to begin in the second.

What is the one thing I find? I am born into a world, and in the world I find God offers me a gift, a grace gift. Notice, here you begin with God, you then emphasize the fact of gift, you look at what the gift is! Whatever this is, it is of God. God the all-knowing, God the unutterably holy, God the unbelievably loving, has provided for me a gift, something he offers to me, something to which I have no right except the right of his love, something I cannot buy, something I cannot earn, a gift. That is to say, whatever this is it is of the will of God, and it is of the work of God, and if it is a gift it is something he is offering me without any conditions at all except that I take it.

God does not offer me this gift provided I can bring a certificate of character. God does not say to me or to any man or woman, "Here is something you can have if you will promise from the time you receive the gift you are always going to be true!" He does not ask me to make any promise about to-morrow. He offers me a gift. All he asks is that I take the gift. The only conditions are that I fulfil such conditions as will make me take his gift,—repentance, faith,—but it is just taking the gift. That is where Christianity begins.

What is the gift? Eternal life in Christ Jesus the Lord. Some people using the term think only of a long time. Eternal life is infinitely more than a long time. In the last analysis eternal life is not quantity but quality, and it becomes a quantity because of the nature of the quality. Eternal life is as high and deep and broad as it is long. It is life, abundant life, more abundant life, life in its fulness and finality! Eternal life not only continues, it contains. It is completeness of life. That is the gift he is offering us.

Life is energy, life is power, life is ability, ability to go on. Eternal life in Christ Jesus the Lord! The gift he places at my disposal is a gift of life, actual life, positive life, a new equipment, a dynamic that in its working is equal to fulfilment of the ethical demand, a life that is vision, and virtue, and victory.

Of course the terror of it is that so many people take that gift and treat it as a passport to the celestial place: and sometimes I am afraid they will wake up and find their delusion. Life is fellowship with God,—not in his joy alone, but in his suffering. My God is suffering, and I am called to fellowship with the sufferings of Christ, apart from which there can be no fellowship with the glory that shall follow. But what can

I do? Take the gift of life! And so we face the Christ.

I am going home directly, and as I go I am making my choice. Listen in the same chapter:

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?"

We make our choice now. Are we going to yield ourselves to sin? If so, we become the slaves of sin, and it all turns to apples of Sodom, dust, death, and disaster. Or do we yield ourselves to righteousness by yielding ourselves to God in Christ and taking his gift? If we do, equipment is ours, and we start upon the pathway. In human history grace will at last be triumphant and sin will be defeated. Where shall I stand? In the defeat, then disaster and destruction which are coming upon sin? Or I shall share in the triumph and glory of grace?

Every Christian an Evangelist.

Rev. Floyd W. Tomkins, D. D.,

Rector Church of the Holy Trinity, Philadelphia.

Every Christian should feel called to be an evangelist, to bring others to Jesus Christ. We may thank God that this truth is engaging the thought of the church so much today. Nearly every denomination has a committee on evangelism, the purpose of which is not alone to hold revivals, although of course that is a good thing, but to promote individual effort.

We will realize the importance of it if we exercise our imagination. Suppose we enter into the heaven the dear Lord has prepared for those who love him, and some one should say, "I am here by the grace of God because you gave me the message when we were on earth," can you think of anything that would add to your joy like that? But suppose you get to heaven and no one is there to thank you for what you did on earth, no one to say, "Don't you remember how you told me about Jesus' love, how you invited me to go to church, how you wrote me a letter saying you were praying for me?" I will not say the joy of heaven would be lessened, but something would be lacking.

It is strange that for so many centuries they emphasized the fact that the gospel was to be preached by a certain class. That is perfectly true in a sense, but Christ sent 70 disciples out to preach and heal as well as the twelve apostles, and it is also true that our Lord's followers went out and told their story to others. When our Lord healed one man who wanted to stay with him he said:

"No, go tell your people what the Lord has done for you!"

We are learning today a great gospel truth it has taken a good many centuries to learn, that Christianity is not merely confessing Christ but also leading others to confess him.

The first eight verses of Isaiah 6 bring first of all the suggestion of preparation of our individual lives for this work of evangelism. Those wonderful words should be the constant center not only of our private devotions, but also of our preparation for service.

How beautiful the story is! Isaiah had a vision of God. He heard the seraphim saying, "Holy, holy, holy!" and fell upon his face and worshiped. Adoration. Because he had seen the glory of God he realized his own unworthiness and cried out, "Woe is me!" Humiliation. In answer to this consciousness there came an answer from heaven, as there always will. A seraph came and took a live coal from off the altar, laid it upon his mouth and said, "Thine iniquity is taken away and thy sin purged!" Purification. The result was that when the voice of the Lord asked, "Whom shall I send?" Isaiah answered, "Here am I! Send me!" Consecration.

My dear friends, in our prayers, in our devotions there ought to be that fourfold realization of our relationship to God. Adoration as we kneel. Realize that we are talking to the Lord God almighty. Sight God first! We are apt in our prayers to think too much of ourselves. Note the prayer you pray tonight and see how much you think and speak of yourself! Put God first! Through adoration comes consciousness of unworthiness. We never know sin until we know righteousness. Imperfection is revealed in the presence of perfection. Then when I am humble the dear Lord says, "Thy sins are forgiven," and I cry, "Here am I! Send me! Use me!"

Since we are imperfect and live in an imperfect world we must be patient, but nevertheless we must realize that God calls us to tell the story of his love. We are his messengers. I wish I could impress upon you the importance of that. The world is going to be converted not through preachers and churches alone, but when you and I try to bring others to Christ one by one.

We must have a love of humanity resulting from love of God. Christianity is both receiving and giving. One who keeps to himself the truth and blessing he receives is soon incapable of receiving more or of using what he has. The one who passes on what he has received has capacity to receive and use more.

The world is honoring Edison because when he discovered the uses of electricity he did not keep them for himself but released them for the good of humanity.

I am glad John 3. 16 begins with a declaration of God's love for the world. If he loved humanity we ought to do so. There isn't a person in the world you may not well love and pray for.

Morever, in order that we may do aright the work God gives us to do we should go at it joyfully, not gloomily.

What a privilege we have! Suppose the president of the United States sent you a message saying, "My dear Mr. So-and-so, will you please do this for me?" you would do it without hesitation. Not only so, but you would tell others about it. "Mr. Hoover asked me to do this for him." You would count it such a pleasure and honor that you would sing on your way doing it. If we feel that way about our president, how much more we should feel it about Jesus Christ!

I have no patience with people who look upon Christianity as a gloomy thing. That is why I love young people's societies and young people.

If we are going to help others to know Christ we must be happy in his service.

There is another thing in our preparation for this work: we must throw our whole selves into it.

It must be a real issue. The trouble with a great many is that they make Christianity a side issue. On Sunday they acknowledge God and Christianity, but God wants us to realize that our daily work as well as our worship is to be in his name.

I read a beautiful story of a convocation held in South Dakota among the Indians. The minister was telling them the story of God's love. The old chief heard him. By and by he took his tomahawk, carried it forward, and laid it at the minister's feet and said:

"Big chief gives tomahawk to Jesus!"

Then he went back to his place. The minister kept on telling the story. By and by the chief took his blanket, brought it forward and said:

"Big chief gives blanket to Jesus!"

He took his seat again, but pretty soon he disappeared. When he returned he was leading his pony, his greatest treasure, and as the minister kept on preaching he led the pony forward saying:

"Big chief gives pony to Jesus!"

Presently the old chief with tears running down his cheeks knelt before the minister and said:

"Big chief gives himself to Jesus!"

That is it! Nothing kept back! Wholehearted consecration to God!

Pray for others! There isn't a young man or woman here who doesn't know some who are not Christians. Pray for them night and morning! Mention them by name before God! Names are written in the Lamb's book of life when a person turns to God.

I believe more and more in prayer. To me it is the greatest power in the world.

Have you a prayer list, a list of those for whom you are praying daily one by one,—members of your family, friends, somebody sick or in trouble, somebody you love? Pray for them by name!

And we should realize that the Lord is working with us. He wants to be part of our lives. He does not want to be shut out.

I had a dear friend Dr. Taylor, a minister in Schenectady, a number of years ago. He had a daughter Barbara. She ran into her father's study one day when the door was shut. Dr. Taylor said:

"Barbara, wherever we are we love to

have you with us, but when father is in his study and the door is shut you must not disturb him! Your father is in partnership with God!"

When he came out of his study later he found that Barbara had cut part of a certain advertisement out of the newspaper and pasted it on the door, "Lord and Taylor." She was quite right about it.

It is such joy to know that the Lord is working with you, that he is interested in all you are doing, in your studies, in your whole life.

Do not be afraid to speak to others! In Providence there was an old man who died aged 84. When he was dying a friend came in and asked if he was a Christian. He said:

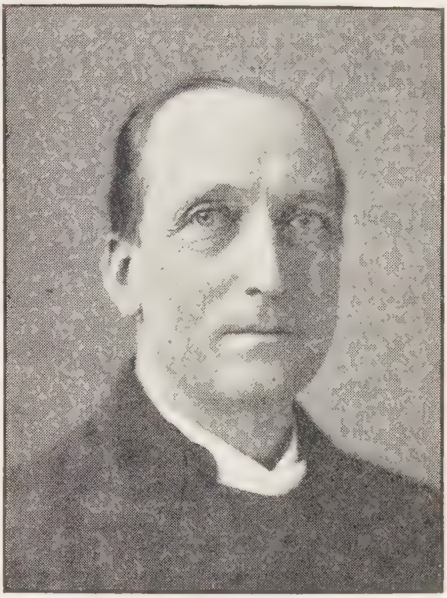
"I have lived all my life in this city of Providence, and you are the first person that has ever asked me that question!"

Pathetic, wasn't it? So do not hesitate to speak to others about their souls if the Spirit guides you! Keep up your interest and your efforts! Do not be discouraged!

Finally, we can do so much if we will try to foster our own spiritual life! But we must be careful about self-consciousness! It is a temptation of the devil. We do not need to be thinking of ourselves in that way at all: we should be thinking about the Lord Jesus Christ.

I do not know anything that so strengthens one's faith when one is troubled, or when somebody criticizes the Bible or Christianity, as trying to lead another to Christ. Not arguing about him, not entering into a discussion about Christianity or the church, but just telling others that Jesus Christ died out of his great love for them.

I believe that we are on the eve of spiritual revival which will come not by the preaching of some great evangelist perhaps, but through the inspiration of every one of God's children telling the story of his love!



Dr. Floyd W. Tomkins of Philadelphia.

Does Jesus Know?

Adele M. Merton.

Does Jesus know of a mother's task
With her lively little brood?
Does he care when her strength is overtaxed
By the trials of motherhood?

Is he near when the children's thoughtless pranks
Tear her shattered nerves apart?
Can he see when patience is all worn out
And the unwilling tear-drops start?

Does he understand when a cross word falls
From lips that meant to be kind?
Will he judge these faults with the blackest sins
Of faithless womankind?

Yes, he knows, methinks, of a mother's task,
And he cares, for when I pray
His forgiving love gives me peace again
And strength for another day!

—"*Living Church.*"

The Problem of Pentecost.

Rev. Prof. Charles R. Erdman, D. D., Princeton Theological Seminary.

The 1900th anniversary of the first Christian Pentecost is being widely observed. For centuries before the birth of our Lord this annual feast had been observed by the Jews as a harvest festival, but on the first recurrence of the day, after the resurrection of Christ, events took place which fulfilled its prophetic symbolism which gave to the day a new significance and which marked an epoch in the history of the world. On this day the ascended Christ, by his divine Spirit, so empowered his disciples that as a result of their testimony 3000 souls were added to their number, and under the influence of this same Spirit all the believers were bound into a brotherhood which was characterized by gladness and peace and joyfulness and love, and which as the church of Christ was to become the most important institution on earth.

Yet to all readers of Scripture this story of the "gift of the Holy Spirit" and of the birthday of the Christian church involves a serious problem. It is this:

If the Holy Spirit always has been in the world, how can it be said that he "came," or was "sent," or was "given" at Pentecost? What did our Saviour mean by saying, "I will pray the Father and he shall give you another Comforter," "I will send him unto you," "When the Comforter is come . . . . he shall bear witness of me"? How could he give "commandment through the Holy Spirit" that his disciples should wait in Jerusalem for the coming of the Holy Spirit? How could he say to men, already "born of the Spirit" and sanctified by the Spirit, "Ye shall receive power after that the Holy Spirit is come upon you"?

The problem may be stated in other phrases by asking: In what way did the operation of the Holy Spirit before Pentecost differ from his operation since the Day of Pentecost? How does the doctrine of the Holy Spirit differ in the Old Testament and in the New?

To these questions many discordant answers have been given, most of which are imperfect because failing to center the thought upon the glorified Christ. One hardly appreciates the reality and the difficulty of the problem until he glances through the mass of literature which has been produced on the subject of the Holy Spirit even from the days of Calvin and Owen to those of Kuyper and Swete.

Many of these writers lose sight of the fact that such phrases as "Holy Spirit" and "Spirit of God" have different meanings in the Old Testament and in the New, so that it is misleading to quote without discrimination Old Testament passages containing these phrases as though they were equivalent to apparently similar statements in the New.

In the earlier dispensation men were being taught to believe in one God as opposed to the many gods of the heathen. Under the new dispensation we have learned to trust in a tri-une God manifested as Father, Son and Holy Spirit.

In the Old Testament "Holy Spirit" commonly designates a divine energy. In the New Testament, a divine person.

Before Pentecost the phrase denoted God acting, or the efficient energy of God. Since Pentecost it denotes a divine being inseparable from the Son of God. We are not to intimate for a moment any change in the being of God, or in the office of his Spirit, or in the sphere of his operation. The change is in the significance of a phrase which has become possible and necessary because of the revelation of God in the person and work of Christ.

1.

Some writers teach that on the Day of Pentecost the work of the Holy Spirit actually began: in fact, that he then "came into the world," so that Pentecost is literally the day of his advent. This is, indeed, a popular belief.

On the contrary, the Holy Spirit was operating as truly before as he has been since Pentecost. He has always been exercising divine energy in the world. He moved upon the primal chaos and was one with the creator God. He gave new life and holiness and comfort to all the saints of old. He empowered prophets and priests and kings for their special tasks. He inspired men to predict the appearing of Christ. He filled with courage and strength the great forerunner John. When the Saviour appeared he too was filled with the Holy Spirit, to whom he attributed his mighty works: and when he rose from the dead he breathed upon his disciples as a sign that the Spirit would be imparted to them more fully: and it was, indeed, "through the Holy Spirit" and before Pentecost that he gave them his parting command.

Pentecost, therefore, did not mean the literal entrance of the Holy Spirit into the world, but such a new manifestation of divine power and such a glorifying of the person and work of the incarnate Son as to justify the figures of speech our Saviour used when he declared that the Spirit would "come," would be "sent," would be "given."

So it is with us as Christians. When we pray with the church of the ages:

"Veni, Creator Spiritus,"
("O Holy Ghost, creator, come,")

we too are using a figure of speech by which we really ask not that the Holy Spirit may "come" to us, but may be manifested in us and through us with new power.

2.

Then, too, there are those who teach that while before Pentecost the Holy Spirit was in the world, yet his presence and gifts were granted only to exceptional persons, specifically to prophets and priests and kings and others who held some public or official position, but that since Pentecost he has been granted to all believers without distinction as to age or sex or rank or class.

The latter is indeed true. The Holy Spirit is with every believer: but so he always has been, and in the same sense, and to accomplish the same work! In Old Testament times the most obscure and humble and imperfect child of God without distinction as to age or rank or class had with him always the Spirit of God, who was doing for him what the same Spirit does for us today.

Kuyper rightly insists: "To the Holy Spirit all Old Testament believers owed regeneration, sanctification, illumination, comfort."

Undoubtedly certain men of old were granted peculiar gifts for the accomplishment of special duties, and for this reason prophets and priests and kings were anointed to indicate that special grace and power would be given for particular tasks. Yet this is quite as true today. For particular tasks and for peculiar trials there are special bestowals of divine grace. But this is in conformity with the truth that in all ages all the people of God have had the presence and power of the Spirit of God to enable them to accomplish in each several life the will of God.

The mistaken belief that before Pentecost the gift of the Spirit was exceptional and since Pentecost has been universal is based largely upon the prophecy quoted by Peter:

"And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all
flesh."

As a matter of fact, the outpouring was not universal on the Day of Pentecost. It was local and partial. Three thousand believed, but even in Jerusalem uncounted thousands were unaffected. It is true that a new and mighty "outpouring" had begun, and that this will some day become universal: but what had conditioned the change, and why did the fulfilment of the prophecy then begin?

3.

Others still have taught that before Pentecost the presence of the Holy Spirit, although possible for all believers, was merely temporary, while since Pentecost he has come to abide as a permanent presence.

This questionable distinction is based on the prayer of David, "Take not thy Holy Spirit from me," and upon the promise of Christ, "He shall give you another Comforter, that he may abide with you for ever."

However, David was using a figure of speech by which he asked that the gracious influences of God's Spirit might not be withdrawn. He had no thought that with him or in any part of the universe the eternal God would cease to be present. As the coming of the Holy Spirit to a believer is not literal, no more is the taking away of the Holy Spirit, whether in the days of David or of Christ. The psalmist elsewhere expresses his confident belief that he never can be beyond the presence and help and care of the divine Spirit, whether he ascends "into heaven" or makes his bed "in Sheol," or "dwells" in the uttermost parts of the sea.

As to the promise of Christ that the Spirit would abide forever, he did not mean to contrast a temporary presence of the Holy Spirit before Pentecost with an abiding presence after Pentecost, but rather to contrast his own physical presence, which was about to be withdrawn, with his future, abiding, spiritual presence. This was the night of his farewell. He was about to leave his disciples. He comforts them with the assurance that while they are to lose his visible presence his Spirit would abide with them forever. Whether before or after Pentecost the Spirit of God has been an abiding presence with the people of God.

4.

The problem of Pentecost is met by others who declare that in the earlier ages the Holy Spirit was "on" believers, that since Pentecost he has been "in" believers: and they even argue that corresponding to these two prepositions are two contrasted operations of the Spirit, so that in Old Testament times he aided men in physical matters but since Pentecost in spiritual experiences. Before Pentecost, so it is alleged, the operation was external, since Pentecost it has been internal.

This strange contention is supported by a mistaken interpretation of the promise of Christ: "He dwelleth with you, and shall be in you." Here our Lord was continuing his comforting farewell, and was assuring the disciples that the Spirit who in all his fulness had been abiding in the Master, and so had been with the disciples, would continue to abide in all his followers. The promise was that the Spirit who had been so notably dwelling in their Lord would henceforth be manifested in them. The same Spirit who had been with them in the days of the visible presence of Christ was to dwell in the disciples even when his bodily presence had been withdrawn.

Those who are inclined to believe that in Old Testament times the Holy Spirit was "on" and not "in" believers should note the Hebrew phrase in reference to Gideon, of whom it was said that "the Spirit of God clothed himself with Gideon." Then, surely, the Spirit must have been "within."

The distinction between being "on" or "in" must not be pressed. We cannot thus localize a spirit. Whether before or since Pentecost the Holy Spirit has ever been a source of inner light and strength, and has granted to the people of God grace for every experience in life.

5.

Some have thought that before the Day of Pentecost the "gift of the Holy Spirit" was purely arbitrary, and was bestowed upon men regardless of their deeds or characters, while since Pentecost the gift has been conditioned upon obedience and holiness and faith. The usual examples cited in proof are those of Balaam and Samson and Saul. It is probably wiser to regard these cases as exceptional, to note that there were peculiar reasons for the unusual occurrences in the lives of these men, and to believe that in the spiritual as well as in the physical world God usually acts according to fixed laws, and in all ages, whether before or after Pentecost, spiritual power has been conditioned upon a right relation to God. Even today we are puzzled, sometimes we are encouraged, to see the spiritual work which God accomplishes through weak and imperfect men. However such exceptions are explained, let us not be deceived nor imagine that the operations of the Holy Spirit have been arbitrary in any age! Those who would be used by the Spirit of Christ must live in accordance with the will of Christ.

6.

Many have supposed that the Pentecostal manifestations of the Spirit were essentially miraculous, while before Pentecost the Holy Spirit worked in and through natural operations of the human mind.

It is wiser to conclude that any miraculous elements of the Pentecostal gift were of its accidents and not of its essence, and that however truly supernatural may be the gracious influences of the Holy Spirit in the lives of believers we are not to expect that his presence with us will result in marvel or prodigy or miracle or "sign."

7.

The most common solution of the problem of Pentecost is that the gift of the Holy Spirit was partial before Pentecost, but on that Day it was complete, and that speaking relatively and not absolutely the work of the

ELICAL THEOLOGY

Holy Spirit was then begun. Thus Calvin states:

"The Holy Spirit was not yet given, that is, comparatively speaking when comparing the Old Testament with the New. The illustrious and conspicuous gift was still future."

Quite true: but why was it still future? Why was it partial? Why had the work been incomplete so long?

The evangelist John gives the answer quite clearly. He solves for us the problem of Pentecost quite definitely:

"The Spirit was not yet given," that is, in Pentecostal power, "because Jesus was not yet glorified."

When by his death and resurrection and ascension Jesus had been "glorified," then the Holy Spirit could be manifested in the fulness of his power, he could begin a work which opened a new era in the history of the world.

No statement could more surprisingly dignify and magnify and exalt the person and work of Christ than this, namely, that upon his being "glorified" depended the new, fullest manifestation of the Spirit of the eternal God! Yet this was true, and the explanation of the Pentecostal scenes given by Peter was the same as that given by John:

"Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear."

All power in heaven and on earth had been given to Christ, and henceforth the work of the Spirit was to be one with the work of the Son.

So closely were they to be identified that the Spirit was given new titles. He was called the Spirit of Jesus, the Spirit of the Son of God, the Spirit of Christ.

He began to work with a new instrument, namely, the truth concerning our crucified, risen and ascended Lord.

He began to develop the life of believers in a new and more intimate relation to God, namely, that of sons in fellowship with a loving Father. This was possible only when redemption had been accomplished and when the Father had been revealed by the Son. "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God sent forth the Spirit of his Son into our hearts, crying, Abba, Father!"

Then, too, at Pentecost the Spirit began to unite these sons of God into a new great brotherhood, the church of Christ, to which all belong who profess their faith in Christ and are led by the Spirit of Christ.

For the inauguration of such an epoch-making work the Day of Pentecost was peculiarly fitted, and the familiar startling events of the Day are full of significance for us. It was an opportune time to begin the witness for Christ, for Pentecost was the most popular feast of the Jewish year and the city of Jerusalem was thronged with pilgrims from every quarter of the globe. Yet how much more truly is every corner of the world open and accessible for the gospel today?

Pentecost, or the "fiftieth day," was counted from the sabbath of Passover week: and true to the symbolism the cross and the empty tomb must precede the opening skies and the Pentecostal gift.

While the disciples waited in the upper room there came from heaven a sound as of the rushing of a mighty wind: and the heavenly influences of the invisible Spirit today move on our hearts with the power of an unseen mysterious, mighty force.

"There appeared unto them tongues parting asunder, like as of fire." There was no fire, but on each believer there rested a luminous tongue, symbolic of the fervent, zealous witness each one of us is expected and may be empowered to bear.

"And they were all filled with the Holy Spirit." They were brought completely under his control, an experience often repeated in the case of the disciples: an experience which normally and more frequently should be ours.

"They began to speak with other tongues as the Spirit gave them utterance,"—a picture of the many languages in which the followers of Christ are now privileged to bear witness to the wonderful works of their Lord.

No less surprising than the gift of tongues was the sermon of Peter and the consequent conversion of 3000 souls, a story which must encourage us to believe that in spite of our cowardice and our imperfections, under the power of the Spirit of Christ we can become powerful and persuasive messengers of Christ.

Most astonishing of all was the life of the converts. Their joy, their worship, their fellowship, their love were the truest manifestations of Pentecostal power. And we well may be reminded that the gift of tongues and eloquent speech are far inferior to kindness and gentleness and self-control as proofs of being filled with the Spirit of Christ.

Most of all, we need to be reminded that in a true if in a symbolic sense the Day of Pentecost continues still. We are living in that privileged, wondrous Day. If we yearn for more spiritual power, if we seek for more fruitfulness in our service, if we long for more loveliness and beauty of character, let us remember that we need not wait for redemption to be accomplished, for Christ to be glorified, for the Spirit to be given! We are not bidden to tarry in Jerusalem. That for which the disciples waited has been accomplished. The Day of Pentecost has fully come. The same Spirit, by the same mode of operation, using the same truth, is ready through us to manifest Christ in Pentecostal power if we are ready to yield ourselves wholly to him, and to trust and to obey!

"O fill me with thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show!"

Pentecost and Its Permanent Possibilities.

Six Outline Studies on the Holy Spirit in the Book of Acts.

Study 5. First Organized Missionary Campaign of the Christian Church.

Read Acts 11. 19-30; 13 to 18.

The persecution of believers that arose after Stephen's martyrdom had the effect of driving them far afield. One group reached Antioch in Syria, and through their zeal and activity a church was formed. The church at Jerusalem heard of it and sent Barnabas to look into it. He was a good man, full of the Holy Ghost (11. 24), and with the aid of Saul of Tarsus he built up the church so successfully that God the Holy Spirit honored it by making it the mother of organized missionary effort as we understand it.

We are, indeed, at a watershed in the history of Christianity, both from the divine and human sides. We have seen how a delegation from the Jerusalem church approved the citywide revival in Samaria under Philip's ministry, and how God the Holy Spirit ratified the reception of these first non-Jews. This is followed in the record by Philip's leading the Ethiopian treasurer to Christ under the direct guidance of God the Holy Spirit. Next comes the conversion of Cornelius and his house, which was also sanctioned by the Jerusalem church and by direct manifestations of God the Holy Spirit. But those are isolated incidents. They do not raise the question of the aggressive evangelization of the Gentile world. But now God the Holy Spirit starts and guides an advance movement with the Antioch church as base.

First missionary campaign begins, 13. 2, 4.

Initiated by God the Holy Spirit, whose leadership and guidance in church affairs are thus manifested again. He selects two leaders, Barnabas and Saul, whose previous records show them to be the best men in sight,—mature though different in character, experienced in preaching and teaching and pastoral work. The church coöperates in their ordination and mission.

Two differing cases of the filling with the Spirit are noted in the narrative, one eventuating in judgment, the other in joy. Thus Paul (13. 9) condemns Elymas the sorcerer at Paphos with holy indignation, while believers at Antioch in Pisidia (13. 52) are filled with joy in spite of the persecution visited upon Paul and Barnabas by the chief men and women of the city.

Spirit-chosen men are still the church's need for leadership. Man-made ecclesiastical machinery is not an adequate substitute.

The first Christian council, 15.

The multiplied conversions of Gentiles roused one party in the church to insist upon their circumcision. The issue thus raised is so serious that the Jerusalem council assembles. It is another instance of the coöperation of God the Holy Spirit and the church, for when after courteous discussion and testimony, including Peter's account of God having given the Gentiles the Holy Spirit under his ministry apart from the rite of circumcision (15.8), a decision is given by the chairman, the significant wording of the written documents of 15.23 is:

"It seemed good to the Holy Ghost and to us . . . ." (15.28).

Note the primacy given to God the Holy Spirit! Was this not the secret of the unity and good sense and understanding of Scripture that prevailed?

Control and guidance of God the Holy Spirit, 16.6, 7.

Showing his temporary prohibition of Paul and his party against taking certain routes of travel.

The name "Spirit of Jesus" (16.7, R. V.) means the Spirit who was the gift of the ascended Jesus, *2.33*.

The attributes and functions of God the Holy Spirit in the above references are those of a person. They could not be predicated of an influence or of anything but a divine person.

Has the consciousness of God the Holy Spirit's primacy and leadership, whether inaugurating new movements or forbidding certain plans and possibilities, been lost by the church at large?

Next and Last Lesson—June Number: The Ephesus Pentecost, Acts 19.1-7.

Northfield Young Women's Conference, 1893—1929: A Review.

Mrs. William Revell Moody.

As far as one knows, in 1893 there had never been a conference for girls anywhere in the world except a small group of Y. W. secretaries who met at Lake Geneva, Wisconsin, in 1891.

The first conference of any kind held in Northfield was called by Mr. D. L. Moody in 1880. This was a General Conference for ministers and Christian workers. In the summer of 1886 the men's student conference was begun. About 200 gathered at Mt. Hermon School, and it was there that the Student Volunteer Movement sprang into being when one hundred college men volunteered for the foreign field. It was my great privilege to be there with my father, who was one of the speakers. The experience has never left me. One felt the power of God's Spirit calling men into service.

This conference grew rapidly as the delegates scattered to their colleges and shared their experiences. Among the many well known men of that generation were John R. Mott and Robert E. Speer. In 1895 there were about 600 men, and this did not include Southern or Western colleges, as other conferences had been started for them. The report of this conference closes with this paragraph:

"The leaders of the Northfield conferences have sought from the beginning to instil and foster a deeper love and clearer knowledge of the Scriptures in the hearts and minds of men and women: and to this the growing power of these conferences has been due."

Two years later the men told Mr. Moody that ten days was too short a time to get the Bible study they needed, and asked if he would have them for a month, which he did in July, 1898. They studied under the leadership of the strongest conservative men of our country and abroad. The program annually included Bible classes, and addresses on the work of the Holy Spirit and personal work. Those were the days when groups of college men would go into the hills about Northfield and pray to be filled with God's Spirit and power for service. It is the rule and not the exception to have many an outstanding minister or layman of that generation say:

"I attended the Northfield men's conference when I was an undergraduate."

All this history of the men's student conference is necessary in order to get the setting and atmosphere out of which our own conference came into being. From the first a changing group of fifteen or twenty girls attended the men's conference. They were not invited to any sessions except the platform meetings and some Bible classes. They met together for discussion and prayer. In 1892 such a group attended the men's conference and lived at the Merriman Cottage on Main Street. At one of the sessions in

Stone Hall one of these girls sat beside Mr. C. K. Ober, and said impulsively to him:

"Why can't we have a girls' conference and fill this place with girls instead of men?"

"You can," he responded sympathetically. "Go ahead and start it!"

That was enough. That day a petition to Mr. D. L. Moody was written and many sheets pasted together for signatures of both men and women. (Confidentially, the leaders of the men's conferences were delighted at the prospect of eliminating a distracting element!)

In the fall of that year this girl took the petition to Dublin, Ireland, where Mr. D. L. Moody was conducting a mission. She met again with enthusiastic response and the condition that if she could persuade the Y. W. C. A. to work up the conference in the colleges he would invite them to Northfield. Accordingly, the petition was taken to Chicago, where the president of the Y. W. C. A., Mrs. John V. Farwell, lived. She showed sincere interest and promised to bring it to her executive committee. This she did with the result that they agreed to visit the colleges and invite delegations to attend Mr. Moody's conference at Northfield.

The first college girls' conference met at Northfield June 22-30, 1893. About two hundred girls attended, among them seven from Great Britain.

The program for this first conference was as follows:

Two Bible classes each day for the entire conference. From 9 to 10 the Workers' Bible Training class with Mr. James McConaughy. The theme was the Christian's life among men, and he dwelt on the method of the Saviour with men and women, making adaptation to those present. It gave practical help to all and created in many hearts a desire for soul-winning in college and home life. The second class from 10 to 11 was led by Robert E. Speer, studying the Gospel of Mark. Besides these two Bible classes there were three conferences each morning: one for college girls, one for city girls, and a third for a general conference on work for young women by young women. The entire afternoon was given to recreation. There was a twilight meeting on Round Top, and an 8 o'clock meeting in Stone Hall with some distinguished speaker.

This college conference continued until the summer of 1902, when the leaders decided to take it to Silver Bay. Mr. D. L. Moody had died in December, 1899, and without his strong leadership the conference changed its emphasis from inspiration to organization.

During the Young Women's Conference of 1901 the Henry Moore Cottage was opened for the first time for girls from private boarding schools. Their hearty appreciation of the days at Northfield was shown by the large increase in numbers in succeeding years. In 1903 the first boarding school conference, which became the nucleus of the present conference, started with one hundred boarding school girls and two hundred others, making three hundred in all. . . . .

In 1905 the Northfield League was suggested by Mrs. Speer, for, as she put it, "we need a piece of string to hold us together between conferences." The "Northfield League Message" was started in October that year. The conference grew from 300 to 900, and about 1919 we held two conferences, each attended by about 600 girls.

During the War Edith Hale took the responsibility of editing our New Testament for girls, one of the finest contributions ever made by our conference: for who can estimate the countless contacts made with God through this channel of his Word?

The Louise Andrews Camp is another chapter in the conference story, full of romance from the beginning. Marie Finch Parsons was our pioneer, and started the ship with her love for the individual and her enthusiasm for Christ. . . . .

I want to ask your earnest consideration of our responsibility to the boarding school girl for whom our conference was started. No other conference is competing for her, and we have had many indications that we are intended to work for her.

Next Month.

Have Ye Received the Holy Ghost?—T. DeWitt Talmage.
The Twofold Ministry of the Holy Spirit—Cornelius Woelfkin.
The Dynamic of Pentecost—F. B. Meyer.
Saints and Saintship—G. Campbell Morgan.
Following—Followed—Paul Scherer.
Zechariah—Raymond Calkins.
The Wrong Sort of Sex Novel—Ernest Jeffs.
Why Not Believe in the Virgin Birth?—Charles A. S. Dwight.
And others.

Northfield General Conference of Christian Workers.

W. R. Moody.

In 1880 the first General Conference of Christian Workers convened at Northfield at the call of D. L. Moody. Northfield Seminary had recently been started, and the early and primitive equipment provided means of entertainment which were not overlooked by its founder. There are still living those who recall those days of humble beginnings but earnest spirit. The purpose of the gathering was Bible study, fellowship and spiritual enduement for Christian service.

For nearly half a century these gatherings have been held during the first weeks in August, the only exceptions being from 1882 to 1884 when D. L. Moody was abroad. Ever the original purpose has been kept in mind, namely, increased efficiency in Christian service by the study of the Scriptures, prayer and fellowship. Speakers are invited without regard to denominational affiliation but for their loyalty to evangelical faith. Jesus Christ and him crucified has ever been the standard about which all have rallied.

It is with the founder's original thought still in view that plans have been made for the General Conference for 1930. Among those who are to be present to take part in the several sessions, August 2-17, inclusive, are the friends named below.

A feature of the conference this year will be a Missionary Day, August 11th, at which a number of prominent heralds of the cross from foreign fields have been invited to take part to quicken the sense of responsibility of Christians at the home base. Among others who are expected is Rev. Charles Abel of New Guinea, who for 40 years has been a witness to the transforming power of the gospel among savage tribes in his field of labor. Mrs. Henry Peabody will also take part in the Missionary Day.

Who's Who of the Speakers.

Rev. G. Campbell Morgan, D. D., has been a prominent teacher of the Bible at Northfield as well as throughout the English-speaking world for more than a generation.

Rev. John A. Hutton, D. D., another favorite at Northfield for many years, is editor of the "British Weekly," probably the most influential religious journal in the world. He combines wide erudition with earnest evangelicalism.

Rev. James Reid of Eastbourne, England, is too well known at Northfield to call for any introduction to visitors of recent years. To those who have not been privileged to hear him, suffice it to say that his spiritual insight of the Scriptures has been a blessing to thousands both through his written works and public ministry.

Rev. J. Stuart Holden, D. D., vicar of St. Paul's, Portman Square, London, has made his influence felt not only in his own country but in this land where he has been a frequent visitor during the last 25 years. Dr. Holden has for many years been a member of the board of trustees and chairman of the Keswick Convention in England.

Rev. George A. Buttrick, D. D., of New York, is remembered with genuine regard for his spiritual and expository addresses at Northfield. Youthful in years, he has maturity of mind and experience.

Rev. J. Harry Cotton of Columbus, Ohio, comes to Northfield to conduct the Young People's services at the close of each day August 6-13. His experience has especially equipped him to assist modern youth in meeting the challenging problems of Christian faith.

Rev. Melvin E. Trotter for over 30 years has been among the most richly blessed evangelists of our day. In Grand Rapids, Michigan, he has been engaged in city mission work for over 25 years, and is beloved by a host of friends throughout America.

President Paul D. Moody of Middlebury College, Vermont, is a son of D. L. Moody. He will assist in presiding at the numerous sessions of the conference.

Rev. Howard Partington of Nottingham, England, attends Northfield for the first time this season. Though young in years, his ministry has already revealed spiritual maturity to the blessing of many.

Rev. Robert Stewart, for many years an assistant in the care of guests at the conference, this year attends to assist Mr. W. R. Moody in the direction of the gathering.

Mrs. Henry Peabody of Beverly, Mass., has for more than 25 years conducted the Northfield Women's Missionary Conference, which owes its origin and wonderful growth to her vision and organizing ability. Few women have exercised so wide an influence in awakening missionary interest in her generation, and in every national reform she has been a power.

Prof. Edwin D. Harvey, for many years professor in Yale-in-China, now professor of Sociology in Dartmouth College, comes to present his views on conditions in that great empire.

The prayers of the Christian public are earnestly requested that this gathering at Northfield may prove of blessing not only to all who attend, but to the Christian church throughout the land through the exalting of Christ crucified, resurrected, and living forevermore to carry forward his work through the Holy Spirit.

Our deepest sympathy goes out to Mr. George C. Stebbins upon the death of his only son, G. Waring Stebbins, who passed away at his home in Brooklyn on the 21st of February after months of illness, in the 61st year of his age.

He was recognized as one of the foremost organists and musical directors of the city, and was well known as a successful composer and voice teacher.

He served the Emmanuel Baptist church of Brooklyn 15 years, and Plymouth Church a like number, and was serving the latter at the time of his death.

Summer conferences of the Missionary Education movement are announced as follows:

Silver Bay, N. Y., June 27 to July 8;
Blue Ridge, N. C., June 28 to July 5;
Asilomar, Cal., July 8-18;
Seabeck, Wash., July 22 to Aug. 1.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year but any sum, small or large, will be welcome.

364....$ 2 00 367....$ 1 75 368....$ 5 00

Mrs. Dan Crawford, Congo Belge, Africa.

362....$10 00 363....$ 5 00 365....$25 00
366.... 25 00 369.... 3 00

China.

Dear Sir:

It is due you all to know what the **Record** means to readers out here on the front! For years a friend in Fall River has been sending the paper to us. I carry the copies on my long country tours by preference. Why? Because next to my Bible I find in them such an abundance of spiritual help and inspiration.

I feel that I know the contributors personally, Dr. Calkins, Mrs. Moulton, Dr. Morgan and the rest.

It is many years since I have been at Northfield, but month by month the **Record** brings the touch again of the life there and the memory of the great soul I used to know there in my student days at Amherst,—D. L. Moody,—and his saintly mother, and the men associated with him, Whittle, Pierson, Torrey, etc.

Yours gratefully,

(Signed) E. H. Smith.

Dear Sirs:

We wish to write you a few words of appreciation for our most welcomed visitor, the **Record of Christian Work.**

As pioneers cut off from other white folk and year after year among our Dyak villages, it means so much to have your paper. Reading of the work in other lands and of the work at home, the work of God's great men, these things help to keep us faithful to our sacred calling.

We are planning soon, D. V., to bring God's Word into a tribe of hardened Dyak people who are feared even by the military. However, the love of Christ is constraining us to blaze a path and bring the light into this darkness. Much prayer and wisdom are needed, and we await his orders to go forward.

Be assured that we remember in prayer the Northfield Schools and the **Record of Christian Work!** May all who take part, or study, be richly blessed and inspired for even greater service!

Yours for Christ among the head-hunters,
(Signed) Rev. and Mrs. J. G. Breman.

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Gospel of the Kingdom: Studies in Matthew.

May 4, 1930.

Promotion in the Kingdom.

Matthew 20. 17-28.

The setting of this lesson portion is important to notice. Our Lord and his disciples are on his last journey to Jerusalem, that is, for him to Calvary. For the third time, and more in detail than before, he warns them of what awaits him there: betrayal, conviction, mocking, scourging, crucifixion, resurrection (17-19). Not a note of uncertainty, but accuracy that was soon to be verified.

Do they understand? No (Luke 18. 34), and the record goes on with the story of Salome's request for her two sons.

Promotion by nomination, 20-23.

The disciples evidently felt sure that Lord Jesus' object in going to Jerusalem was to set up the Messianic earthly kingdom. Otherwise, how ever could they have made such an inopportune request? It is strange to us how this idea persisted, but it was ingrained in the Jew. True, Jesus was Messiah and king, but in God's time and way. The cross, not a crown, was his present objective.

Of course an earthly kingdom meant rank and office for some. On three separate occasions the narrative tells us the disciples disputed among themselves over this matter. And now Salome, animated by a mother's desire for her sons' interest and advancement,—not an unworthy motive in itself, and very human in that age or this,—becomes an office-seeker and asks for special honors for James and John.

Our Lord denied the request without a single word of rebuke or indignation as not within his power.

If this had been the lesson for next Sunday, Mother's Day, we should have phrased the subtitle, "A Mother's Request."

Promotion by service, 24-28.

But he does not leave the matter there. He gathers the Twelve around him and uses the occasion as an opportunity to lay down the true principle of rank and greatness among his followers: Not greatness derived from nomination to office merely, but greatness due to service, with himself as the supreme example of the principle.

When will the world learn this lesson? When will self-promotion and self-interest give way to sacrificial service, in the church as well as in the world?

They were willing to pay the price of promotion. Are we?

Is it true in America that the pathway of service is the way to greatness? Name the ten greatest men and women in America!

Golden Memory Text—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matthew 20. 28.

May 11, 1930.

Jesus Acclaimed as King.

Matthew 21. 1-11.

This first Palm Sunday is a critical day for our Lord. It is the last week of his life. He is moving towards Jerusalem knowing full well the fate that awaits him there. Conceivably he might have fled in an opposite direction, but he knows and obeys God's will for him.

Hitherto he has never courted publicity or honor, but today he takes a different attitude. By a royal entry he offers himself in a last characteristically Oriental appeal to the ancient capital of Israel. He initiates a course of action which shall literally fulfil in part Zechariah's prophecy regarding the entrance of her king into Zion. He falls in with the impromptu plans for a procession, and listens to the multitudes acclaiming him as son of David and king without rebuking them. The Pharisees, indeed, accused him before Pilate (Luke 23. 2) of saying he was Messiah a king.

And yet only a little while ago he had stated positively and in parable that he was going to Jerusalem to suffer and die, to depart for a far country to receive for himself a kingdom, then to return and reign: all this in order to correct the erroneous expectations of the people (Luke 19. 11).

Conceivably this second course was open to him,—to take advantage of the popular ovation and the presence in Jerusalem of multitudes of friends from other parts to assert himself as Messiah and establish himself as king. Why did he not do it? Was he consistent in his words and actions?

Yes, because it was perfectly true that he was Messiah and son of David and king of Israel, but it was not true that he proposed to establish an earthly kingdom at this time as some thought. Certainly he expected to die! Neither now nor at any time in his career does the record say that he sought to establish the Davidic kingdom, or that he lifted a finger or uttered a word that would start a rising against Rome. But the day is coming when Zechariah's interrupted prophecy (9. 9, 10) shall be completely fulfilled!

After reaching Jerusalem he fulfils the prophetic ministry of Messiah. He asserts authority by cleansing the Temple. He exhibits healing power. He welcomes the praise of the Temple boys.

They call this the "triumphal entry," but he knew—as we do who look back on those events,—that the cry "Hosanna!" would soon give place to "Crucify him!" How empty was that triumph except as it was all in accordance with God's plan for the salvation of the world through Christ Jesus!

How would Lord Jesus be received if he entered one of our cities today?

"The Lord hath need of them" (3). Are professing disciples today ready to hand over to him all that he has need of?

Is prophecy being fulfilled today? "If literalness characterizes Zechariah 9. 9, it will most surely do so as to the rest. Hence faith looks forward to a second advent when what is now prophetic will become history" (Scofield).

Popular enthusiasm was the most prominent feature of this royal procession. How can we secure and maintain Christian enthusiasm in our lives and in our churches and Sunday schools?

Golden Memory Text—Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! Matthew 21. 9.

May 18, 1930.

Jesus Teaching in the Temple.

Matthew 22 and 23. Lesson portion—
22. 15-22, 34-40.

Political and religious duties, 22. 15-22.

Though the motive behind it was bad, the question about paying tribute to Cæsar was a practical one. Orthodox Jews recognized their obligations to God; was it lawful, then, from their religious standpoint, to render allegiance to Rome? The messengers put up to our Lord the concrete case of the civil poll-tax levied by Rome.

He met them on their own ground, and

appealed to their actual practice. The principle he laid down was: Give Cæsar his due! The coinage they used implied governmental protection and advantages, hence also the right of taxation for the support of government.

But he did not leave the matter there. He added a spiritual principle which implies that civil institutions and liabilities are not in themselves antagonistic to spiritual things: Give God also his due! As the image of the emperor Tiberius on the Roman coin imposed certain duties and obligations, so the impress of the image of God upon man places him under certain obligations to God: obedience, worship, gratitude, etc.

Our Lord's answer clears the air for us. As citizens we enjoy the advantages of city, state and national government: hence we owe these our loyalty and obedience. The better and broader Christian a man is, the better citizen he ought to be. Better Christians should make better politics. And do not forget what we owe to God for his love, kindness, mercy, care!

Love of God and man, 22. 34-40.

The question now propounded was religious, but was also practical for the Jews of that day.

First our Lord quotes from the Law (Deuteronomy 6. 5) a passage which every devout Jew read daily and carried in his phylactery. But how strange it sounds for a law,—Thou shalt LOVE! Love God with all one's affections, and will, and intellect! That is, have supreme desire for and delight in God, so that everything else is secondary.

The second part of his answer looks around, as the first part looked up. Again he quotes from the Law (Leviticus 19. 18). Again it is the law of LOVE, love of neighbor: imperative, individual, sincere and constant as self-love. Such love will prevent social wrongs, solve social problems, promote social well-being.

Do not transpose the order! Love of God must be first. Some seem to forget that nowadays in the emphasis upon social service. There can be no second without the first. Love of neighbor flows from love of God (1 John 4. 19, 20).

Our Lord's intellectual ability.

In previous lessons we have seen our Lord's kindness and teaching ability and healing power. We must not fail to note the intellectual ability displayed by him in these verbal encounters. His enemies came to him with subtle, prepared questions. A slip on our Lord's part would have been serious.

In the case of the tribute money the dilemma they planned was that he must either alienate his own race or advise a disloyal attitude to Rome unless he evaded the question and refused to answer. In the case of the great commandment he would become involved in the disputes of different parties among the Jews as to the correct answer. But he was not to be trapped. He parried their attacks, and turned their weapons against themselves. His answers were Scriptural, and complete.

No wonder his hearers marveled (22) and were astonished (33), his enemies were silenced (34), and no man dared ask him further questions (46)!

Golden Memory Text—Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind: this is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself! Matthew 22. 37-39.

May 25, 1930.

Jesus Describes the Future of the Kingdom.

Matthew 24 to 25. 13. Lesson portion—25. 1-13.

Hardly any of the parables is more misused by interpreters than this. Beware of fanciful interpretations! Don't try to read into it teaching that is not there! You cannot invent any detailed scheme of dispensational or gospel (of grace) interpretation that will hold squarely. To illustrate: many helps and commentaries say the coming bridegroom is Christ, and that the wise virgins signify real Christians, the foolish virgins mere professing Christians. But Christians are the bride of Christ, not girl friends who are merely invited guests. Be fair to your scholars! Teach them what the passage teaches, and do not use it as a peg to hang all sorts of teachings upon!

Our Lord's subject is the kingdom of the heavens. He is preparing his disciples for his departure from them in a few days.

His parable, which is also a prophecy, portrays a familiar and picturesque event in Oriental life. The lessons he intended to teach are in verse 13,—having to do with that great event of the future, the coming of the Son of man.

The parable.

We are introduced to a group of girls waiting for the wedding procession. They looked and acted pretty much alike, but as a matter of fact only half of them were prepared to play their part in the proceedings.

The foolish girls were just guilty of neglect, lack of foresight,—they came out with the others without having adequate supplies of oil in their flasks for their torches.

When the expected but delayed arrival of the bridegroom occurred, the test and division came. We see "the victory of vigilance, the reward of readiness" (Moore). The ready ones went in to the party. The others, seeking in different ways to make tardy preparation to play their part,—first trying to borrow of the other girls, then going off to buy needed supplies,—found themselves locked out.

Its teachings.

The Son of man will come again, introducing a time of joy comparable to a bridegroom's coming for his bride.

At that time ("Then," 1) the kingdom of the heavens will be composed of wise (prudent, sensible) and foolish (imprudent, stupid), of ready and unready, all professedly awaiting the coming One.

The delay in his coming deadens hope and slackens the tension of constant expectation, but the midnight cry will wake everyone up and reveal the true condition of people as regards readiness to accompany him.

When he comes the separation between the wise and foolish will be made. (Compare the wheat and tares, the good and bad fish, of chapter 13.)

The closed door, which means untold blessedness within, means exclusion to those without.

The time of his coming is not known, but it is imminent, therefore every member of the kingdom should be ALWAYS ready and on the watch.

Personal warning.

Since the midnight cry may sound today, so far as we know to the contrary, these teachings are for today. Other Scriptures teach that the church, the body of Christ, will be caught up to meet the Lord in the air before he comes again to this earth (1 Thessalonians 4. 14-17).

Are you wise or foolish in relation to his coming?

Be watchful, be ready for his coming! Unreadiness will be fatal.

If you need to make any further preparation before he comes, do it now! How can the church and the Sunday school help fill your lamp and provide you with oil?

Golden Memory Text—Take ye heed, watch and pray, for ye know not when the time is! Mark 13. 33.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

How May We Find Our Life Work?

Psalm 119. 105; James 1. 5-7. May 4, 1930.

Before undertaking any new work Leonardo da Vinci sat for days without moving his hand, lost in deep reflection. Without the vision of an ideal he would not lift brush to canvas. "As Da Vinci would not touch the canvas until the vision of Christ had flooded his soul, so should young men and maidens in choosing their life work flood their souls with the question, Lord, what wilt thou have me do?"

This is the vision that vitalizes.

* * * * *

Wendell Phillips and a young man sat before an open fire on a long winter evening while the veteran abolitionist lost himself in the thrilling recital of other days. When the young man rose to go he said:

"Mr. Phillips, if I had lived in your time I think I too would have been heroic!"

"Young man," said Phillips, "you are living in my time and God's time, and be sure of this: No man could have been heroic then who is not heroic now!"

It is good to know that opportunities for usefulness are just as good, just as numerous and just as vital as in the days of long ago.

* * * * *

F—irst, take the search seriously!
I—f any of you lack wisdom, let him ask of God . . . . and it shall be given him!
N—ever have I won anything without hard labor . . . . and planning long in advance.—Roosevelt.
D—o the next thing!
I—f uncertain, consult books on vocations!
N—ever mind being a "rolling stone" at first! If you are an active stone you'll find the niche waiting for you.—Drury.
G—ood work where you are means better work further on.
V—ocations are sexless.
O—ffer yourself,—"Here am I: send me!"
C—onsult experienced folk!
A—bove all, aim to be somebody and do something!
T—ake pains to find the right thing!
I—f at first you don't succeed, try, try again!
O—ne man sees a door as so much wood with a handle, another sees the possibilities on the other side of it. Be like the latter in your searchings!
N—ever give up the search!
S—ays E. A. Robinson: "Behind any achievement worth calling by name you will find a man who in some way or other has hit upon what he can do."

Developing Good Will in the Home.

Ruth 1. 6-10, 15-17. May 11, 1930.

When Ruth said to her mother-in-law: "The Lord do so to me and more also if ought but death part thee and me," she expressed an unwritten divine law, "We get what we give."

Of the great procession that passed by the dynamic personality of Jesus only those whose being went out to him in faith felt the healing of their bodies or the rebirth of their souls.

This law also applies to international relationships as well as national. The attitudes of nations toward one another are but echoes of our own faith, then—love!

* * * * *

An English visitor to America wrote home to his friends that in one week's stay eleven different nationalities had ministered to his comfort and entertainment: an Italian waiter, an Irish policeman, a Greek bootblack, a Swedish chambermaid, a London taxi driver, a Welsh singer, a German merchant, a Scottish publisher, a Polish Jew, an Armenian, and a Russian.

Surely opportunities are not lacking in America for the advancement of good will in our daily walks of life by kindly words and deeds through the home, the church, the neighborhood! We can at least maintain a spirit of kindliness toward those who serve us.

How close we all are to the development of good will through our homes!

* * * * *

Over the desk of an insurance agent in a certain Western city is a card bearing this inscription:

"A face-to-face meeting has a pen-and-ink greeting skinned a mile."

A proxy method is always a secondary method. We may write and talk about good will, but just how are we illustrating it in kindly deeds in the home, especially where there are little ones? Home is a mould into which children are cast.

Says one: "If we could take a peek into the home life of the Good Samaritan we would probably find that he was thoughtful and kind there."

How can we be kind to strangers if we are grumpy towards our own people?

* * * * *

A king sent three of his subjects, so the parable reads, throughout his dominions with instructions to do what they thought would please him most.

The first collected rare curiosities. The second told everyone he met about the glory of his king. The third went everywhere creating the spirit of good will by his kindly bearing.

Upon their return each received praise for what he had done, but the curiosities were lost, the loyalty of the second man soon waned, but the third for the spirit of good will he developed between the king and his subjects was exalted above the others.

Since the root of good will is love, this parable is but one example where love never faileth.

What are the Causes of War?

James 3. 13-18; 4. 1, 2. May 18, 1930.

We read that some Germans in the Western trenches stuck up a board with these words:

"The English are fools."

No one shot at that. The next morning the sign read:

"The French are fools."

No one shot at that, either. The third morning the placard read:

"We are fools. What are we fighting for?"

And no one shot at that. The fourth morning the card read:

"We are all fools. Let's go home!"

Mental confusion, stupidity and ignorance caused war.

* * * * *

"Examine history, consult present experience, and you will find that for the greater part quarrels between nations had scarce any other occasion than that these nations were different combinations of people and called by different names."

There has been a time when to a nationality the name of "Turk," for example, has raised contempt in another nation.

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As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors the thirst of military glory will ever be the vice of the most exalted characters.—Gibbon.

To stabilize governments has been given as a reason for war. Stability is not based upon force, but upon the will of the governed. The more force used, the more unstable it becomes. Look at the present unstable conditions in Russia!

* * * * *

It is stated upon good authority that the money spent in our Civil War would have supported a missionary to every 300 pagans. And yet we call the War of Rebellion a just war! Which is better to promote—peace, war or missionaries? And what might not be done with the money spent on our standing armies and navies for the promotion of good will?

* * * * *

Alexander the Macedonian said he fought to spread Greek civilization, but the world knows it was Persian gold and Egyptian wealth and universal conquest that led him and his soldiers over land and sea. Thank God that American soldiers have yet to make their first raid on any nation for wealth or territorial possessions!

How Missionaries Advance World Peace.

Isaiah 52. 7-10. May 25, 1930.

Said a non-Christian employee at a mission station in Peru:

"If the gospel you preach were generally accepted we should need no prisons, could do without magistrates, and be at peace with the whole world."

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Said a non-Christian Chinese professor in

Pekin University, violently opposed to the Western religion:

"When the spirit of brotherhood and good will that is in Jesus Christ gets into the blood of every one of our four hundred million people we can then hope to come out of dark into light, out of death into life, out of the pit which we are now in."

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Said Premier MacDonald:

"As soon as we think of international dangers in terms of peace and with the determination to maintain peace, then I have got the belief and the faith that we shall maintain peace."

* * * * *

Said Lord Roberts:

"On the northwest frontier of India the pacific influence of missionaries among the fierce Pathan tribes has been of incalculable value to the government."

* * * * *

Said President William McKinley:

"The services and sacrifices of missionaries for their fellow men constitute one of the most glorious pages of history. These noble, self-effacing, willing ministers of peace and good will should be classed among the world's greatest heroes. . . . . They have prompted concord and amity, made men better, and brought nations and races closer together."

* * * * *

Who arranged for an exchange of dolls between Japanese and American children? Who arranged for the exchange of school bags between Mexican and American school children? MISSIONARIES! When the seeds of international good will are planted in the heart of a child we may confidently hope for results. A little child shall lead them.

* * * * *

Said Miss Gordon Cummings, missionary to Fiji:

"Ten years ago there was not the slightest security for life or property in all these islands. No man knew how quickly his hour of doom might come. Now you may pass from isle to isle, certain to find everywhere the same cordial reception by kindly men and women. Every village on the inhabited isles has built for itself a tidy church and a good house for its teacher or native minister."

The missionary's message of peace gives people something better to do than make war upon one another.

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

MAY, 1930.

THURSDAY, 1st. *As ye have therefore received Christ Jesus the Lord, so walk ye in him! Colossians 2. 6.*

Oh for a closer walk with God,
  A calm and heavenly frame,
A light to shine upon the road
  That leads me to the Lamb!

FRIDAY, 2nd. *I will establish my covenant between me and thee and thy seed after thee . . . . Genesis 17. 7.*

Every fulfilment of God's promise is the pledge of one to come.—J. H. Jowett.

SATURDAY, 3rd. *Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers that ye may stand perfect and complete in all the will of God. For I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. Colossians 4. 12, 13.*

Epaphras was a praying Christian. He prayed earnestly for the Christians in Colosse, and for Laodicea and Hierapolis, two cities near to Colosse, the first a city severely condemned by the glorified Christ (Revelation 3. 14-22) and the second a city much given to idolatry. That Epaphras prayed for individuals as well as cities proves the strength of his faith. And surely there is no power given to believers so great as prayer. If we prayed more for our cities they would grow better.—Floyd W. Tomkins.

SUNDAY, 4th. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief. 1 Timothy 1. 15.*

Never forget for a moment that your whole relation to God depends on what you think of sin and of yourself as a redeemed sinner! It is sin that called forth the wonderful love of God in not sparing his Son. —Andrew Murray.

MONDAY, 5th. *Lo, I am with you alway, even unto the end of the world! Matthew 28. 20.*

Shall I tell you what sustained me amidst the loss, the hardship and loneliness of my exiled life? It was the promise, "Lo, I am with you alway, even unto the end."—David Livingstone.

Tuesday, 6th. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat. Genesis 3. 6.*

The order of temptation is always the same. The tempter without, and within the strong desire for sensual gratification, with the secret hope that somehow the consequences may be avoided. The eye inflames passion. Passion masters the resistance of the will. The body obeys its impulse. The act of gratification is followed immediately by remorse and guilt. Then we need the second Adam!—F. B. Meyer.

Wednesday, 7th. *I called upon the Lord in distress. The Lord answered me and set me in a large place! Psalm 118. 5.*

For answered prayers that showed thy boundless love,
For prayers unanswered wiser love to prove,
For all thy leadings through life's devious ways,
With faith illumined and high heart of grace,
We thank thee, Lord!
—John Oxenham.

Thursday, 8th. *And the Lord spake unto Moses, saying: Ye shall be holy, for I the Lord your God am holy! Leviticus 19. 1, 2.*

Holiness is the healthy development of the divine nature that is within us. Holiness is simply a perfectly healthy religious life.—Mark Guy Pearse.

Friday, 9th. *But Mary kept all these things, and pondered them in her heart. Luke 2. 19.*

There was an exercise on the part of this blessed woman of three powers of her being: her memory—she kept all these things; her intellect—she pondered them; her affections —in her heart. Beloved, remember all you have heard of your Lord Jesus! Love the person of your Lord! Meditate upon all these things!—C. H. Spurgeon.

Saturday, 10th. *And he brought him forth abroad and said, Look now toward heaven! Genesis 15. 5.*

Such must be our outlook if we are the companions of God!—J. H. Jowett.

Sunday, 11th. *The word of God is quick and powerful! Hebrews 4. 12.*

The Bible shirks nothing. It is no book with dainty fingers that will only touch dainty things. It blurts out the whole truth about everything. It stands up sometimes and talks so loudly and frankly that we shut our ears lest people should overhear who will only by their presence excite our shame. It goes up to the greatest questions, and solves them. It takes up little children and kisses them, and sets them down again to grow into men. It says to sorrow, What is the meaning of these red eyes and stained cheeks? Come near me, poor weeper, and rest awhile! —Joseph Parker.

Monday, 12th. *Andrew . . . . findeth his own brother Simon, ... and he brought him to Jesus. John 1. 40-42.*

The best work for Christ and men is individual work. One by one we must seek and find our Simons. The figure of spiritual harvesting is not the mowing machine, but the sickle.—A. B. Simpson.

Tuesday, 13th. *Come unto me, all ye that labor and are heavy laden, and I will give you rest! Take my yoke upon you! Matthew 11. 28.*

Walter Pater once said:

"There are such mysterious things! Take that saying, 'Come unto me, all ye that labor and are heavy laden!' How can you explain that? There is mystery in it,—something supernatural!"

Wednesday, 14th. *He that turneth away his ear from hearing the law, even his prayer shall be abomination! Proverbs 28. 9.*

Think of that! It may shock some of us to learn that our prayers are abomination to God, yet if any are living in known sin that is what God's Word says about them.—D. L. Moody.

Thursday, 15th. *Our sufficiency is of God! 2 Corinthians 3. 5.*

The wonderful story of his dealings with his people in all ages is meant to show us that we have the same God still. The experiences of our own life come to give us an opportunity of proving the resources of our God. Every difficult situation is but a vessel into which he means to pour his own all-sufficiency.

Friday, 16th. *Surely the Lord is in this place! Genesis 28. 16.*

Behold, how near is heaven!
Today I met a child
Among the nodding daisies,
And God looked down and smiled!
—Vivian Y. Laramore.

Saturday, 17th. *And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest and offer the gift that Moses commanded, for a testimony unto them! Matthew 8. 4.*

The question of testifying to healing is not merely one of conventional rule but of divine leading. The Lord himself will show you when to speak and when to be silent. Go to your home and live it! Go to your church and prove it!—A. B. Simpson.

Sunday, 18th. *And he leaped and walked. Acts 14. 10.*

The man at Lystra "leaped and walked." You cannot leap long,—the law of gravitation is against that,—but you can walk all your lifetime. . . . . It would be pleasant to see some of us leaping a little, running a little. It would do the preacher's heart good to see some people trying to fly a little. Without enthusiasm, what is the church? It is Vesuvius without fire. It is Niagara without water. It is the firmament without the sun! —Joseph Parker.

Monday, 19th. *Unto you therefore which believe he is precious! 1 Peter 2. 7.*

What wouldst thou do in the world without him; in the midst of its temptations and cares? What wouldst thou do in the morning when thou wakest up and lookest forward to the day's battle? Let the thought of what life would be without him enhance his preciousness!—C. H. Spurgeon.

Tuesday, 20th. *Righteousness exalteth a nation, but sin is a reproach to any people. Proverbs 14. 34.*

One lesson, and only one, history may be said to repeat with distinctness, that the world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked.—James Anthony Froude.

Wednesday, 21st. *God be merciful to me a sinner! Luke 18. 13.*

The difference between the Pharisee and the publican, as evidenced by their prayers, was this: The Pharisee did not need God and the publican did need God; or perhaps we may express it more accurately in this way, —the Pharisee did not realize his need of God and the publican did realize his need. Real prayer, that is, our feeling our need of God, leads us to approach God as our friend and helper.—Floyd W. Tomkins.

Thursday, 22nd. *My times are in thy hand! Psalm 31. 15.*

A smile, a tear, a little care,
A heart-ache now and then,
A little sunshine here and there,—
All come in life of men.

If every day held naught but joy,
Or neither naught but sorrow,
Then life would be a fickle toy
With no care for tomorrow!
—J. S. B.

Friday, 23rd. *He went out not knowing whither he went. Hebrews 11. 8.*

That is faith, to do God's will here and now, quietly leaving the results to him. Faith leaves something to the Lord. It obeys his immediate commandment and leaves to him direction and destiny.—J. H. Jowett.

Saturday, 24th. *The Lord will perfect that which concerneth me! Psalm 138. 8.*

Are you a better man than you were a year ago? Are you less impatient, less self-conscious, more honest, more truthful, more loving, more pure than you were a year ago? If you are not, may the patient God draw near and touch conscience and will for the new life!—Robert E. Speer.

Sunday, 25th. *Be ye doers of the word, and not hearers only, deceiving your own selves! James 1. 22.*

Ask God to enable you to become not a forgetful hearer or reader, but a doer of the Word! See to it that your reading is combined with the faith that claims of God the fulfilment, in your own experience, of all he has promised! No prayer, therefore, is more salutary as you open your Bible morning by morning than the familiar old words of the psalmist:

"Open thou mine eyes that I may behold wondrous things out of thy law!"—F. B. Meyer.

Monday, 26th. *King of kings and Lord of lords! Revelation 19. 16.*

I am tired of the medieval pictures which always represent our Lord as a victim, suffering on the cross, or being taken down from the cross, or as a helpless child in his mother's arms. Let us pray God to give back to the church a consciousness of the kingliness of Jesus Christ and of his august authority!—Charles Brown.

Tuesday, 27th. *Looking unto Jesus, ... who . . . . endured the cross. Hebrews 12. 2.*

Whatever we think of the worth of man, Christ and God think he is worth dying for. Notwithstanding all man's sin and pollution, notwithstanding all the ruin and the wreckage and the failure, Jesus Christ goes to the cross!—G. Campbell Morgan.

Wednesday, 28th. *O come, let us worship and bow down, let us kneel before the Lord our maker! Psalm 95. 6.*

I believe there is a way of kneeling, a way of going on one's knees, a way of rising from one's knees, which will enrich the intimacy of our freedom with the Lord.—J. H. Jowett.

Thursday, 29th. *The Lord hath been mindful of us! Psalm 115. 12.*

Have you ever tried to realize how much God is doing for you all the time? O fellow Christians, let us go out to face life brave and unafraid! We are not alone: we are with him.—James Gordon Gilkey.

Friday, 30th. *I will sing of thy power; yea, I will sing aloud of thy mercy. Psalm 59. 16.*

We shall be sinning against this world we were meant to help save if we hang our harps upon the willows. Its enlightenment, its eternal salvation depend upon our brave singing of the Lord's song.—J. D. Jones.

Saturday, 31st. *And they did all eat, and were filled. Matthew 14. 20.*

What has happened? They have put their little into the hands of Jesus Christ, and his hand upon their little has transformed it into his sufficiency for the need of the whole crowd!—G. Campbell Morgan.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

MAY, 1930

Thursday, 1st. Acts 11. 1-18.

1. This was a trying hour for Peter. It was also an hour of severe testing for the other apostles at Jerusalem. Those who belonged to the most conservative group—"They that were of the circumcision" (2),—were indignant with his conduct. They saw that if this reception of Gentile believers were allowed the Jewish authorities might turn upon them as they had done upon Stephen. They would have every right according to Jewish law to forbid them the use of the Temple. They might even drive them out of the city as they had driven out the Stephen party. This would appear to them as a great calamity for the gospel itself since they were constantly making converts to the faith of Christ from among the inhabitants and visitors at Jerusalem. Besides, they had not yet believed that it was the will of God that they should abandon the Jewish law and tradition. Had not Jesus said that he came to fulfil the law as well as the prophets?

2. It is interesting to note that Luke in recording the successive accounts of the visions of Cornelius and of Peter does not attempt to make them absolutely uniform: just as he gives the three accounts of the conversion of St. Paul with many minor variations and even verbal contradictions. But the central facts are made the more sure and clear. Peter is careful to associate with himself the six brethren who were like them all "of the circumcision," and who had been with him at Joppa and with Cornelius. No doubt some or all of them spoke in corroboration of Peter's simple and straightforward narrative. They were all certain that the Gentiles at Cæsarea had received the Holy Spirit and were believers in Jesus as the Christ of God. Evidently they agreed with Peter that to refuse baptism to those Gentiles would have been to "withstand God" himself.

3. When this testimony was complete there was for a while dead silence. It was a dramatic moment. Would these leaders abandon the beliefs and practices of centuries? Would they see that this was an act of God, the leadership of the risen Christ, the new day of the Holy Spirit poured upon all humanity through faith in Jesus? They did see it, and broke into joy at the astonishing revelation that life, divine life, was open to all mankind!

Almighty, all wise and most patient Spirit, we praise thee for the gospel which is given to all men, and we pray that all parts of thy church may see and rejoice in the complete freedom of faith in Jesus Christ thy Son! Amen.

Friday, 2nd. Acts 11. 19-26.

1. Luke now takes Theophilus back to the period before Peter's evangelistic tour which had ended at Cæsarea and the affair with Cornelius; before even the conversion of Saul of Tarsus. He reminds him that on the death of Stephen many of the believers fled from Jerusalem (8. 1-4). Many of them may have returned to far off lands from which they had come to Jerusalem as devout Jewish pilgrims. But he is interested to tell of one movement northwards which was important for the development of his main purpose in writing this book for Theophilus. That main purpose was not to describe the spread of Christianity in general, but the work of St. Paul, especially in its relation to the Jewish religion and the Roman government respectively.

2. Some of the fugitives from Jerusalem went to Phœnicia (including Tyre and Sidon), to Cyprus, and some reached Antioch in Syria, the second greatest city in the Roman empire, where most important events occurred. Christian converts from Cyprus and even from Cyrene in North Africa who had been won to the faith in Christ at Jerusalem were not content to deal with Jews but went straight to the Greeks (20), that is, to Gentiles, and told them about Jesus. The result was surprising. Beginning no doubt with individuals and small casual groups, they soon had a large following of those who turned away from all other gods and forms of worship to Jesus Christ and to God who was revealed in him.

3. We must dwell for a moment on the central feature of the message thus openly delivered to the world, as it were. It was the gladdest message ever delivered by the lips of men, the announcement that God had entered into human life in purest love, bearing eternal life in his hands divine. It was the message that Jesus is lord of our destiny here and for evermore. And therefore he is lord of our hearts, giver of faith and love and hope to each and all who hear and accept!

O thou most wise and mighty God, who in love hast clothed thy majesty in Jesus Christ our Lord, grant us the personal experience of thy grace! Amen.

Saturday, 3rd. Acts 11. 27-30 and 12. 25.

1. Students of the Acts and of the later developments in early Christianity are at present paying great attention to the rise of the church at Antioch. From the previous paragraph we have learned how rapidly the gospel spread among the citizens. At last, after several years, the leaders at Jerusalem sent their trusted Barnabas, who was a wise leader and a great preacher, "full of the Holy Spirit," to inquire into the facts. He soon saw that this was a great center of Christianity, and that the fullest force ought to be exerted upon it. He therefore went off to Tarsus to find Paul. For since the work began at Antioch Paul had been converted, had been "three years" in Arabia, had visited Jerusalem, and had gone far North to his native land and city to work there. For a whole year those two powerful and inspiring men labored at organizing the church of Antioch, winning many converts from pagan religions to faith in Jesus Christ as Saviour and Lord.

2. The "prophets" who came down from Jerusalem belonged to a class of men in whom the Spirit of Christ was especially manifested in evangelistic power. They were so completely surrendered to Christ, so intense in their faith, so manifestly reflecting his mind and even his presence in their hearts and lives, that they spoke with the most convincing power.

3. The new love that came into the world with Christ prompted the Antioch Christians to send help to the famine-stricken brethren in Jerusalem. Not in vain had Barnabas and Paul been at work among them! The glorious news of God's love in Christ, the glorious joy in the Holy Spirit, opened their hearts to all good and generous service of all who had the same love and the same Spirit.

O thou who didst inspire the first Christians with pity for all famine-stricken people, inspire us and all our fellow countrymen that the starving in all lands today may be helped! For thy love's sake. Amen.

Sunday, 4th. Acts 12. 1-19.

1. Luke must have got this story, so vivid in its details, from some eyewitness. It may have been John Mark, to whose house Peter went after his release from prison (12). Some details may have come from Rhoda the maidservant herself, as verses 14-16 reflect her experience in so lively a manner. For Luke had ample opportunity to become intimate with the Christian families at Jerusalem, and he was far too able and earnest a man to lose any chance of learning all he could about the earthly life of his Lord and the early perplexities and struggles of the Christian group who were the first heralds of the resurrection.

2. The execution of James and the imprisonment of Peter must have caused utter dismay. Herod Agrippa was an able and successful ruler. He aimed at winning the applause of the Jewish leaders who were Sadducees and the most bitter opponents of the Christian movement. The removal of James and Peter would be a severe blow to the church and a joy to the fierce men who had crucified Jesus and stoned Stephen. "Soldiers, prison, chains, on the one side; a company of Christians praying on the other, and perhaps wavering in prayer, for James had been slain: why should not Peter perish?"

3. But God had still great work for Peter to do. So, while many were gathered at Mary's home and other groups were praying in other Christian homes (cf. 17), the great deliverance came and Peter was free.

We must now contrast the triumphant, grateful joy of the Christians with the cruel anger of Herod. On the one side hate and pride and anger and ruthless power: on the other, faith and love and generous sympathy. Perhaps we can even hazard the conviction that Peter and the rest were praying for Herod and the rulers of the Jews as Jesus and Stephen did with their last breath for their murderers!

O thou who dost mysteriously rule and over-rule evil for good, grant that today all enemies of thy gospel may themselves cease from fighting against thy grace and enter into life, through the Saviour the Lord! Amen.

Monday, 5th. Acts 12. 20-24.

1. Luke has deliberately introduced here the story of Herod's death that it may stand in striking contrast with what has gone before. This Herod has exerted his royal power against the Christian movement by executing James, who must have been a powerful leader thus to attract attention. Peter was the next object of attack, but he escaped. The Christians may well have felt depressed and almost forlorn had it not been for that new faith working in their hearts which was the power that would yet "overcome the world."

2. In a famous passage Josephus the Jewish historian gives a further account of the death of Herod. In essentials it is the same as that given independently here by Luke. He appeared at a great festival in the early morning in a garment made "wholly of silver." The sun suddenly shone on it, and he stood enveloped in glory. The great throng were struck with awe and addressed him as a divine being. Amidst their shouts the king was suddenly seized with violent pains. Being in his way a pious man, and instantly knowing that death was near, he cried out:

"I, whom you call a god, am commanded presently to depart this life while providence thus reproves the lying words you just now said to me . . . . But I am bound to accept of what providence allots, as it pleases

God: for we have by no means lived ill, but in a splendid and happy manner."

In five days the excruciating disease killed him.

3. It seems to be a fact that Herod did not repudiate the adoration of the crowd until he was stricken. Luke points the lesson. When Peter was worshiped by Cornelius he rebuked him—"I also am a man." But the most striking contrast is between the divine power of the gospel and the futility of earthly powers against it.

O Spirit of God, grant unto thy church today that faith in the risen Christ and his gospel which shall give us the victory! Amen.

Tuesday, 6th. Acts 13. 1-3.

1. This paragraph has been well called the watershed of the Book of Acts. Luke has been hitherto concerned mainly with the church at Jerusalem, with the struggles which the Spirit of Christ had with the inherited prejudices of the first group of Christians. He has described incident after incident by which their eyes were being gradually opened to see that Christ belongs to all men on equal terms, that the gospel must break beyond the boundaries of Jewish ceremonial and custom. Still, while they welcomed each incident with joy, they had not yet grasped the full liberty of the believer in Christ. Even Peter after the conversion of Cornelius shrank from declaring the full inference that the gospel must always take effect on all men as it had done on that household at Cæsarea.

2. Luke now passes to Antioch, the new great center of Christian life, henceforth for at least a generation the principal base of missionary activity. A powerful band of "prophets and teachers" were gathered there, with Barnabas at their head and Saul named last as a later arrival than the others. Symeon was an emancipated Jew, Lucius a Gentile, and Manaen foster-brother of a king.

As they worshiped and fasted together the Holy Spirit would have Barnabas and Saul go forth to the wider work which they had been considering. Possibly these two had been sketching to their fascinated fellow believers what it would mean to go out and proclaim Christ to all men. The Master had said, "The field is the world."

3. In a solemn service after special and intense preparation of heart and mind they laid their hands on them in an act of ordination. For no man or woman can do this work without the conviction that he or she is appointed of God thereto. Happy those ministers, missionaries and evangelists who are ever humbled, purified and inspired by the Holy Spirit for their strange divine task!

Almighty and all-loving God, raise up vast numbers of young men and women in our day whom thou hast called and trained and inspired to be ministers of the Word of life! For Christ's sake. Amen.

Wednesday, 7th. Acts 13. 4-12.

1. Theophilus must have been deeply interested in this passage, which begins the long story of Paul's contact with Roman authorities on his great missionary journeys. Here his high standing and influence are marked by his coming into direct relations with the Roman ruler (proconsul) of the large island of Cyprus. Sergius Paulus was, like Cornelius, deeply interested in the Jewish doctrine of God, and welcomed the opportunity of hearing Barnabas and Saul, who were evidently creating great interest among the people. But the governor had come under the spell of another man like Simon Magus of Samaria, Elymas by name. When this rascal attempted to argue with the apostles Paul turned on him and denounced him in no measured terms. For Paul was fighting for the soul of a Roman ruler.

2. Towards earnest and sincere men the apostle always had the highest respect, whether Jews or Gentiles. But Elymas was one of a vast number who roamed about preying deliberately upon the superstitions of bewildered men like Sergius Paulus. They often had real though mysterious and supernormal personal powers which they allied with trickery and falsehood to make a rich living. For such men there could be nothing but stern indignation from a man of honor and filled with the Holy Spirit. That Spirit of Christ is indeed rich with tenderness, generosity, sympathy toward all men of sincere heart, however far they may be from the knowledge of the truth. For superstition as such Paul had only pity, but for evil motives and swindling methods like those of Elymas he could have only scorn and condemnation.

3. It is important for Luke's purpose that the first conversion secured by Paul which he records should be that of a Roman governor. It is at once a proof of the power of his message and of the fact that it was welcomed by an imperial official. Perhaps Theophilus will see that this is an argument for toleration of Christianity by the Roman courts!

O Lord of truth and of love, open the eyes of all thy messengers to see when they must be stern and when they must show sympathy and kindness, that thy own Spirit of holiness and mercy may rebuke sin and attract trust in thee! Through Jesus Christ our Lord. Amen.

Thursday, 8th. Acts 13. 13-23.

1. We notice that while at first the two missionaries were "Barnabas and Saul," since the events at Paphos described a few verses above the order has changed and henceforth we read of "Paul and Barnabas." The latter must have been a noble and pure-minded man, for he seems to have now ac-

knowledged the leadership of Paul. The Spirit of Jesus is at work in the world teaching at least a few people not to grasp at fame and power for themselves, but to accept even lower status than they deserve if it is the will of God and for the good of his work.

2. Here is the first recorded sermon of the great apostle! It reminds us of that address of Stephen to which Paul had listened when he was a bitter enemy of the Lord Jesus and his disciples. He sees that the Old Testament is the background of the New, that the dealings of God with Israel from the marvelous days of Moses right down to the kingship of David were all leading up to the great hope that some day a supreme savior would appear.

3. It had long been believed among the Jews that their God had promised them a deliverer, a perfect king, in fact, an anointed one or Messiah. Jesus grew up in the atmosphere of that promise of God, that hope of Israel. And then his mind awoke,—when or how we know not,—to the astounding fact that he himself was that promised one, the leader, savior, teacher, ruler of the people of God!

O Lord of all ages, who hast been leading in various paths all the races of men, we thank thee that having given to the people of Israel a great hope thou didst in glorious measure fulfil it! We thank thee for Jesus, son of David, Saviour of us all! Amen.

Friday, 9th. Acts 13. 24-37.

1. In this part of his speech the apostle briefly tells his audience how the ancient promise of a Messiah had been fulfilled. He begins by a reference to the ministry of John the Baptist, which would indicate that John was already known among them. Perhaps some in the audience were accounted as his disciples. If so, it would make Paul's words more thrilling and his argument more convincing for these people to recall the words of their favorite prophet when he announced his own humble position as the forerunner, and the near approach of the true Messiah.

2. Having established this point of contact with his audience, he goes on to describe the new and final message about Jesus as Saviour. He emphasizes two things.

First, the Jews who because they had not understood either the true character of Jesus or the true meaning of the prophets had secured his death did actually become the agents by which God fulfilled his promises. It is the supreme irony of history that a cross is the universal symbol of salvation, that the people who rejected Jesus by doing so made him the Saviour. Who can measure the resources of the wisdom of God in dealing with the freedom of mankind? May he turn even our mistakes into means of grace!

3. The second great and astounding fact is that God had raised the buried Jesus to life. It was the resurrection on which the first sermon had to be concentrated. That must be established before the sacrifice on Calvary can be apprehended as the redeeming act of God. Today it is once more true that no man will be persuaded of the atonement till he believes that Christ rose from the dead.

O Lord of life, victor over death, why didst thou taste of death? Let thy risen glory shine for us on thy doom upon the cross! Amen.

Saturday, 10th. Acts 13. 38-43.

1. Paul in his previous words has made it clear that a Saviour who has conquered death must now reign forever over human destiny. Now he rises to the height of his argument. The world must now hear the sublime message of the forgiveness of sins. Death conquered, sin blotted out! Can God do anything greater than that for mankind? Sin blotted out, death conquered! All other blessings must flow from these. God has come in upon the history of man's religious aspirations and his sense of sin, upon his moral ideals and manifest failure, with actual salvation!

2. Today many people are spreading the idea that the sense of sin must vanish from the conscience of mankind. We have come to see, it is said, that sin is an error which only man himself can deal with. Even if a God exists, it is further urged, he is quite above dealing with the trivial mistakes of obscure things like us. But the conscience of mankind will not accept teaching like that. It has the double grave fault of lowering both God and man. A man who cannot sin is not a man as he has been known, and a God who cannot recognize sin or goodness is not God as he has been feared and loved.

3. No, to the normal and unconfused person this is even today the greatest of all wonders, that God can and will and does forgive his sins. Let every conscience try to become clean by the act of God.

O Lord of life and God of our salvation, we cast ourselves upon thy mercy and thy power in Jesus Christ our Lord! Amen.

Sunday, 11th. Acts 13. 44-52.

1. In the preceding verses we are told that Paul's appeal had a profound effect. When the congregation was dismissed many Jews and the devout Gentiles went after Paul and Barnabas and continued to seek instruction. No doubt they inquired chiefly about the two supreme ideas which Paul had described as facts, namely, the resurrection of Jesus and the forgiveness of sins.

2. Luke is showing Theophilus how gradually Christianity became distinguished as a religion from that Judaism which the Roman government recognized. And he finds it

important to record carefully that here at Antioch in Pisidia the new gospel was delivered first of all to the Jews in their regular assembly. By many of them it was received gladly as the legitimate fulfilment of their own prophets, and it even surpassed the law of Moses by conferring the supreme blessing which that law could not confer, namely, complete righteousness before God himself. Luke further suggests that when the Jews saw the crowds assembling to hear these visitors and their new message they became jealous, and used their influence with society women and civil authorities to have them driven out of the place. A Roman judge in considering Paul's defence would have to take that fact of jealousy into account.

3. The attitude of the Jews was a message of God to Paul. He saw more clearly than ever that if the gospel was to spread it must go beyond the authority of the synagogue. It must be a light to all men, a salvation to the ends of the earth. The message of God's saving love is not only supreme over all conceivable revelations in our world. It must be for that reason a universal message.

O God of universal mercy, reveal to our churches today once more their authority and their duty to deliver thy word of salvation to all men! Make us all in spirit and in personal effort missionaries of Christ! Amen.

Monday, 12th. Acts 14. 1-7.

1. In the important city of Iconium the apostles stayed some months. They began no doubt as they had done at Antioch. We have seen Luke's brief outline of what must have been a long discourse or the summary of many discourses and discussions. Throughout "St. Paul contends exactly as St. Stephen had done, that true religion has been a perpetual advance; that Christianity is not something distinct from Judaism, but is essentially one with it, being the flower of a plant which God himself had planted, the crown and glory of the work which he had begun" long ago in his revelation of his will and purpose to Israel.

2. At Iconium they were stimulated both by success and failure, by joyous reception of their message and intense hostility to it. They spoke "the word of his grace,"—a beautiful phrase! It implies what ought to thrill every preacher and teacher in the name of Christ, that his or her words are the channels through which his word, his message, is flowing into the hearts of their hearers. For in his word there come his grace, his holy and beautiful love, all-cleansing, all-gladsome, all-saving.

3. But while acceptance of the gospel means lives of peace and goodwill, of order and joy, hostility to it always means bitterness and agitation, and at last physical action. Hence the enemies grew more and more definite until they even organized a riotous attack upon the leaders of this new movement. Then Paul and Barnabas had once more to flee for safety.

Almighty God, giver of life and of grace, grant to us all who profess the Christian faith that we may without fear proclaim its truth and without failing may manifest its spirit of patient and yet joyous love! In Christ's own name. Amen.

Tuesday, 13th. Acts 14. 8-20.

1. Luke has described how the apostles preached in centers of culture and where Jewish synagogues, which always implied some measure of education, existed. He now describes to Theophilus how the gospel was carried to relatively primitive people in regions where only rudest belief in the ancient gods prevailed.

At Lystra, for example, they must have begun by talking with individuals and small groups. Public attention was only drawn to them when the miraculous healing of the lame man overwhelmed large numbers with awe and reverence. But the reverence took an absurd and shocking form. The poor deluded pagans looked on Barnabas as a manifestation of Jupiter, the king of the gods, and Paul as Mercury, their spokesman and the god of eloquence. When they actually came to their house as if it were a temple to offer animal sacrifice to them, they leapt among the crowd with indignant protests.

2. Now Luke in a brief form shows how Paul could adapt his message to so rude and strange an audience. They knew nothing about Moses and the prophets, but they did know that some divine power gave them the means of their daily life. He appeals to the sense of God which is in all human minds, and declares that no mere men like them could represent him who alone deserves worship and faith and obedience. He was a marvelously wise missionary!

3. No doubt the people were at first subdued, and some days or week may have passed in which the apostles won converts. But the Jews 90 miles away heard of it all, and emissaries appeared at Lystra who roused such a riot that Paul was nearly murdered by stoning. "Today Hosanna, tomorrow, Crucify him! Today sacrificed to; tomorrow sacrificed!"

O most merciful Father, we beseech thee to shorten the days of man's wild rebellion to thy law of holy love! Through our Saviour. Amen.

Wednesday, 14th. Acts 14. 21-28.

1. Derbe was the furthest point which the two apostles reached on this tour. They seem to have been successful in establishing a church there, for at a later date we find Gaius of Derbe among Paul's close companions and fellow workers.

Paul might have chosen a safer road back to Antioch, but he and Barnabas decided to go back through the cities which had cast them out. It was of the utmost importance to establish the Christians as separate communities with an organization of their own, for evangelism should be followed by pastoral oversight and careful training in the true Christian life. So they retraced their steps, but apparently avoided public preaching which would only result in renewed riots, and confined themselves to sweet fellowship with the believers in Jesus Christ.

2. At Lystra there was one delightful home where Lois and Eunice and the brilliant youth Timothy lived (cf. 1 Timothy 1.2; 2 Timothy 1.5). He was among those who were ordained to the office of elder, and Paul in after years depended much on him, calling him "My son" and sending him on most important errands to distant places.

3. Can we imagine the joy with which after probably more than two years these two pioneer missionaries were welcomed at Antioch? This has been called "the earliest great missionary meeting of the Christian church to hear news of the gospel's progress in heathen lands." Observe that from Antioch "they had been recommended to the grace of God"! It is only churches which send forth missionaries in that spirit who receive them again in that joy. This kind of work depends on home churches which burn with the fire of faith and love towards Christ and the world for which he died.

O Lord, today baptize our churches afresh with thy Holy Spirit, that they intensely desire to win the world for thee! Amen.

Thursday, 15th. Acts 15. 1-4.

1. Alas, there was trouble again from an old source at Antioch! If, as I believe, Paul's narrative in Galatians 2.1-10 refers to discussions had during the visit which Luke records in Acts 11.27-30, then that discussion had been a semi-private one and its conclusion affected mainly the relations of the leaders in Jerusalem with Barnabas and Paul and those who were ready to coöperate with their mission to the Gentiles. But the old controversy broke out afresh when some persistent men came down without authority from Jerusalem and began to sow discord among the happy Christians at Antioch. This time it was determined to have the matter formally and authoritatively cleared up. For Christianity itself was at stake. The grace of God was under scrutiny. The meaning of Christ's cross and resurrection, the conditions on which men could receive the Holy Spirit were involved in this question, whether no man could be saved through Christ unless he first became a Jew.

2. Therefore a large delegation was appointed to go up to Jerusalem, with Paul and Barnabas at their head. They went deliberately by land, and everywhere found Christian groups who rejoiced with that new, open, unselfish divine thing called Christian joy when they heard how the love of Christ was winning its way among many races in many regions.

3. Let us pray that since there always have been divisions of opinion among Christians they may not in our day obscure the central, redeeming message concerning God's grace to all men in Jesus Christ!

Open our hearts, O Lord of universal love, that loving truth we may also love all who in any measure profess their faith in Christ and their devotion to his will! Amen.

Friday, 16th. Acts 15. 5-11.

1. Perhaps for some days there were various discussions and informal reports as the delegation from Antioch moved about among the numerous Christians at Jerusalem. But some no doubt sincere Pharisees, probably including old friends and fellow students of Paul, could not get away from their early training. They could not see how God could abolish the law of Moses which he had ordained. (The Epistle to the Hebrews is an exhaustive discussion of that subject.) These men insisted upon the necessity of circumcision and observance of the traditional laws of purification.

It was finally decided to call together what has been often called the First General Assembly or the First Council of the Christian church. It included the men known as apostles, the elders, and many private members of the church. After various and no doubt heated miscellaneous discussions Simon Peter arose and made a speech summarized by Luke because of its decisive importance.

2. In this speech Peter based his argument upon his own experience. God had sent him to preach to Cornelius, and when he obeyed God had to Peter's own surprise immediately bestowed the Holy Spirit upon those Gentiles. There the fact stood. Hitherto Peter had treated it as an isolated event. Evidently he now saw from conversations with Paul and Barnabas that this was God's will for all men.

3. The supreme fact named by Peter was that God purified men's hearts by faith. As Moffatt's translation has it here:

"No, it is by the grace of the Lord Jesus that we believe and are saved in the same way as they are" (cf. 1 Peter 1.18-21).

As our faith looks up to thee, O Lamb of God who alone canst cleanse our hearts from fear and sin, pour thy spirit of peace and purity upon us! Amen.

Saturday, 17th. Acts 15. 12-21.

1. Peter's speech, which must have been a long and impressive one, produced a wonderful effect. The assemblage were willing with new understanding and sympathy to hear Paul and Barnabas as they described the marvelous effect of the gospel far off

among the Gentile people, some of whom had never known anything of the law of Moses or the prophets. They proved that God entered into the lives even of humble superstitious pagans as truly as into their own through "the word of his grace." It was clear that the love of God demanded only to be trusted fully that it might change men's lives completely.

2. Then spoke up James the brother of our Lord, who was not an apostle, and probably not officially a "bishop," but whose relationship gave him the right to a certain leadership in the community. He was known to be extremely conservative. We remember how hard it was for him to believe that Jesus, his brother, was his Lord, the Messiah of God. His words therefore carried great weight when he quoted freely from Amos 9. 11, 12 (see Moffatt's translation) to prove that henceforth "the Chosen People" were no longer to be Jews only, but all whom the Lord should call.

3. He concluded with an opinion which became a motion and was carried by the apostles, the elders and the whole church. This provided that there should henceforth be no question of the full Christian standing of all who are "called of God," but that Gentile Christians be asked to concede certain matters in practice to their Jewish brethren in order that full social brotherhood might be established. It was a wise decision, worthy of the spirit of his Lord!

O Lord, grant that in all controversies the teachers and the members of thy churches may open their hearts to the power of thy Spirit of both truth and love! For thy name's sake. Amen.

Sunday, 18th. Acts 15. 22-35.

1. It was necessary that the decision of the General Assembly should be made known far and wide in the most formal manner. No more men must be able to go from Jerusalem and pretend to express the opinion of James and other leaders among distant communities. A letter was therefore drawn up which was the first authoritative decree in the history of the church, and has been called "The charter of Gentile freedom." It was more. It was the assertion of the universal nature of the gospel from which that freedom was derived.

2. Let us note the following features of this letter:

It called the Gentile Christians "Brothers";

It repudiated the men who caused trouble by pretending to represent the Jerusalem church;

It appointed two men to visit a wide area along with Barnabas and Paul to convey this message of Christian fellowship;

It named four matters which must be avoided if social intercourse was to be established between Gentile and Jewish Christians;

It was a challenge to breadth of view and the spirit of sacrifice all round. The Jewish Christian would have to sacrifice prejudice for love of Christ in a Gentile brother. Let the Gentile give up some of his religious customs for the same divine reason!

3. We cannot wonder that when this wonderful message of love and freedom was delivered at Antioch, when the special messengers Judas and Silas enlarged upon it and described the scenes at the Council at Jerusalem and thus strengthened the Christian faith of the large church at Antioch, there was thrilling joy. Peace reigned instead of dissension, clearness instead of confusion in doctrine, and devotion to the one Lord who thus abolished all barriers and made the hearts of all as one.

O God, we thank thee for the guidance of thy Holy Spirit in the great assembly of the church at Jerusalem! May all assemblies of thy people today be so guided as to promote unity of the faith, knowledge of the truth, love of thy spirit! Amen.

Monday, 19th. Acts 15. 36-41.

1. Silas, who is named as one of the two deputies sent from the Jerusalem Council to carry its decision to Antioch and the churches still more remote, became one of Paul's companions on his second great missionary tour. He was probably a Jew of good education, and also like Paul a Roman citizen, as appears from the story of Acts 16. 19, 25, 37. It was his function on this important mission to go through the churches of Syria and even up into Cilicia where Paul had been at work alone for so many years before Barnabas brought him to Antioch. Wherever there were synagogues there would be difficulty as to the standing of the Jewish converts in relation to Gentile converts. The teaching of Paul had not been considered as final authority on that matter, and Silas would everywhere practically settle the matter by showing the letter which he had brought from Jerusalem and explaining at length the meaning of its contents.

2. Before they started there had been a sharp dispute between Barnabas and Paul about John Mark. Paul seems to have been severe, and Barnabas more gentle. They were far too sincere and Christlike men to let the quarrel be permanent. For we know how complete the later reconciliation became.

3. We cannot over-emphasize the crucial nature of the subject of this chapter. It involves the two truths that Christianity rests historically on the Old Testament revelation, and also that the forgiveness of sins is now offered to us all through our faith in Christ as Saviour of all men. Those men at Jerusalem who were so unwilling to give up the Mosaic law were also so sure of the risen Christ and his Spirit that at last they humbly and loyally accepted the manifest will of God. It cost them much to do

so. Let us praise them for their splendid final act of surrender and faith!

O thou searcher of all hearts, by thy Spirit make plain to each of us wherein we come short of the life of perfect surrender and trust in Jesus Christ! Amen.

Tuesday, 20th. Acts 16. 1-5.

1. It must have been a joy for Paul to revisit the churches of South Galatia. If, as some think, he had already sent them his great Epistle to the Galatians, how anxious he would be to discover its effect! And then the joy, such as many a modern missionary has had, when he found that the churches had held together under the leaders he had appointed!

2. This is a strange event at Lystra. The attractive and earnest young Timothy, of Greek and Jewish parentage, had not been circumcised. This created an awkward situation in his efforts to reach the Jews. They would tolerate a man of full Greek origin more readily than him. Paul therefore persuaded the young man to go through the ceremony in order to open a wider door of usefulness among the Jews. At the same time at Lystra and in the other churches of that region Silas and he always announced the message from Jerusalem. Circumcision was not neccessary for salvation. Jews and half-Jews might keep what customs they pleased so long as these did not imply that they relied on anything but the grace of God in Jesus as the Messiah for their salvation. With fresh authority Paul could now urge the Galatians, Jew and Gentile alike, to realize: "Ye are all sons of God through faith in Christ Jesus." The first disciples of Jesus authorized him to say that that was their faith and their life.

3. Luke loves to sum up a historical episode with a brief word about the progress actually made. So he records that these churches were made strong in their faith, and that the work of evangelism went on vigorously. These two things ought to be always connected. If earnest converts are not being made it is because the church is weak in its conviction or insincere in its life. When the churches burn the fire spreads. When Christians are really alive outsiders knock at their doors for the great secret.

O God, wilt thou not in our day pour upon thy people such gifts of thy Holy Spirit that the world shall wonder and yearn and come to thee! In Christ's name. Amen.

Wednesday, 21st. Acts 16. 6-12.

1. Paul had an experience which many missionaries have encountered in modern times. He was strangely baffled in his plans. It seemed best to go to the great centers of power like Ephesus, but Luke says that the Holy Spirit forbade it. Then he thought of Bithynia, and again "the Spirit of Jesus suffered him not." Some famous modern missionaries have been kept wandering for years before they found their true sphere of work.

2. A great preacher said of this experience: "There is a sort of God's dear servants who walk in perfectness, who perfect holiness in the fear of God, and they have a degree of charity and divine knowledge . . . . more certain than the demonstrations of geometry, brighter than the sun, and indeficient as the light of heaven. Christ is this brightness manifested in the hearts of his dearest servants . . . . As a flame touches a flame and combines into splendor and glory, so is the spirit of a man united unto Christ by the Spirit of God. These are the friends of God, and they best know God's mind, and they only that are so know how much such men do know. They have a special unction from above."

3. At Troas in the night in a vision Paul received the instructions of the Commander. It was Europe! Europe must be invaded by the Word of God, and Paul is the bearer. How his mind must have opened ever wider to see what God meant to do!

O thou who didst guide thine apostle Paul, be our guide, opening our path and giving us the sweet and glorious assurance that we are doing thy will! For thy very name's sake. Amen.

Thursday, 22nd. Acts 16. 13-15.

1. The first place in Europe where Paul began his work was Philippi, a city made important by the fact that it was an outpost of the Roman government. We know how deeply Paul loved the church which he founded there both from his beautiful Epistle to the Philippians and from various visits and references to it in Acts and in others of his letters.

It was a peculiar church from the beginning. It was founded in the open air, and its nucleus was a group of women. There were not enough Jews to allow of a synagogue, so the few pious Jews gathered on the sabbath as usual beside a stream or pool of water to observe their rules of purification and to unite in the worship of God. There is something attractive about the picture which is thus before our eyes: the quiet stream, the little group of women, their devout readings and prayers before the eternal and all-holy and all-merciful God of Israel, and then the courteous and reverent approach of Paul and Silas and Luke.

2. How many churches have dropped prayer meetings or even Sunday evening services because the attendance was so small! This is to mistake entirely the power of the Spirit of Christ and his methods. Paul might have despised that little group, so small and nearly all just women. But to despise that would be blindness to the glory

of Christ. It is not long before Lydia, a woman of means and influence, has opened her heart to the Lord Jesus. Her house becomes the home of the missionaries, and ere long the church is organized with its bishops or elders and deacons.

3. The church of the open air and a few women! That also is a sign of the new day. Gothic temples are good, but not if we confine God there. Large congregations are good, but not if we think God has no use for small groups and humble people. It is time to revise our standards once more and recall the lessons of the earliest days. The power of God is in small groups which are surrendered to Christ and his Spirit.

Almighty God, Father of all mankind, bring home to our hearts the joy and power of those "two or three gathered" in the name of Christ who become the agents of his Spirit! Amen.

Friday, 23rd. Acts 16. 16-24.

1. All seemed to be going well at Philippi. A number of Gentiles were brought under the power of Christ. That no doubt excited some hostile comment, but a sudden outbreak came from a most curious occurrence. A certain young slave girl was what we would call, probably, clairvoyant. She had abnormal powers of some kind, and her owners made money by charging for consultations with her. As she repeatedly passed the Christian missionaries she became excited and shouted aloud:

"These are servants of the Most High God! They are announcing to you a way of salvation."

One day Paul turned around and addressed her as if possessed by an evil spirit, bidding it in the name of Jesus Christ to leave her at once. Her distracted mind was at once restored to unity and self-control and peace. But her strange gift was gone. No longer could she profess to foretell events, and her money value vanished.

2. Of course her owners were indignant at their loss. They got up a regular riot, and dragged Paul and Silas before the Roman military officers who acted as magistrates. Without trial they had the two men publicly whipped with rods. It was a disgraceful scene of shouting and denouncing amidst which the accused had no chance to identify themselves or to make any defence.

3. In a Christian land we cannot easily realize how great is the blessing which faith in Christ has brought through the removal of fear. "The liberating power of the gospel," says Dr. Glover, "cannot be understood till one realizes what the dæmons cost mankind." It is practically certain that if the gospel perished the "dæmons" would return to curse mankind.

O God of order and peace, grant unto all men that faith in Christ which is the creator of pure minds and fearless souls! Amen.

Saturday, 24th. Acts 16. 25-34.

1. In this famous scene we must realize, first, the amazement of the prisoners and warders when Paul and Silas broke out into such prayers and songs as they had never heard before. They were not the usual lewd ditties of brutal criminals. They were not even mere adulations of pagan gods and goddesses. They were addressed to God himself, the idea of whom is easily aroused in every human breast. Words of joy and confidence and love instead of terror to the Most High God, in a horrible, filthy dungeon, from manacled prisoners! This is a new thing in the world. The listening prisoners must have longed to know more.

2. When an earthquake, such as often occurred in that region, shook the building a strange shaking of human destinies occurred. "What must I do to be saved?" the terror-struck jailer exclaimed. Paul took his words of natural terror as a starting point for preaching Christ to him and his household.

3. Before the day dawned much elementary teaching had been given. "To be saved" was a far greater thing than the jailer first meant. To "believe on the Lord Jesus Christ" would require hours and later days and years of study. But God comes into our souls through the narrowest doors, and then opens window after window to all the heaven of truth and love above and to all the depth of need within us.

Lord of all truth and love, come into our hearts through our fears and needs with the fulness of thy revelation! Through Jesus Christ our Lord. Amen.

Sunday, 25th. Acts 16. 35-40.

1. The great Roman lawyer and statesman, Cicero, is often quoted as saying:

"To bind a Roman citizen is a misdeed, to scourge him is a crime, to put him to death is almost a parricide."

The Philippian magistrates were in danger of the severest penalties, and they realized this when the horrified scourgers whom they sent to release our two prisoners reported that they were Roman citizens and would not move unless the magistrates came themselves and set them free.

2. The whole city must have heard not without widespread alarm of this sudden turn of events. But Paul was a wise man, and only stayed quietly at Lydia's house long enough to speak words of strength to the little group of Christians. Luke was left behind to build up their faith, perhaps to continue teaching them from records which he was already gathering of the story of Jesus and his words, and especially his death and resurrection. (Compare "we" in verses 10-13 with "they" in verse 40.)

3. How Paul loved the Philippians his letter proves. They had seen him suffer for Christ in their midst, and they had repeatedly sent material help to him over long

distances. They and he understood each other well. They were citizens not only of the Roman empire but of the kingdom of heaven. They and he could say:

"To me to live is Christ!"

"Take my love, my Lord! I pour
At thy feet its treasure store.
Take myself, and I will be
Ever, only, all for thee!"

Monday, 26th. Acts 17. 1-4.

1. For some reason Paul passed through several cities till he came to Thessalonica (the important Saloniki of today). There he had great success. For three successive sabbaths he was allowed to speak in the synagogue. But he may have spent two months there, for he had to earn his living during the week (1 Thessalonians 2. 9), and yet he left quite a number of Gentile converts behind him.

2. His two letters to this church give us vivid pictures of his great affection for the Thessalonians. In the first especially he describes the teaching which he had given them, and the tenderness, as of a nurse with her children, which he had felt towards them, and of the joy which their swift grasp of the gospel awoke in his heart.

3. Christ was the center of all his preaching. From the Old Testament he showed what the Jewish expounders had never grasped, that the promised Messiah was to be a suffering Messiah. Then from the story of Jesus, his powerful ministry, his terrible sacrifice, his glorious resurrection, he showed that he was the Christ of God, the person appointed to save and rule all men in the name of God.

O thou who didst so bless thy first missionaries, grant unto the ministers and missionaries of today the same power in the same message of salvation! Through Christ Jesus. Amen.

Tuesday, 27th. Acts 17. 5-9.

1. Luke seems to be always accurate in his description of the different kinds of officials with whom Paul was brought in contact. At Philippi, a Roman colony, he was dragged before Roman magistrates called prætors. Here at Thessalonica, a city organized on the Greek democratic basis, having popular municipal self-government, he was dragged before the elected magistrates called politarchs. Theophilus must have followed these accurate technical details with great interest.

2. Here again the Jews who would not accept his message were as usual bitterly jealous of Paul's popularity, and resorted to a riot to secure his expulsion from the city. Paul and Silas were concealed from the mob, but some of the leading Jewish Christians were arrested and the magistrates bound them over to keep the peace.

3. It is interesting to see the indictment which they lodged against the apostles. It indicates that from city to city the news of the Christian movement was spreading rapidly. Everywhere it was creating great changes in belief and practice. The central feature was the kingship of Jesus. That seemed a most dangerous doctrine, as dangerous as communism is considered in many of our circles. But it was a true doctrine, for it is that same Jesus who is the one ruler of millions of lives today everywhere.

O God, who dost reign over the hearts of all believers, accept this our act of homage, trust and devotion! For thy love's sake. Amen.

Wednesday, 28th. Acts 17. 10-15.

1. The apostle Paul was not apparently a robust man, though he must have been extraordinarily wiry. At this time, perhaps as a result of the cruel thrashing at Philippi, he seemed to need special care from his friends. He was smuggled out of the city, and with Silas tramped 50 miles to Berea. They found the Jews here of a more open mind. They begin to examine the Old Testament prophecies for themselves for corroboration of what the Christian teachers said they contained, and many of them, Jews and Gentiles, accept the gospel.

2. Earnest people have always been interested in that group at Berea, with their eagerness to discover the truth and their use of the Scriptures for that end. It is strange but true even today that people who examine the Bible humbly, prayerfully, for themselves, who discover what it really contains, are in the vast majority of cases moved to accept it as containing the very Word of God.

3. At the end we are left with a pathetic picture of Paul, who depended so much on fellowship with others, hustled off to Athens and left there without any of his traveling companions. He may have needed help in his business, and if he was ill, help in his personal movements.

O God of all comfort and kindness, be with all who are bearing the burden and heat of the day, enduring affliction in many lands for the gospel's sake! Amen.

Thursday, 29th. Acts 17. 16-21.

1. The glory that was Greece had long ago passed away. Paul found himself in an Athens which spent its life on great memories and present trivialities. As one has it:

"In a city where every religion was represented and every religion discussed and laughed at, how could anyone be much in earnest?"

They were cultivated people who, like some modern literary coteries, deliberately made fun of real religion and treated with cynicism every view of life which suggested reverence and restraint.

2. No wonder Paul was roused to a white

heat of indignation! It was a saying that Athens had more idols than men, and he saw everywhere the debasing effect of idolatrous worship upon those who practised it. He saw also the debasing effect of a futile culture, a mere cleverness in argument, a mere joy in retort and epigram, which met him as he joined in their discussions.

3. At first they treated him like themselves, babblers or seed-pickers, like street sparrows hopping about and picking up food. But they soon found cause to reckon with him. He spoke about a "Jesus" and about a "resurrection." Were these a new god and goddess? How amusing to hear about it!

O Lord of truth and reality, show thy preachers today how to meet alike the foolish and shallow and also the earnest and hungry souls of our day with thy word of divine and life-giving power! Through Jesus Christ. Amen.

Friday, 30th. Acts 17. 22-28.

1. Paul was asked to address the Areopagus, the famous council which included the intellectual leaders of the city. He who had been educated in a great educational center such as Tarsus must have rejoiced to match his mind once more with learned and clever men.

Luke must have got this brief summary of his famous address either from Paul himself or some one who made notes on it at the time. It is universally recognized as a masterpiece of skill and eloquence, and of deep, irresistible argumentation.

2. In the first part, using the historic mode of address—"Men of Athens,"—he recognizes that they are much given to religion. The signs of it were all around in countless statues and altars, and even in the fact that they had gathered before him to hear a religious address. But he has noticed one altar erected "To an unknown God." There was both fear lest they should omit worship of a deity who might seek revenge for neglect of his honor, and also yearning in some breast for a god greater than any yet named. With that text Paul launches upon his great unanswerable assertions about the existence of a supreme God and his lordship over the whole human race.

3. We must not imagine that many people are real atheists. The idea of God seems inevitable, and is as true as it is inevitable. Everyone knows what you mean by God even when they pretend not to know. It is not minds but hearts that are closed to him.

O Lord of our being, grant us grace to fulfil the first law of our being and to love thee with heart and mind! Through Christ thy Son. Amen.

Saturday, 31st. Acts 17. 29-34.

1. The apostle no doubt held his audience with the breadth and depth and even the literary quality of his exposition of the true doctrine concerning God and the equal relation of all human beings to him. He then points out the real shame of idolatry. Surely it was only the ignorant who would imagine that in this kind of worship the glorious and eternal God could be satisfied!

2. But that which might be overlooked in ages of ignorance becomes a glaring disgrace when the light of truth is shining. It is shining now, he tells those astonished men of culture. God is now in a new relation with humanity. He has appointed One to be the judge of men, One whom he raised from the dead. And for all men of all classes and cultures there is only one first step to take,—they must repent!

3. "Resurrection"—"repentance"—a ridiculous thing to ask them to believe and a ridiculous act to depend on! So those ancient sceptics and humanists turned away with a shrug and a sneer from the message which came straight from God. They were shut in from faith in the risen Christ, closed against the idea of personal cleansing through penitence and faith.

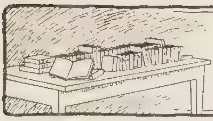
O God our Father, guide all who are seeking for truth today that they may find it in Christ thy Son! Amen.

(To be continued.)

AMONG NEW BOOKS.

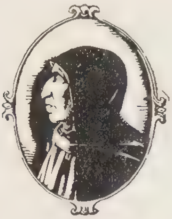
Christian Life (The), by Joseph Stump. Macmillan Co., New York. 308 pages. $2.50.
Ever Open Door (The), by George H. Morrison. Richard R. Smith, New York. 286 pages. $2.
His Glorious Body, by Robert Norwood. Charles Scribner's Sons, New York. 229 pages. $2.
History of the Modern Church (A), by J. W. C. Wand. Thomas Y. Crowell Co., New York. 314 pages. $3.
History of Some Scientific Blunders (A), by George McCready Price. Revell. 138 pages. $1.25.
How Came Our Constitution? by Mary Clark Barnes. Revell. 98 pages. $1.
Perpetuating Pentecost, by John M. Versteeg. Willett, Clark and Colby, Chicago. 207 pages. $2.
Psychology for Religious and Social Workers, by Paul Vining West and Charles Edward Skinner. Century Co., New York. 528 pages. $3.
Psychology in Service of the Soul, by Leslie D. Weatherhead. Macmillan. 219 pages. $2.
Rome and the Papacy, by Gilbert Bagnani. Crowell. 259 pages. $3.
Theism and the Modern Mood, by Walter Marshall Horton. Harper and Brothers, New York. 189 pages. $2.
Through Central Africa, by W. J. W. Roome. Revell. 208 pages, illustrated. $1.50.
Training Lessons for Church School Workers, by Seldon L. Roberts. Judson Press. 106 pages. 60 cents.
Waste Basket Surgery, by Gordon S. Seagrave. Judson Press. 174 pages. $1.50.
Worship in the Church School, by J. Sherman Wallace. Judson Press. 167 pages. $1.

Remittances should always be made payable to "Record of Christian Work." Correspondence may be addressed to "The Editor."



OUR BOOK TABLE

BOOKS GIVE TO ALL WHO WILL FAITHFULLY USE THEM THE SOCIETY, THE SPIRITUAL PRESENCE, OF THE BEST AND GREATEST OF OUR RACE.—W. E. CHANNING.



Savonarola, by Piero Misciattelli, translated from the Italian by M. Peters-Roberts. D. Appleton & Co., New York. 274 pages, illustrated. $3.

Savonarola is one of the undying figures in church history. But how well are his life and career known to people at large? It needs a book like this to refresh our memories and impress us with his noble character and dramatic personality.

Girolamo Savonarola was born in Ferrara in 1452, at a time when Ferrara was at the height of its opulence and glory. It is spoken of as the first modern city in Europe, with broad and regular streets, flourishing arts and crafts, public edifices and private villas of great beauty. Girolamo was a studious youth, and in his heart there glowed a mystic flame which fed upon the Bible and philosophy, and had an outlet in poetry and music. Presently he heard the call of God, and in 1475 he left home and entered the Dominican order. The monastery of San Marco at Florence became his home, and with it he was associated till his martyrdom.

Florence, too, reached its highest glory at this period. This book exhibits the background of Savonarola's career in a graphic way. Florence was a republic, and Savonarola preached with the passion and zeal of a Hebrew prophet against the sins of society and the corruptions of the ecclesiastics, aiming to make Christ king. This author quotes largely from Savonarola's sermons and prayers—he was a prolific writer,—to show the character of his flaming messages. For a time he was all-powerful, and his sermons in tract form flooded Italy, but the fickle Florentines turned upon him as his enemies hedged him around.

The martyrdom of Savonarola by hanging and burning at the stake occurred on May 23, 1498, when he was only 46 years old. The horror and injustice of it are spread upon these pages. The author shows from his own oft repeated declarations that Savonarola remained resolutely loyal to the Roman church and discipline, though he tried to reform the clergy and even attacked the pope. He was in no sense a separatist. His condemnation and death were brought about by a false witness and treachery.

It is a terrible story, but the singleness of Savonarola's spiritual character is never once marred, however his civic and political connections went wrong. He seems to have been endowed with prophetic vision which was realized in later events. His courage and faith never wavered.

This biographer defends the action of Pope Alexander VI in condemning Savonarola to martyrdom by saying that he was misinformed. On the whole he gives a balanced biography of one of the most striking persons in the history of Italy and of the church.

Brother Luther, by Walter von Molo, translated by Eric Sutton. D. Appleton & Co., New York. 300 pages. $2.50.

The author is advertised as one of Germany's foremost men of letters, president of the German Academy of Letters, a poet as well as novelist. This translation conveys power and imagination in a vivid way.

The occasion developed in this historical novel is the few days at Worms from the arrival of Luther to his examination before the Diet. Action is continuous as the plot moves from the city streets and inns to the imperial palace and the palaces of state officials and high ecclesiastics. Back of it all are the larger fields of national and international intrigue and of the political chicanery of Rome. For the moment all the deviltry of Rome is marshaled against Luther.

The picture drawn of Luther is of one humbly trusting in God and his Word. He will have no human help against the murderous intents of his foes. Solitary in his simplicity of life, firm in his stand for truth, unafraid in his condemnation of Romanism, willing to bow to God's Word alone, Luther makes a dramatic figure in an intensely dramatic setting as his courage and resolution launch the movement that set men free before God.

David Livingstone (The Story of), by W. P. Livingstone. Harper & Brothers, New York. 161 pages, illustrated, with map. $1.50.

The author is a brilliant writer. Having himself traveled in the Livingstone country in Africa he is the better equipped to write of his great namesake.

The story is popularly told, and illustrated from drawings (not recent photographs, except the Victoria Falls). All the main points in Livingstone's life from his birth in 1813 to his death in 1873 are developed in dated order,—his pioneer missionary labors, his geographical discoveries, his later interests. Frequent quotations of Livingstone's own words help to make him more real.

The frontispiece, reproduced from a painting in the National Portrait Gallery of London, shows a face and head of distinctive character.

Livingstone, by R. J. Campbell. Dodd, Mead and Co., New York. 295 pages, illustrated. $3.

Interest in David Livingstone, as in Abraham Lincoln, is perennial. A new biography of either of these great servants of mankind attracts instant attention.

That this latest story of the life of the famous explorer has been prepared by the brilliant preacher and writer, the Rev. R. J. Campbell, excites widespread anticipation that here at last is the long-desired standard life of Livingstone, written in terms of the 20th century. Dr. Campbell has had access to much new material in hitherto unpublished letters and in "the locked journal," as well as in the archives of the London Missionary Society. The result is, of course, invaluable. No one concerned with human welfare will wish to miss this opportunity to come into closer knowledge of the man "who has been the means of evoking more honest belief in the capacities of human nature, more unselfish willingness to labor in the cause of human emancipation from the shackles of hatred and fear and hoary antipathies, than almost any single influence that can be named."

The conclusion after a careful reading of this interesting volume is inevitable that here is an able treatise upon Livingstone rather than a complete record of his life and character. Dr. Campbell is so constantly conscious of the familiarity which his readers already have with the incidents of Livingstone's career that his narrative is crippled. He dismisses with the phrase, "Facts too familiar to be recited here," such episodes as the adventure with the lion, the details of Stanley's meeting with the lonely explorer, and of the heroic devotion of Susi and Chuma in the days following Livingstone's death. But new generations of readers should have the full and picturesque story of these events and others like them whenever the record is rewritten. Dr. Campbell's narrative loses in vividness at this point and becomes somewhat commonplace.

Livingstone wearing the cap of a British consul.

The biographies of recent years are not equipped with haloes. Stracheyism now pervades them all. Dr. Campbell makes clear the perverseness of Livingstone's obsession which sacrificed his beloved wife, his children, his friends, and most of all himself, for the cause to which he gave his life. The narrative of the extreme exposure to hardship and great suffering to which his insistence subjected Mrs. Livingstone in the period of the births of her children, coming early in the story, chills the heart of the reader. It is hard to rally to the heights of hero-worship while this experience persists in lingering in the memory.

With the expedition to the South Pole of Admiral Byrd fresh in mind,—"a wonder of careful planning and of skilled execution," completely successful in the attainment of its great scientific objects without the loss of a life under conditions of extreme hazard, "an achievement without a parallel,"—we find the extraordinary sufferings to which the lack of adequate equipment subjected Livingstone and his associates less a tribute to his self-sacrifice than an evidence of almost reckless determination to achieve at any cost. Yet no one placed in Livingstone's hands a million dollars for the noble cause. In a large sense, he trod the winepress alone. He was the great pioneer in exploration for the sake of human need. The civilized world was not yet awake to the significance of the dark areas of Africa, nor to the enormity of the crime of slave traffic within its gloomy forests. To the labors of Livingstone, arriving "just in time," we owe it that Africa is not divided into a number of slave states "with inconceivably evil reactions upon ordered human society everywhere." It is rightfully claimed, also, that "it was chiefly he who made possible the moral trusteeship of the advanced over the backward races which is now a principle of the League of Nations."

Above all, he was God's light-bearer, carrying the flame of the love and the atonement of Jesus Christ into shadowed lands and benighted hearts. Large as are his achievements for the natural sciences and for geographical knowledge, his contributions to commercial enterprise and the expansion of civilization, the great bequest which he left to the world was "his faith in righteousness and in brotherly kindness," permeated with the love of Christ.—L. M. N.

Biblical Themes.

Atonement in History and in Life (The), A Volume of Essays, edited by L. W. Grinsted. Macmillan Co., New York. 340 pages. $3.50.

The 14 writers of these essays are of the Church of England,—rectors, Fellows and principals of colleges, and canons: one is an archbishop. The foreword is by a bishop.

It is a splendid array. Seldom is so much careful, painstaking, thorough work and scholarship found in a book of such moderate size.

These men have evidently come to their task as to a worthwhile undertaking. For any one interested in Christian theology they have done a real service.

They have presented in a comprehensive way the history of the doctrine of the atonement, beginning with "Sacrifice in the Old Testament," tracing it through the Jewish writings outside the Bible, the Gospels, the writings of Paul and John, the Church Fathers, Anselm, the Reformers, and the discussions of our own time. Modestly the editor expresses the hope that the essays may "serve as a useful introduction for the student and the general reader both to the history of the doctrine and to the problems which it raises for the present day."

To the reader a matter of first importance, of course, is the viewpoint of the collaborators. Upon this the editor remarks in the Introduction that "there is no complete agreement among these essayists." And yet this is no hodge-podge of mere academic vagaries or opinions presented for the sake of the display of the possibility of variation. For they do agree in this, that the atonement is essentially objective in character, and not merely subjective, and that it would be "sheer arrogance to suppose that the whole mystery of the cross can ever lie bare to our understanding." It seems safe to say that they would all subscribe to the closing sentence of the essay on "The Atonement in Personal Experience."

"We cannot do without the preaching of the cross, a preaching by men who are not ashamed to say simply and directly, 'Jesus died for me.'"

And this is the key to the book. The evangelical reader will welcome it, even though he may not be able always to see how the rich and fine theology can be held along with some of the theories of the composition of the Bible which the writers accept as established.

The Introduction, by the way, is almost a model of its kind.

The printing seems flawless, which is no small thing nowadays.—W. O. S.

Early Traditions about Jesus, by J. F. Bethune-Baker. Macmillan Co., New York. 205 pages. $1.50.

The author is a professor of Divinity in the University of Cambridge, England, so we must read respectfully.

This book is 3rd in a series of three on the origin and rise of the Christian church. It has to do with the earlier or synoptic Gospels, John not being included. Successive chapters—10 in all,—assemble and discuss all that the three Gospels say on such topics as the actual life of Jesus, his way of teaching, his thought of God and the kingdom of God, the Sermon on the Mount, the miracles, the crucifixion and resurrection, and popular opinion about him. The stories of his birth and childhood are left till the last chapter because, the author says, there is no sign of any knowledge of them during his lifetime, or of any indication of any influence upon the early disciples, and nowhere in the rest of the New Testament is any argument based upon them.

The book represents the latest substantial theories, clearly set out and with differing views receiving fair statement.

Little Boy of Nazareth (The), by Edna Madison Bonser. Richard R. Smith, New York. 268 pages, illustrated. $2.50.

The little boy is Jesus from the time he was brought back from Egypt to Nazareth up to his visit to the Temple, aged 12: but he is called by his equivalent Hebrew name Joshua.

Supernatural incidents or implications do not appear to enter the narrative, which is intended to depict the life of an average boy as it actually happened. The Bible record is of course used. Footnotes on nearly every page give added information, and "Things to Find Out" and "Things to Do," appended to every chapter, are intended to help impress the life of Jesus on young readers. The 16 illustrations are from photos and from famous paintings.

The author has done her work with due reverence. She fills in more than usual the story of those early years of our Lord.

Studies of the Parables of Our Lord, by H. T. Sell. Fleming H. Revell Co., New York. 159 pages. 50 and 75 cents.

Dr. Sell's textbooks have sold by the hundred thousand. Here are 19 lessons, some including more than one parable on a given subject. "Questions" at the end of each chapter are useful in class work.

Some Weightier Works.

Conflicts in Religious Thought, by Georgia Harkness. Henry Holt and Co., New York. 326 pages. $2.

Two classes of people are discriminable in the modern world,—those who are troubled with questions of religion and those who ought to be, yet are not. It is the first class of intelligentsia, and not the second of indifferentists, for whom Prof. Harkness writes.

The book is addressed primarily to students, and yet is not merely a textbook. Religion is here treated as a philosophical (as well as a theological) problem, and also as related to everyday living. The work has the advantage of having been practised on undergraduates,—tried out with young minds who would no doubt confess to being benefited by it. The captions of the chapters are mostly in the form of questions: What Is Religion? Why Have Religion? Shall We Walk by Faith? What Is Truth? Is There a God? Why Do Men Suffer? Why Do Men Sin? Other chapters deal with Personality, human and divine; substitutes offered for a personal God; prayer; and immortality.

The author declines to make the term religion cover too wide a territory, but regards it as a way of life, and notes its two functions,—to make men better and to render them stronger. A needed caution is expressed in the statement that "sociology is not religion." The unique element of religion is worship (with a sense of dependence), and the belief in God (theistically) is vital to it. The empty failure of humanism, a sentimentalism for "science," and a symbolism more ingenious than ingenuous, is exposed. An excellent feature of the book is its strong emphasis on teleology versus mechanism. The penury of all views that miss the central fact of God at the heart of his own universe is clearly shown.

The thought of this book is cogent and convincing, its grasp on questions that are really agitating the minds of intelligent people at the present day is firm, and its style such as a sophomore or academic babe could understand,—which lets the man of common sense in on the reading. The fact that this work emanates from a college for women may gain for it many feminine readers without sacrificing its appeal to fair-minded men. —C. A. S. D.

Philosophy of Value: An Essay in Constructive Criticism, by Leo Richard Ward. Macmillan Co., New York. 263 pages. $2.25.

This appears to be the only book in English on its subject written from the Roman Catholic, and more precisely, Thomistic standpoint. It is a pleasing exception to the rule of Roman Catholic works which grudgingly, if at all, take notice of Protestant books, at any rate to praise them: for copious quotations are made from numerous current writers, as Dewey, Perry, Millikan, Whitehead, Spaulding, Bertrand Russell, Ames, and others, and where dissent is expressed the argument is pursued in a courteous fashion as a matter of pure dialectic. We are pleased to see that Brightman of Boston University, an exponent of personalism, is referred to as much as any other writer.

"Value" is a great word today,—and much that is said about it just consists of words. It is verbose verbalism. Morality is vastly important, but the logomachies of ethics are perhaps the acme of aridities. The author of this book, however, is possessed of great acumen of intellect, and his criticism by way of succinct analyses of contemporary philosophies of value is keen.

He claims that theories of value (unlike those of knowledge) "go perpetually back into life," and does not reject the datum of common sense that "value is in the object when I act for it, and always in the existent in the sense that I might at any time act for it"; "Value is the capacity of an existent to be the end of action." This view is held rather in dissent from the subjective theory which makes value depend entirely on human consciousness of it.

The book is profusely studded with quotations and bibliographical references, the argument (quite in the spirit of St. Thomas,) is suggestive and often subtle, and the upshot of the discussion is to render the reader less sure of philosophers and more sure of God—and himself.—C. A. S. D.

Process and Reality: An Essay in Cosmology, by Alfred N. Whitehead. Macmillan Co., New York. 545 pages. $4.50.

Prof. Whitehead, described by a contemporary philosopher as being "way up" as a thinker, has, like Kant in his greater way, a style all his own, and is difficult to understand, since he makes up his vocabulary as he goes along. This book, which is an ambitious essay in cosmology, being the Clifford Lectures of 1927-28, abounds with such expressions as "prehensions," "linear stretches," "predicative feeling," "congruence," "abstractive sets," "no-form of judgment," "strain locus," "vacuous actuality," "tangency," and the like. Now and then a little word occurs, such as "It," to which two or three pages are devoted. The work is shot through with logic of the mathematico-dialectical type, and in its abstruseness outdoes Josiah Royce. The print is clear; the arrangement is symmetrical, and the index ample. So much in general!

The aim of this book is to present a condensed scheme of cosmological ideas, to develop their meaning by "confrontation" (a Whiteheadish word!) with the various topics of experience, and at the conclusion to leave no problem of epistemology, space-time, or causality hanging over undiscussed. Only the most general notions of physics and biology are introduced.

The argument is too intricate to state even in outline in a brief review. There is some obscurity and much profundity in the treatment of these difficult themes. By those who have brains—and patience—to stop to crack these hard nuts a good deal of meat will be found inside.

Our readers will be most interested to know that Dr. Whitehead has been hailed as a new defender of a faith in God. He is a theist, though not quite of the traditional type. We are glad that he believes in God, —it is a good habit to form,—but are not quite so sure of the kind of God in which he believes. Yet in a concluding passage of real beauty and elevation of view Whitehead portrays the deity as capable of love for the world, which is "the particular providence for particular occasions," so that "the love in the world passes into the love in heaven, and floods back again into the world." In this sense God is the great companion, the fellow sufferer who understands.

If anyone objects to this, let him do better!—C. A. S. D.

Psychology of Religious Adjustment (The), by Edmund S. Conklin. Macmillan Co., New York. 340 pages. $2.50.

Every period has its favorite expressions, and just now "adjustment" is one of the popular words. It is a good term, though by many it is taken simply in a narrow sense, biologically, as denoting the fitting of an organism into its environment. Much of the teaching of the day has as its aim to make a man comfortable in the world around him, like a bird in its nest or a bug in the mud. The aim of this book is to show that a man may, and ought to, be orientated in a cosmic sense to the vaster environment of a spiritual (and not just psychic) universe.

It is the outstanding function of the religious experience, says Dr. Conklin (who is a professor in the University of Oregon), to make a man feel at home in that larger world. A genuine religion must not only bring comfort if possible, and consolation any way, but also an adjustment to the standards of the universe of morals.

Perhaps the best feature of this admirable book, which is written in most lucid and attractive style, is the emphasis which it places on the conscious accompaniments of behavior, since man is more than mechanism. Dr. Conklin, for the purposes of this discussion, eschews philosophy and avoids theology, but the materials here presented might profitably be used by theologians and philosophers of religion. The psychology of this book is sane and free from bias, and is really (not nominally) related to practical religious problems and methods, such as the question whether religion be an instinct, emotion, attitude or belief, different forms of religious expression, ecstatic states, mysticism, religious exercises (as prayer, worship, hymns, retreat and evangelism), distortions of religious behavior, weakness of some religious appeals, childhood backgrounds, and growth changes.

The author concludes that three things must be included in a program for religious education,—a religious experience, religious concepts and information, and a type of life suited to the form of faith that is being held. The book will be of considerable use to students of religion and workers in church and Sunday schools.—C. A. S. D.

Quest for Certainty (The): A Study of the Relation of Knowledge and Action, by John Dewey. Milton, Balch and Co., New York. 318 pages. $4.

John Dewey is regarded by many as the outstanding philosopher in America. This may be excessive praise, but he is certainly among the foremost thinkers of the day: a statement which does not carry with it the implication that he has the whole of the truth on the questions which he discusses, for the extreme experimentalism which he advocates as the sole philosophic method with a pragmatic postulate attached, is far from winning approval from a number of contemporary schools of high respectability. The stress that he lays on meaning rather than truth is open to question.

In this substantial book, which has great value in a number of respects, Dewey supplies a careful statement of his experimental theory of thinking and knowing. His instrument is a kind of logic, more vital than technical. The book is based on the Gifford lectures delivered at Edinburgh in 1929, two Americans (James and Royce) having preceded him in that office. (Dewey, as is well known, is more Jamesian than Roycean.) In this work are discussed the topics: Escape from Peril, Philosophy's Search for the Immutable, Conflict of Authorities, the Art of Acceptance, and the Art of Control, Ideas at Work, the Play of Ideas, the Seat of Intellectual Authority, the Naturalization of Intelligence, the Supremacy of Method, the Construction of Good, and the Copernican Revolution.

The author is noted for his powers of keen analysis, penetrating criticism, and clear language. Of the pedantries of philosophy he makes no use.

Conscious experience is for him the only measure of external nature, yet the philosopher's ideas are regarded not as facts, but as guiding policies which aim to control the future developments of a culture. A conflict of philosophic ideas is welcomed, on the ground that only so is growth possible. The Dewey view, then, is at the antipodes from a dominant absolutism,—for things must be plastic, kept fluid, and they admit of a grafting at any time of fresh impressions on the old tradition. In the interest of developing history eternal verities seem to be disparaged, if not denied. At the same time, as the title of the book implies, the quest for certainty must go on, although it appears to be a rather uncertain certainty that is at any time, or by any one, achieved.

John Dewey will be remembered, many are thinking, more by his splendid service to education than by his pragmatic, rather too elastic, even evasive, metaphysics. He is probably right, however, in holding that our knowledge is psychologically mediated, yet the thinker is set in a social complex, and he is a product of history. Moreover, Dewey teaches that philosophy has a normative and even creative function. A civilization is a philosophy concretized. It is not so clear that philosophy is to be identified with science, and Dewey himself says that, more than an analysis of particular problems, or even a pragmatic methodology, we need a "larger" philosophy, involving a "spiritual" view of the universe.

It is somewhat curious that this anti-intellectualistic thinker, who has so strongly insisted on the motor aspect of meaning, should still be seeking after certainty. He intends by philosophic theory, however, only a workable report of any cross-section that may be taken at any time of the endless process of experience, and is careful to point out that the feeling of certainty does not really give it. His sureness seems to resolve itself into a security. While things are always going on man must try to control himself, if not in some degree, them.

Practically, for these pragmatic thinkers knowing is doing. The great lack is a criterion by which to test the doing. Again, the great omission in the Dewey philosophy is the failure to tell who this individual is who is supposed to be "scientifically" at work, and to be socialized for everybody's good. And what about a vast mind presiding over the whole process, and able to communicate his will (truth in both theory and act) to human minds? It seems to us that certainty, of the kind that will secure the heart as well as inform the judgment, is to be found only in a universe of fellowshiping spirits. The greatest need of humanity is the quest not just for certainty,—a mathematical proof may be certain,—but for REALITY. It is true that Dewey does make reference to religion, though he is impervious to dogma. We do not charge that he is sceptical, but we wish that his teaching were more clearly religious.

His book, able and timely in its emphasis on the practical (social) outworkings of any certainty a man may have, is the culminating statement of his philosophy, which yet may be regarded as a contribution rather than a conclusion. Discussion will go on, and much, though not all, that John Dewey has contended for (especially in education) will no doubt, qualified and supplemented by other thinkers, be incorporated into the body and substance of an American philosophy which, without being weakly eclectic, will do justice to all theoretic and practical interests of man, will not submerge metaphysics in science, and will never lose the vision of God as the supreme reality and the guarantor of the "certain" creeds and deeds of believing and achieving men.—C. A. S. D.

Katherine Lee Bates.

New Poetry and Fiction.

America the Dream, by Katherine Lee Bates. Thomas Y. Crowell Co., New York. 210 pages. $2.50.

The title of the book is the title of the last piece in it, a six-page climax of characteristic vision and beauty. For the rest, there are a number of poems taken from early volumes now out of print, also from magazines and other publications.

They are chronologically arranged, beginning with the Discoverers (6 pieces), the Forgotten (8), the Colonists (10), the Revolution (4), the Young Republic (11), the World War (47), the Path of Brotherhood (15), which reaches with poetic touch down to the exploits of Lindbergh and Byrd.

This author has an assured place in the roll of American poets, and a volume like this must not be missing from our library shelves.

Dene Avery's Legacy, by Dorothea Castlehun. L. C. Page & Co., Boston, Mass. 365 pages, illustrated. $2.

A lively and pleasing story with a New England setting!

Dene is an orphan girl aged 12. She is on her way to her mother's birthplace in Pineport, Maine, as the story opens, only to find that Cousin Amantha died two years ago!

The legacy is two valuable cameos of ancestors, that were left in the old home by her mother.

How Dene found a place to live and work, the people and doings in the Maine village, summer visitors, and a few thrills ending with the recovery of the cameos enter into a plot that might have happened last summer.

Red Harvest (The): A Cry for Peace, assembled and edited by Vincent Godfrey Burns. Macmillan Co., New York. 433 pages. $3.75.

Over 400 pieces are in this collection, gathered out of copyright books and magazines and newspapers, and hence stabilizing scores of pieces that would otherwise never be accessible to the average reader.

The editor has gone to considerable trouble not only in finding this material, but also in sorting it into chronological order. Except for one section (26 pages) of "Echoes of Old Wars," containing many of the well known masterpieces in earlier literature, the rest has to do with the World War on land and water. There are 14 sections, beginning with "The Outbreak," and "The War-God Wakes." On through "The Trenches" to "War's Harvest." Then "Women and War," "Christ and War," "The Ghostly Marchers," to the Armistice and peace, the Unknown Soldier, President Wilson, "The Federation of the World," and "In Memoriam."

The author is a pacifist. Judging from the Introduction he was "over there," but whether as a service-man or in some other capacity he does not say. What he saw made him vow to kill—not Germans, but war. This book is in keeping of that vow.

We suppose this book covers its ground once for all. The Index of titles and authors shows that it contains the best the poets have to offer. It is massive in its momentum.

For the Progressive Christian Worker.

After-Sermon Prayers of Newell Dwight Hillis, Selected by His Daughter. Fleming H. Revell Co., New York. 109 pages. $1.25.

Few of the prayers are a page long. They were taken down in shorthand by a regular attendant of Plymouth Church, Brooklyn. The name and date of the sermon it followed are given at the head of each prayer.

A "Song for My Father" by Marjorie Hillis is a pleasing tribute to her father as a speaker.

Can Religion Be Taught? Evangelical Religion Faces the Question, by Frank S. Hickman. Cokesbury Press, Nashville, Tenn. 53 pages. 35 cents.

An unusually good examination of the relation between evangelical religion and religious education. The author is evidently a Christian man as well as professor of the Psychology of Religion in Duke University. He knows what he is talking about on both sides.

Newell Dwight Hillis.

He views religious education equally with revivalism as a genuine spiritual experience, hence no artificial antagonism should be created by advocates of one or the other. In his discussion he states fairly the tenets of evangelical belief and practice, then gives the psychological equivalents. Matters like depravity and child conversion are examined from different angles. Even though one may not agree with everything he will recognize the earnest, forceful and clear-cut views of the author.

Child in the Congregation (The), by Jay T. Stocking. Pilgrim Press, Boston, Mass. 114 pages. $1.50.

A clever discussion of the Why, What and How of preaching to children and youth from the pulpit. A decalogue of rules includes not being preachy, not talking down to the young people, not using terms of endearment, and not being long-winded. Twelve of his own sermons to children show how Dr. Stocking follows his own suggestions.

Christ and Everyman, by Walter D. Hankinson. Marshall, Morgan & Scott, London. 224 pages. 5/–.

Rather a unique presentation of the adaptability of the gospel to everyman, and the power of our Lord to meet human need everywhere. The author spent years as a missionary in Ceylon, and draws upon that experience for approach and illustration. The 23 chapters in the book cover the divine and human sides of salvation, including a consideration of the church and of several unusual factors.

The contents have an original and thoughtful slant that must prove useful to any reader.

Church Publicity: A Complete Treatment of Publicity Opportunities and Methods for the Local Church, by William H. Leach. Cokesbury Press, Nashville, Tenn. 270 pages. $2.25.

The title is not overdone. Indeed, we notice chapters on interchurch and convention publicity as well as individual church publicity. Mr. Leach must be stuffed full of ideas. He is editor of the monthly paper "Church Management," and is dealing in ideas affecting church life all the time. Having been trained for the Presbyterian ministry he has experience to guide him in handling his material.

In this book he looks at everything through publicity spectacles. The word publicity is used to include printing and advertising. He begins by quoting five uses of the word "Publish" in the Bible, and other passages implying publicity. He sees publicity value in church symbolism and ritual. And so down through newspapers, church calendars, mail, word of mouth, and other forms of publicity, as well as publicity for specific objects like evangelism, finances, etc.

Interchurch Hymnal: A Treasury of Hymns and Worship Material for Public and Private Use, compiled by Frank A. Morgan and Katherine Howard Ward. Bigelow and Main, Chicago. 713 numbered pieces. $1.50.

This is far more than a hymnal. There are textbook and devotional features that are not needed in a hymnal for public use, however excellent the material may be in itself.

Four pages of introductory matter are followed by no less than 35 pages of various indexes. The hymnal proper contains 479 pieces. These are mostly the grand old standard hymns. We had hoped that the firm of Bigelow and Main, of which Ira D. Sankey was president in his lifetime, would give the church once again the wonderful hymns that thrilled the evangelistic movement of last century, but only two of Mr. Sankey's hymns are included, three of P. P. Bliss's, and few of any other composer of that era.

Following the hymnal comes "Aids to Worship: A Handbook for Public and Private Devotions." Eight introductory pages are followed by 212 numbered pieces which include Personal Meditations, Union and Responsive Readings from the Bible and from Non-Biblical Sources, and other features more or less novel.

A great deal of thought and care has evidently been put into the book. We shall be interested to see how it takes.

Mating Ministers and Churches, by John R. Scotford. National Publishing Co., Philadelphia. 196 pages. $1.50.

A serious problem that, to bring the right man and the right church together, comparable in a spiritual way to the problem of bringing the right man and the right woman together in marriage. How far from the ideal they too often fail in both cases!

This author first discusses in a breezy and comprehensive way the task the church has to face (30 pages). Then "The Minister's Employment Problem" from nine angles (80 pages). Finally the methods of mating ministers and churches in 26 leading denominations (72 pages).

It is advertised as the only book of its kind, and as the thought of 50 or more leaders who were consulted.

Message of the American Pulpit (The), by Lewis H. Chrisman. Richard R. Smith, New York. 255 pages. $2.

An arresting book, for it represents original judgment and search upon a new subject, namely, the spirit and content of contemporary American sermons,—not of a few big men and "Best Sermons" merely, but of wide scope. A large number of the sermons represent the last five years.

Dr. Chrisman, who is professor of English Literature at West Virginia Wesleyan College, has sorted his findings into chapters on Jesus, the Bible, Social Betterment, Sin, Evolution, the Flesh, Spiritual Values,—13 chapters in all. He writes with vigor, classifies well, wastes no words, and puts a great deal into these closely printed pages.

New American Prayer Book (The): Its History and Contents, by E. Clowes Chorley. Macmillan Co., New York. 137 pages. $1.50.

The prayer book referred to is the re-revised Anglican Book of Common Prayer which has recently been released for use in the Protestant Episcopal Church. Dr. Chorley traces its pedigree back to the 18th century and answers questions likely to arise in everybody's mind as to successive omissions and additions.

New Preaching (The), by Joseph Fort Newton. Cokesbury Press, Nashville, Tenn. 187 pages. $2.

Who has a better right to discuss the "new preaching" than the author of this volume? Beginning as a Baptist preacher in the South he first attracted attention as the occupant of an independent pulpit in a small Mid-Western town. He was next called to the City Temple, London, the stronghold of Congregationalism. From there he went to New York City's leading Universalist pulpit. For some years Dr. Newton has been rector of a large Episcopalian parish near Philadelphia. This is an astonishing pilgrimage, and Dr. Newton has been a student and observer all along its way.

Out of his experience he gives nine chapters on what he calls the "great art." At least three of these chapters have already appeared in publications. There are three more chapters, "The New Keyboard," "The New Congregation" and "The New Strategy," which state most admirably the difficulties and opportunities of present-day preaching. These chapters alone are worth the price of the book.—F. F.

Practical and Profitable in Church Administration (The), by Arthur Thomas

Dr. Arthur Thomas Brooks of Boston.

Brooks. Judson Press, Philadelphia. 202 pages, illustrated. $2.

A most valuable book by the pastor of Dudley Street Baptist church of Boston. This is a seven-day beehive for people of all ages, and most of the material comes from that church. Nearly every approved plan is operated there.

The author of course believes in the possibilities of the city church, provided its message is adapted to its constituency. So he has developed music, pageants, concerts, supervised recreation and the rest, but he holds methods to be unavailing without a true spirit of evangelism. Moreover, he will not surrender the midweek prayer meeting. On cards and dancing on the premises the stand taken is:

"This church will do nothing in which an element of danger to the moral life is either apparent or hidden."

Prayer should infuse all regular and special financial undertakings. With "the unchanging message of the church" we indicate the sound basis of Mr. Brooks's ministry:

"The preaching of Jesus Christ as Redeemer, Saviour, Lord; the urging of salvation for the sinner and the giving of full attention to the culture of the spiritual life of the saints; the teaching of the Way of Life to the children and young people, till all grow more into the likeness of Christ, is admittedly the church's message."

Preaching Week by Week, by A. Boyd Scott. Richard R. Smith, New York. 256 pages. $2.

A most practical book for a minister, going over the various details of his weekly task of preaching with discernment and good judgment. The pastoral office is first surveyed, with homiletical care for all ages. Hence the need of system and order in preaching, for which Dr. Scott recommends the observance of the Christian Year, with certain modifications. A suitable lectionary is considered an advantage. The character and conduct of morning and evening services are analyzed and commented upon.

Throughout this practical survey there are sound sense and spirituality. The latter is the touchstone of a true sermon,—something done in the name and spirit of the Lord Jesus.

The book represents the Warrack Lectures on Preaching delivered to the theologues of the United Free Church of Scotland a year ago.

Social Work of the Churches (The): A Handbook of Information, edited by F. Ernest Johnson. Federal Council of Churches, New York City. 244 pages. $1 and $1.25.

Information concerning the social principles and programs of churches, church federations and religious agencies. In seven chapters it discusses and gives statistics on present social trends affecting religion; church adaptations to changing social conditions in town and country; denominational social work; national, city and state federated and other church agencies; social pronouncements by religious bodies; and a list of nonreligious agencies which the churches may use as social resources. An extensive Bibliography is appended.

Evidently, then, we have here a manual and a directory covering one phase of church life and work.

Story of the Man of the Ages (The), compiled and written by U. M. Grant Jefferys. Christopher Publishing House, Boston, Mass. 309 pages, illustrated. $2.50.

Part 1 (182 pages) is a leisurely re-write of the life of Christ, not always rigidly exact perhaps, but friendly and evangelical. Part 2 begins at page 197 and consists of useful odds and ends about the Bible, including 1000 questions with Bible answers for each.

Study of the Primary Child (A), by Mary Theodora Whitley. Westminster Press, Philadelphia. 186 pages. 90 cents.

A specialized textbook which considers motives and interests, bodily conditions and mental achievements, behavior, problems in playlife, helps in character building, and such topics and problems in the case of children of primary age.

Twice-Born Ministers, by S. M. Shoemaker, Jr. Fleming H. Revell Co., New York. 198 pages. $1.50.

The author is rector of Calvary Church, New York City, and is one of the prominent figures identified with the First Century Christian Fellowship, a movement owing its origin to the effective and original personal evangelism of Frank N. D. Buchman, to whom the book is dedicated. There are some who see a close parallel between the small group of "Methodists" at Oxford who later were the instruments of a soul-shaking revival and this modern small group of earnest young men and women at educational centers in this country and other lands who have been bearing an increasing witness to the power of the Spirit in recent years.

There is no mistaking the fruits already achieved in definite conversion and growth of character. In this book the author gives instances of more than a dozen men now in the ministry who were saved for Christian discipleship through the First Century Christian Fellowship. One cannot read these chapters without being stirred spiritually.—F. F.

Ways of Sharing with Other Faiths, by Daniel Johnson Fleming. Association Press, New York. 268 pages.

A prefatory note explains that this is a companion to the author's "Attitudes Toward Other Faiths." There the realm of thought was under consideration, here we are in the field of action, carrying attitudes of thought into actual life.

Part 1 discusses Ways Differing in Aggressiveness, such as encouraging goodwill, understanding and respect. Part 2, Ways Differing in Inducements Offered, whether offering inducements and attractions or drawing by example and service. Part 3, Ways Differing in Educational Emphasis.

The tone of the book is devout, and intended to be loyal to Christ, but it is essentially critical of former missionary methods. Perhaps such changes are best for now. But present-day missionaries build upon the work of those faithful, sacrificial pioneers!

Various Themes.

Christianity of Tomorrow (The), by John Howard B. Masterman. Harper Brothers, New York. 320 pages. $2.50.

By the religion of tomorrow Bishop Masterman of Plymouth does not mean some new religion. He is rather thinking ahead and trying to anticipate the results of certain present day trends. His book is in consequence a survey of the general field of Christianity.

In general his position is conservative. He accepts heartily the creeds, and defends them, too. He writes as a churchman, for such he is. He does not believe that it is any "part of the Christian church to set on foot schemes of social reform or industrial organization"; "The right motive may in the end prove more important than the right method, for the best designed organization will not make for human well-being if the dynamic force behind it is compounded of greed, hatred, and envy." He places great emphasis on the function of the church as a separate unit in the midst of society, and is a strong advocate of church union of some sort which may grow in time to a closer organic union of the Christian forces of the world. The closing chapters emphasize the finality of Christianity.

On the whole it is a strong book, ringing with emphasis on the old faith. Its weakness is acceptance of the results of higher criticism as a factor in the "Bible of Tomorrow." It is a factor today in many quarters, but its methods are being called in question more and more, and like its predecessors it is not likely to be other than a back number tomorrow.—S. C. H.

BOOK SERVICE BY MAIL.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the Record of Christian Work upon receipt of the advertised price. Remit by check, postal or express order. Address:

East Northfield, Mass.

Travel Talk, by Margaret A. O'Reiley. Meador Publishing Co., Boston, Mass. 413 pages, illustrated. $3.50.

In the form of letters to different persons the author conveys her impressions of places visited in a European trip that extended over four years.

It is a book that must be read leisurely, for it is full of information, both historical and current, about things that the usual European travelogue never touches. The author's taste and viewpoint may also be different.

Beginning with Sicily the author leads the reader through the historic and beauty centers of Italy, thence to Paris and other places in France, on to London, Stratford and Oxford, and back again to the continent. One chapter of 20 pages is a history of Jeanne d'Arc.

There are 40 full-page illustrations, of which eight are in colors. These alone give the book a high value.

ALSO RECEIVED.

My Mother: A Pageant for Mother's Day (May 11), by Mary M. Chalmers. Judson Press, Philadelphia. 16 pages. 15 cents.

A living room scene, with seven young people for short speaking parts and some mothers and children for tableaux. A number of appropriate hymns and secular songs are sung. The meaning and history of Mother's Day are discussed. Time—25 minutes.

The Children for God: A Pageant, by Marguerite Hazard. Judson Press, Philadelphia. 20 pages. 20 cents.

The birth of Christ is the basis of the pageant, with extra characters and numerous children. Directions are given as to stage setting, lights, costumes, action, and other necessary details.

The Tithe was Made for Man, by Dan B. Brummit. Layman Co., Chicago. 8 pages. 75 cents per 100.

Offered to all Christians as a voluntary and purposeful idea and a visible sign of their partnership with God in their possessions. Free from legalistic arguments.

A copy will be sent free on request to any one interested in circulating tithing literature.

Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 June, 1930 Number 6

Be filled with the Spirit! Ephesians 5. 18.

Religious Thought and Activity: At Home and Abroad

Enrique Olaya Herrera, recently elected president of Colombia, South America, is a graduate of Colegio Americano, the Presbyterian boys' school in Bogotá.

Mount Hermon School is already laying plans for the celebration of its 50th anniversary in 1931. The dates chosen are June 12-15, inclusive.

The **Record of Christian Work** was also born in 1881, and will celebrate its jubilee next year.

Aleppo College at Aleppo, Syria, is the new name of the college founded at Aintab, Turkey, in 1876 as the Central Turkey College. The War almost put it out of existence. A new site on the hills north of Aleppo has been secured, and ground was broken last October where the college well is to be dug.

A $3000 prize contest for the best literary work on "The Soul of America" has been announced by the National Arts Club of New York. The object of the award is to stimulate the writing of a work which will reveal the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character.

It is the feeling of those who are sponsoring "The Soul of America" contest that the post-war literature of the past decade has been given largely to magnifying national faults and to a cynical criticism of passing phases of our national life.

Manuscripts must be forwarded to "The Soul of America" Committee, the National Arts Club, 15 Gramercy Park, New York City, not later than April 1, 1931.

The whole overseas program of the Y. M. C. A. and Y. W. C. A. is being made the subject of an extensive and thoroughgoing survey designed to make recommendations for future policies and programs as the result of a special appropriation made by the Rockefeller Foundation and directed by an independent committee appointed for the purpose. The survey is not limited to a study of the methods of the Christian Associations as organizations, but reaches out to a consideration of the whole question of what may rightly be expected from the impact of Western civilization upon the different cultures of other lands.

The survey is under the direction of Rev. F. Ernest Johnson, the executive secretary of the Department of Research and Education of the Federal Council of Churches, who has been spending the last several months in the Orient.

Writing from Port-de-Paix, Haiti, Pastor Alfred Pearce of the Haitian Gospel Mission tells of conversions as a direct result of reading the Word of God.

While in Cap-Haitien recently he heard of the conversion of a well known business man. He called on him and found him happy in the knowledge of Christ as his personal Saviour. About two years ago an evangelist sold or gave to this Haitian business man a New Testament. He studied it persistently until he became convinced of his lost state and of his redemption by Christ on the cross of Calvary. A friend joined him in the study of God's Word, and was also converted. They continued the study of the New Testament and found Christian baptism there. Finally they immersed each other.

These two men are now preaching the gospel and are being blessed to the salvation of others.

The two largest churches in Germany are the Lutheran and Roman Catholic. Other churchmen are few in number, and those who are registered members do not form a large proportion of the inhabitants. A "Dissenter" in Germany is one who does not belong to any church.

The Roman church represents one-third of the inhabitants, but as it dominates the Center Party in the Reichstag and supports the Republican element it has a strong political hold on the country. It lately entered into a concordat with the government, and the concordat was signed by the nuncio.

It is noteworthy that all changes in Germany from one church to another are formally registered, and the number of Roman Catholics who become Protestants is twice as large as the number of Protestants who become Roman Catholics.—Exchange.

A Bible school that will be new to most of our readers is in Vancouver, British Columbia. It is a child of a revival held there some 12 years ago by Dr. French E. Oliver.

Its graduates are to be found in China, Korea, Japan, Formosa, and Bolivia, as well as a number in the United States and Canada. Three of these have since their graduation been ordained for the regular ministry. Another graduate is blind. Her name is Miss Grace H. Vaughan. The field in which she has been working for about four years was looked upon at the time she went to it as one of the most godless in the West. God has richly used her, and in some respects has transformed the place. Today her home is a hive of Christian industry, reaching out its missionary activities to the regions beyond.

Another branch of its graduates' work is the organization during the past year of the Sunday School Mission of British Columbia for British Columbia mainland. This was preceded by the pioneer Sunday School Mission in Manitoba about two years ago. It aims at reaching children who are two miles or more from any church or Sunday school. This is accomplished through public school teachers, of whom there are 40 in coöperation on British Columbia mainland. The object is to get children to memorize Scripture. Those who memorize 500 verses are given ten days' free holiday at a summer camp. In Manitoba this plan has succeeded beyond expectations, 75,000 verses being memorized the first year. The second year 75 children confessed Christ.

The 4th centennial of the promulgation of the Augsburg Confession, one of the great historic documents of Protestantism and a major step in the development of Protestant thought, falls this month. On June 25, 1530, the Confession was publicly read before the Diet of Augsburg, which had been called by Emperor Charles V to deal with various controversies connected with the new movement of the Reformation. The Confession set forth at that time enumerated the errors in the Roman Catholic system against which the signers protested, and also the positive views upon which they were agreed. The Confession was answered by the Roman Catholic church with a confutation to which Melanchthon made response in a long and learned apology for the Augsburg Confession.

Elaborate plans for the commemoration of the 400th anniversary are being made at Augsburg, Germany. The American churches have been invited to be represented through the Federal Council of the Churches.

Two young colored missionaries recently sent from Philadelphia to the Presbyterian mission in West Africa, Rev. and Mrs. I. W. Underhill, write that the people whom they meet are much interested in the fact that the newcomers are colored.

One chief called a greeting from his garden on seeing them passing through his village:

"Mbolo, my brother from across the seas, they tell me you are black people, but you do not look like it! Are you really?"

"Yes indeed," Mr. Underhill answered.

"Well, then," continued the chief, eager to hear more, "what tribe are you?"

Mr. Underhill said he did not know, so far as human tribes are concerned.

"What!" the chief exclaimed. "Didn't they write your tribe down in a book?"

He was much perturbed even after Mr. Underhill explained that it was many generations ago that the slaves went to America, and that they were purposely separated as to tribes and even families, so that the children did not know their original family or tribe.

"But," the missionary went on, "I do know what spiritual tribe I belong to, and you can belong to it too if you want to. I belong to the tribe of God, and Jesus is my king."

Before they separated the chief, who had announced that he had many wives and hated Christians, promised that he would go to the services until he found out more about the king of the tribes of God.

The outstanding event of the past year in Japan was the public enthronement of the present emperor. For the first time the empress sat with the emperor on the enthronement thrones, and in connection with the public ceremonies in Tokyo later members of the Young Women's as well as the Young Men's Associations passed in review before the imperial family, this being the first public appearance of young girls before their majesties.

This recognition of womanhood is most significant. Woman suffrage in Japan may be a long way off, but it is coming. The Christianization of home life is being made easier.

On behalf of the Christians throughout Japan the National Council presented to their imperial majesties two sets of Bibles especially bound for the occasion.

A new Japan is in the making. The time is ripe for a nationwide advance in evangelistic effort. Even non-Christian thinking men recognize the need of religious culture and salvation. The conviction is growing that not only the people, but the rulers and officials must be led by religious ideals which emphasize that now must be made known throughout Japan the gospel of salvation which is centered in Christ.

The Waldensian church in Italy has gained rather than lost by the official reconciliation of Italy and the Vatican. It has received publicity of a helpful kind. There is a feeling of friendliness and respect toward the Waldensians which was not known before.

"During the summer maneuvers of the 92nd Infantry Regiment in our valleys its colonel, our Crown Prince Umberto, had an opportunity of making himself known to our people, who were enthusiastic in their admiration for his gentleness and affability."

We pray thee, O Lord, shed the light and comfort of thy Holy Spirit on those who find they have missed their true vocation, and on those who have never known the opportunity of development! Grant that day by day in the service of their brethren they may find thee, and be satisfied in thy honor and glory for ever and ever! Amen.

One day in the Charcoal-Burners' Glen he met an old Waldensian and stopped to talk to him. He learned that the old man was quite proud of having seen three kings of Italy,—Victor Emanuel II, Humbert, and Victor Emanuel III.

"One of my remaining wishes would be to see also our young prince, who is a nice fellow, they tell me, but I am too old and shall never have the chance. I keep his picture with me. Here it is!"

"Don't you think I look a good deal like him?" asked the prince.

"Why, you are the prince, and I have spoken to you as if you had been only an officer! But I am glad to have seen you before dying."

"Well, so am I," said the prince, and with a hearty handshake he crowned the old man's happiness.

A little girl at Bobbio having been bitten by a viper, the prince lent his own automobile to the pastor's wife to take the child to Pinerolo, where she was put out of danger. At Pra del Torno he visited the chapel and the old school of the Barbas under the escort of the pastor of Angrogna. At Pramollo he spent his leisure time and slept in the Waldensian manse, where he seemed pleased with everything.

Pastor Guido Miegge was recalled in service for one month and served in the prince's regiment. He shared the officers' mess with him. On account of his perfect knowledge of the valleys he had to take charge of the food commissariat, and so well did he accomplish his task that he received the most hearty thanks of the prince and all his brother officers.

An old lady in Japan, 76 years of age, was baptized by her son, a minister. To this son her baptism was an answer to prayers offered for 30 long years.

The mother had been an earnest Buddhist

of the Nichiren sect. Finally she found that unless she was born again she could not overcome her deep-seated selfishness. Consequently she made up her mind to believe in Jesus Christ. Yet there was one point which prevented her confession of faith in Jesus: this was her pledge with Nichiren to stand as a Nichiren believer through life.

She knew a gentleman who is a descendant of a famous Buddhist priest and now an earnest Christian. To him she went with this question:

"How can you, a descendant of such an honorable Buddhist family, explain to your ancestor when you meet him in the next world your reason for being a Christian?"

The old gentleman answered: "Oh, no! Though I do not follow in outward form I am following his spirit. I believe my ancestor took the best course of life he knew in his age. Likewise I must in this age. The Christian religion is the best course of life I know. If we ought to follow outward forms as well as the spirit of our ancestors, then we ought to give up riding in steam trains and walk or go in the saddle. No, we need not follow outward forms. We must regard their spirit and so take on the best of our age. Such will be my answer to my ancestor when I meet him in heaven."

The old lady clapped her hands saying: "Now my mind is fixed, too! I am determined to become a Christian. I go to be baptized by my son who has prayed for me these 30 years."

The best original hymn commemorating the 1900th anniversary of the Day of Pentecost and the founding of the Christian church, for which the "Christian Herald" of New York offered a prize of $200, has been judged among 1600 entries to be one written by Mrs. Gertrude Robinson of Circleville, Ohio. It is entitled "Humbly and Fervently," and is a prayer for Pentecostal blessings upon the church universal. It is intended to be sung to the familiar hymn-tune, "Come, Ye Disconsolate." The words follow:

Pentecostal Prayer.

Humbly and fervently bow we before thee,
God of humanity! Great is thy care!
All whom thy Spirit guides truly adore thee:
Hear thou and answer our Pentecost prayer!

Come as a sacred wind, mighty and rushing,
Into our hearts, for we dream of release!
Come, O thou Holy Ghost, blessing and hushing
All of our spirits in infinite peace!

Pour out thy Spirit! God, give us thy vision,
Righteousness spread abroad through all the earth!
Lift our souls unto thee; seal our decision:
We would but further thy Spirit's rebirth!

Then shall we steadfastly walk with thee, breaking
Bread of thy holy love, shared with all men;
Praying that from its night earth may be waking;
Pentecost Spirit, oh come thou again!

The Arcot Mission in India of the Reformed church in America celebrated its Diamond Jubilee last January. The official date of its organization, however, was May 31, 1853, so that the diamond jubilee actually fell in 1928. However, the celebration was postponed in order to make preparations and to await the coming of a delegation from America.

This movement, though it was formally begun in 1853, had its roots further back. Indeed, it might be claimed that the Arcot Mission began not in India in 1853, but in New York City in 1819 when Dr. John Scudder read a certain pamphlet in the home of one of his patients that started the long train of events which in God's own good time resulted in the establishment of what is now called the Arcot Mission.

Dr. Scudder started for India in June, 1819, and arrived in Ceylon in February, 1820. He labored on this island until 1836, when it was decided that it would be advisable to establish a printing press in Madras, where the Scriptures and tracts might be issued in the Tamil language. Dr. Scudder with Mr. Winslow were assigned the task. This establishment became a great factor in the introduction of Christianity in the whole region, six million pages being printed in the first year and an increasing number in subsequent years. Dr. Scudder became a great evangelist. As "Corwin's Manual" records:

"Almost every large town in the south-eastern part of Hindustan heard the gospel from his lips. His tours were many and extensive. He once stood eleven consecutive

A view of the Connecticut River at Northfield.

hours at his post when on a tour. He did not stop even to eat, but had coffee brought to him."

His sons, who worked along with him, Henry, William and Joseph, are always considered as the founders of the Arcot Mission of the Reformed Church.

Among the usual features of such a celebration there was an elaborate pageant, dear to Indian hearts, giving the history of 75 years in scenic review. The eras of beginnings, of development, and of open doors and up-to-date activities were depicted in 16 scenes.

When the Queen of England Heard D. L. Moody.

Dr. F. W. Boreham, the Australian writer and preacher, recently told a Melbourne audience that when he was a student in London he heard the late D. L. Moody at many of his mission meetings. As one of the stewards his work was to look after a particular section of the building where the great evangelist was preaching. He noticed at every service a young woman who was particularly interested in Mr. Moody's message. The young woman was Princess Mary, now queen of England.

When the Prince of Wales was in Chile a few years ago he was talking one day with a man who had known D. L. Moody.

"My mother considered him quite a chap," said the prince.

The First Foreign Missionary Society in America.

Rev. Paul De Schweinitz, secretary of Moravian Missions, has written a letter indicating that the Society of the United Brethren for Propagating the Gospel among the Heathen—which is the full name of the missionary society of the Moravian church, —was organized in 1745. This antedated by over half a century the organization of the American Board or any other American society.

George Kaske and wife, Susan Elizabeth Kaske, sailed for British Guiana in 1746. Mr. Kaske was German-born, but his wife was the first native-born Protestant foreign missionary. John Levering, who went to Jamaica in 1759 to work among Negro slaves, was the first male American missionary. Between 1746 and 1805 some 17 native-born American Moravian foreign missionaries were sent out from Bethlehem, Pa., to the West Indies, Cairo, and other fields.

Marvelous Growth in West Africa.

One of the most alive things that Secretary Mabel E. Emerson of the American Board saw in a year of missionary visitation was the church in the West Africa field.

"The rapid growth of the church within the last few years seemed to me like a great incoming tide which could not be held back. It is not a mass movement, but the normal growth due to witnessing Christian lives. The converts come in small groups from many villages, totaling thousands a year. The growth of our church in Bailundo is a good example. In 1916 that church had less than 500 members. In 1922 it had passed the 1000 mark. Now in 1929 the membership numbers 3300, a trebling in seven years. By 1931, judging from the number now enrolled as catechumens in the training classes, there will be more than 5000 members.

"Nowhere did I see people facing more difficult economic conditions than those in West Africa, where the average daily income is only five cents. Yet these African Christians are facing resolutely the obligation of church support. I was present at the dedication of a new building for church and school in one of the outstations, which cost not less than $500, and which had been built without a dollar of help from the board. These native Christians had contributed money and labor equivalent to 10,000 days' income. The 'words' came to these people less than fifty years ago, but they have taken them to heart, and being a Christian means being a witness in very truth."

On the Site of Jericho.

From the London "Christian."

Dear Sir,—In the "Christian" of the 8th of March there is reference to the work of Professor Garstang at Jericho. It was thrilling to me to read the account on the morning that I was going to see the work and meet the professor himself.

Many points of the Bible narrative were wonderfully attested by what I saw. One viewed the walls lying flat down the banks on which the city was built, and we were shown the charcoaled remains of timbers from the houses. There was a strip of wall 18 feet high which had not fallen. "Was this where Rahab's house stood?" the professor asked. The broken pottery evidences the dates of the different cities: that connected with the city that fell being in accord with the date of Joshua, as given in the Bible.

Unfortunately for us the professor had to go off to some special excavation work in another part, and so was not with us when we went round the later wall, probably built by Hiel, the Bethelite. Just above the foundations of this was a complete skeleton of a child. One wondered if it were that of Hiel's eldest son, whose blood was shed in idolatrous dedication of its foundations.

Mrs. Garstang said that the professor was studying these different places which are mentioned in the Scriptures, and in every case he has found the Bible description to be correct in detail. It is surely wiser to trust God than to criticize his Word!

Yours faithfully,

B. Godfrey Buxton.

How Churches Used To Be Desecrated.

When Dr. Madden, a Revolutionary soldier, was sent in 1820 to what was then the Cumberland Settlement, now a part of the state of Tennessee, as pastor of the Methodist church he found a placard nailed to the door of his church bearing the following inscription:

"This church shall not be desecrated by its use as a sabbath school."

Mrs. Grundy, a good sister of the church, had attempted to conduct a Sunday school in the basement, but had been ejected by the church officials and was having a meeting with the children in a servants' building on the lot.

It took the new pastor almost a year to get a board of trustees to be willing to open the church for its use as a Sunday school.

About the same time a neighboring Presbyterian church burned. Subscriptions were printed to encourage donations for a new building, and upon the cards was included, just below the "I promise to pay" line, this statement:

"I am making this pledge with the understanding that this building shall never be desecrated by its use as a sabbath school."

These two churches are now the McKendree Methodist Church and the First Presbyterian Church of Nashville, Tennessee, each of which has a large church school plant, a director of religious education, and Sunday school staff of more than fifty workers.

SUNDAY SCHOOL SESQUICENTENNIAL.

One hundred and fifty years ago in a little cottage in Gloucester, England, there was launched one of the greatest youth movements of history, a quiet meeting at a round table destined to be of more far-reaching influence than the Children's Crusade.

It was the first organized Protestant Sunday school,—a daring social venture of Robert Raikes, an obscure editor of Gloucester, who in 1780 organized the little class which was the beginning of one of the largest and most powerful organizations in the world. Today the membership of the Sunday schools of the world numbers more than thirty millions.

On the sesquicentennial of the founding of that first Sunday school this month delegates from three continents will gather in Toronto to do honor to Robert Raikes in a ceremony of dedication of a great bronze statue of that famous layman. At the same time a similar heroic statue will be erected and dedicated at Gloucester near the site of that historic dwelling in which the first Sunday school was held. Both statues are replicas of the now famous one which stands on the Thames Embankment at Victoria Gardens, London. The original was erected on the 100th anniversary, a gift from the school children of England, who in tribute to Robert Raikes raised the money for the great bronze figure by the subscription of pennies.

Scholars, religious teachers, students and laymen from all over the world will gather in the Canadian city to do honor to Robert Raikes when the statue is dedicated this month on the occasion of the convention of the International Council of Religious Education.

The Toronto statue is the gift of J. L. Kraft, philanthropist and business man of Chicago. A native of Canada, he has been a staunch supporter of Sunday schools all over the world, and is at present superintendent of a large Sunday school on the North Shore in Chicago.

The city of Toronto by vote of the city council will furnish the site for the statue, the base, and the care of the statue in perpetuity.

That first Sunday school of Gloucester, which numbered less than a score of boys, was undertaken by the socially-minded editor in 1780 because of his intense interest in the numerous children of his city who were adrift on the streets throughout the sabbath day. Child labor in England was common in his day, and the social conditions among poverty-stricken youth were deplorable as the prison conditions which Robert Raikes decried in his "Gloucester Journal." In that day a Sunday school was a radical departure from the methods of most who were interested in social uplift. Prison and reform schools, more and more labor, were the usual answer to the crying problem of the youth of England.

> *A rich man who was asked to contribute to a church in Hartford refused to do so and said he would like to question the value of a church anyway. Horace Bushnell answered him:*
>
> *"My friend, I want you to think of something: what was real estate worth in Sodom?"*

After months of careful planning of a possible Sunday school organization for boys Robert Raikes drew his protégés from off the streets, and taking them to the little cottage where he had his offices set them to the study of English and of the Bible.

His initial classes were so successful that he founded a similar school for girls three years later.

From the first organization Robert Raikes expanded the organization. He engaged several woman teachers in various parts of the city to hold Sunday morning classes in their homes. He himself secured the membership of these classes, sending children to the nearest neighborhood school for instruction in reading and the learning of catechisms and Bible history.

The social experiment proved so successful in the suburbs and city of Gloucester that other influential men in the city undertook similar organizations. In less than a quarter of a century Sunday schools were established in almost every section of England.

It was in 1780 that Robert Raikes made his first experiment. In 1786 it was estimated that 250,000 children were receiving instruction in Sunday schools.

From that beginning rose the first Sunday School Society, in 1785. In 1803 the first Sunday School Union was formed in London, largely through the efforts of Robert Raikes, followed by the organization of similar unions throughout England.

These first schools, because of the social nature of their inception, united secular with religious education. The schools which rose from them in Scotland were almost entirely of a religious nature, however. In the years immediately following Robert Raikes's experiment Sunday schools were established in Scotland, Ireland, and America. The Protestant Sunday school as it exists today on the continent of North America was established by the Church of England in Halifax, Canada, in 1783; next in Philadelphia in 1790, when 13 persons met to organize the movement.

The growth of Sunday schools in all Protestant churches throughout the world was rapid and all-enveloping until today the organization has branches in every country, in every civilized community.

THE FIRE BURNS IN CHINA!

Letters from Missionaries.

First of all, writes Mr. F. Doggett Learned of northwest China, may I tell about the Tibetan Gospel Inn? When I wrote last we were having few Tibetan guests. The reasons for this I cannot dwell on, but there were reasons why the Tibetans were not coming to the city. Conditions are again favorable. The district is again peaceful. Banditry is now a thing of the past. Tibetans are naturally a timid people, and the least thing seems to frighten them. Thus our Tibetan Gospel Inn was practically empty during the summer and early autumn months. But now we are full up again. They are coming from far and near, and are as friendly as ever they were. The Tibetan evangelist, Tongtuh T'ang, is happy in the work, and labors faithfully. The little Tibetan chapel is almost too small to hold the guests at the evening service. On Sunday evenings we try to make this service as attractive as possible. The preacher gets a good hearing when the pure gospel is being preached. How I would like some of you to come to this service! True, you would not understand a word, for it is all in Tibetan, but you would feel that there is warmth and power in the service. Oh, do please pray along with us that many of these dear Tibetans may be influenced for good, and that there may be many, many conversions! For those who have really come out we are so thankful, but we are greedy for more.

* * * * *

Since my last letter we have had the most blessed months I ever had in Chaocheng, writes Sofie M. Romke of Shansi.

In September Mrs. Li and I spent a week in a village close to the mountains by a beautiful living spring,—such a picture of the "river of living water," flowing, ever flowing! Praise God, it is flowing in Chaocheng,—we saw it before the week of meetings was over!

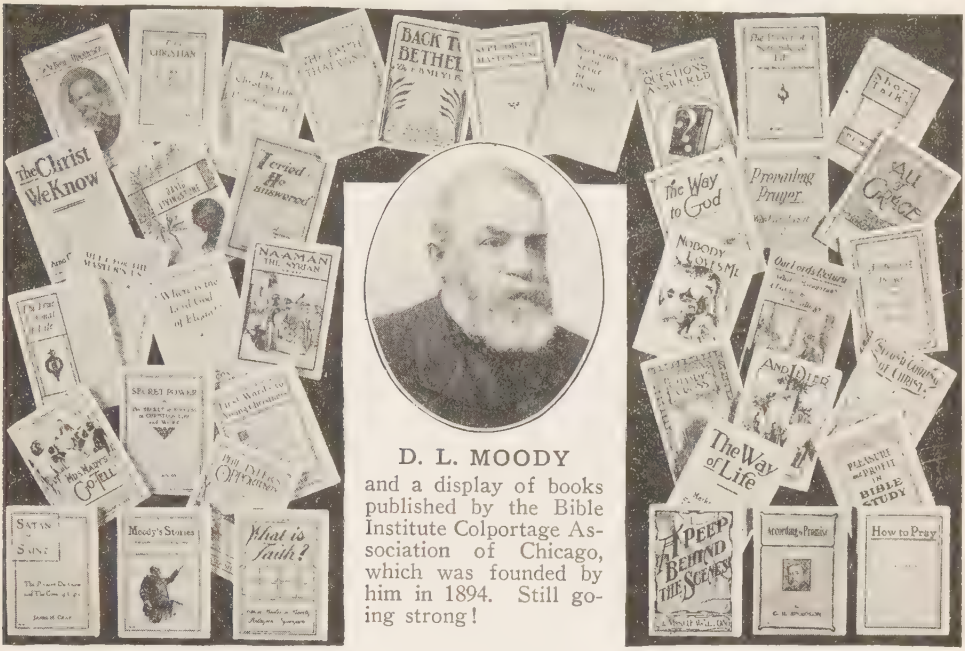
The elder in whose home we were staying met his God and was cut free from his burden of sin, Isaiah 6. 5-7.

There followed two weeks of special meetings for men and women here on the station at the request of one of the elders who was hungry to see souls saved. 130 in all came in from the villages, and we had a wonderful time,—indeed, times of refreshing from the presence of the Lord. Never shall I forget the stillness at these meetings, and how the people were drinking in the word of life! On the 3rd day we could see how the Holy Spirit was using the Word, and men and women were burdened with their heavy load of sin. The next day the first sinner was gloriously set free, and he has since been a living witness both in his own and in the neighboring villages.

A devil-possessed woman was delivered from the power of the enemy, and got right with God, and has been rejoicing in her freedom ever since.

An old Biblewoman who had been resisting the Holy Spirit for a whole year was so overcome when Mrs. Li spoke one day on "The Old Garment" that there on the spot she had to confess her fault and get right with God and with men. What a joy to her and to us as from an overflowing heart over and over again she testified to her long-suffering and loving Saviour! She is now the Biblewoman in the Pingyangfu Hospital. And so I could go on telling of all that God wrought those days. For 8 to 10 days we were dealing with sinners from morning till night between the meetings. Oh what a privilege to be here and see some of our Chinese brothers and sisters dealing with their own people, and to see their joy when one after the other had their burden cast off at the foot of the cross! We had days never to be forgotten when the sound of prayer and praise went up from nearly all the rooms in this courtyard. Neither shall we forget the living testimonies from newborn souls.

Only a week later Mrs. Trudinger came to help us with a Short Term Bible School for


The Christ We Know
Back to Bethel
Questions Answered
I cried, He answered
David Livingstone
Naaman the Syrian
Secret Power
Moody's Stories
What is Faith?
Satan and Saint
Short Talks
The Way to God
Prevailing Prayer
All of Grace
Nobody Loves Me
Our Lord's Return
And Died
The Way of Life
Pleasure and Profit in Bible Study
A Peep Behind the Scenes
According to Promise
How to Pray

D. L. MOODY
and a display of books published by the Bible Institute Colportage Association of Chicago, which was founded by him in 1894. Still going strong!

women. Seeing that some of those who had come in had not experienced the new birth and got the assurance of salvation, we again had five days of special meetings before the classes began, and this was a great blessing to all. Sinners were born into the kingdom, and others came again for cleansing.

Oh how real the open fountain for sin and uncleanness was made to us during that month! Nearly every day some had to plunge into that river of life as the Holy Spirit used the Word to convict over and over again of hidden sin. What a privilege and joy it was to feed LIVING souls with the bread of life! It made all the difference. We did enjoy listening to these 34 women, every evening two or three of them telling of the Holy Spirit's faithful work reaching sin in their lives and also of the wonderful grace of God,—especially one who had never heard the gospel before, but came in with her sister and was saved during that first week, and was so filled with joy that she had hardly words to express herself.

They all went home full of joy and thankfulness for all the help and comfort they had received.

BY WAY OF SUGGESTION.

Every one of the more than 2,000,000 members of the Presbyterian church was asked recently to give one day's earnings or income to the benevolences of the denomination. This was in celebration of "Great Commission Day" in observance of the 1900th anniversary of Pentecost.

The estimated daily income of these Presbyterians is $11,000,000.

Referring to days gone by, when it was believed that the chief business of the church was soul-winning, a writer in the "Southern Churchman" has the following to say:

"We did not know the new psychology in that day. The sex problem was unfamiliar to us. The intricacies of spiritual mazes were not classified as they are now. But we did see lives transfigured by the grace and power of the Lord Jesus Christ!"

Dr. G. Campbell Morgan said a characteristic thing at Princeton Theological Seminary:

"What a blessed thing it would be if for the space of two or three years the church made no reports to the public, only to Jesus! It is not by numbers, or by wealth, but by witnessing to the truth of Christianity that the church can do her work as her Master would have her do it. Neither is mere orthodoxy enough. You can be as orthodox as the devil and miss your way to heaven. It is the witnessing in deed and word that counts, for we are to be witnesses, samples, of Jesus."

Suggestions to Vacationists.

Include God in all your plans!

Always turn to the right!

Take the guide book, the Bible, with you! Take it and read it!

If you find a fellow traveler in trouble, lend a hand! Operate the Golden Rule!

Remember to pray for God's blessing on the church and the folks back home who are carrying on!

Before leaving, go over God's account and if possible see that your pledges are paid up to the time when you expect to get back!

Attend worship in God's house somewhere every Sunday while away! Better still will it be for you and others if you enter God's house for two services each Lord's Day.

—From a church calendar.

A Gospel Team from Burma Invades India.

The possibility of teamwork in evangelism was well demonstrated by a party that went to India from Burma last October. The team consisted of Mr. Dyer and five talented young men, all five full of energy and zeal for the Master. Friendship and testimony meetings usually commenced every session, and their straightforward confessions of failure and their witnessing to their new joy in Christ were impressive. God wonderfully blessed these meetings. The story is told in the "Burma Baptist Bulletin."

At the urgent request of several missionaries in India Mr. Dyer took this picked group of five to carry on evangelistic meetings in their schools and teach them his method of gospel teamwork. Besides Mr. Dyer the party consisted of a Burmo-Indian teacher from Cushing High School, two Karens and a Burman from the English Department of the Seminary, Insein, and a Burmese B. A. student from Judson College. They spent the month of October in India, doing work in seven stations, spending from two to six days in a place, and carrying out their usual program of "expert friendship," personal testimonies, and intensive Bible study.

They had gone rather in fear and trembling, not knowing whether these methods would appeal to the hearts and minds of the Indian peoples, but to their joy they found that while outwardly so different, yet at heart the Indian and Burman are much the same, and the same truths and same Christ when presented in this friendly way with plenty of personal testimony have the same power there that they have in Burma.

They had all sorts of audiences, ranging all the way from students in Madras Christian College to the inmates of the reformatory settlement at Kavali (representatives of the criminal class), and from outcaste village folk to highly educated audiences of Brahmans and Mohammedans in the large towns. In Vellore, Cocanada, Ongole, and elsewhere evening lectures were given in the town halls, which were packed to their utmost capacity, the audiences containing Brahmans and other Hindus, Mohammedans, and Christians. Often, the missionaries said, such audiences gradually dwindle till only a few are left at the end, but this team held their attention till the end in every case. The sight of these educated genuinely Christian young men who had come so far to bring their message had a great effect on these audiences, and they were hungry to hear more.

As to results, a good number of conversions were reported. There was a deepening of spiritual life among workers and students, and missionaries came to realize the possibilities for power lying at hand in the Christian students of their schools.

Current Thought.

Andrew was not born a saint. He had no money, no education, no social position, —nothing to recommend him to us today. Why is he so often chosen as patron saint? Why is he great? Because he went to Jesus Christ and learnt of him, and with sublime courage and loyal faith literally walked in his footsteps.—Sir Wilfred Grenfell.

Looked at on the astronomical timescale, humanity is at the beginning of its existence, a newborn babe, with all the unexplored potentialities of babyhood, and until the last few moments its interest has been centered, absolutely and exclusively, on its cradle and feeding-bottle. It has just become conscious of the vast world existing outside itself and its cradle. It is learning to focus its eyes on distant objects, and its awakening brain is beginning to wonder, in a vague dreamy way, what they are and what purpose they serve.—Sir James H. Jeans in "Eos" (Dutton).

A truly healthy and well-balanced mind will not torment itself with the thought of vanished pleasures, as so many old idiots sigh when they remember their lost youth. The fact that we once had youth and health and happy experiences should give pleasure and not pain to recollection. Nobody and nothing can take away those solid enjoyments. It is a selfish or ungrateful or unappreciative mind that makes use of vanished delight only to minister to misery. It is not a clear-sighted way to look at life.—William Lyon Phelps.

We may divide all the values of human life into two classes.

One class consists of all the good things which religion calls worldly, sensuous: pleasure, luxury, accumulated money, honors, and the like. The characteristics of this class are that in it one man's gain is another man's loss, since the possession of them is exclusive; that they are strictly limited in quantity and they perish in the using; and that they are detachable from their owner without his choice.

The other class consists of spiritual goods, —the goods of the moral will, of the intellect, and of the esthetic sense. The characteristics of these are exactly opposite to those of the other class. They are actually increased by sharing them. They are unlimited in quantity. They do not perish in the using, and they are so intimately bound up with the personality of him who has acquired them that they cannot be taken away from him.—Dean Inge.

A few remarks on the matter of ideas in plays fall à propos.

It is a curious but perfectly obvious fact that ideas tend to realize themselves in action. Of all the observable facts in psychology (whether classic or modern,) this one admits of about as little discussion as any. Whether we take the epidemics of certain types of suicides or murders, or whether we look into broader fields of intimate human behavior, we invariably find that an idea, if suggested under proper conditions of attention on the listener's part, produces at least a tendency toward corresponding action, especially if it is made to appear pleasant and easy of fulfilment and without unpleasant consequences.

Broadly speaking, then, a play which suggests through the personal charm of its characters, through its superficially amusing situations, and through the easy and happy solution of all its situations that moral laxity is a convenient and delightful mode of life, exerts a destructive tendency. Its basic idea is wrong. Naturally no person with common sense would say that this or that single play is going to drive adults from the theater bent upon a life of intrigue and illicit amours. The point is not the degree to which a given presentation of an idea is destructive, but the simple fact that it is destructive. Deadly poisons can be taken in such minute doses that for a time they seem to have no harmful effect. But that does not alter the fact that they are poisons, and that if the doses are repeated often enough they will bring if not a final catastrophe at least a definite injury.

The element of dishonesty also enters in when we come to appraising this particular type of light comedy, again without reference to degree. The general irresponsibility of our present age is largely due to immaturity of observation. We do not take the trouble to trace the links between cause and effect, between light-hearted defiance of natural laws and the tragic results in broken families, neurotic children and increasing mental disease. Plays that cater to this irresponsibility through the dramatic fiction that everything always turns out well are simply dishonest and hypocritical. A dishonest statement repeated often enough is sure to find believers in the end, and so the work of destruction by attrition goes on.—Richard Dana Skinner.

Preaching Perfection.

Rev. H. C. Morrison, D. D.,
Louisville, Ky.

I heard a man preach one Sunday morning last summer. His text was:

"Be ye therefore perfect, even as your Father which is in heaven is perfect!"

What a text! God is so eternal, so omnipotent, so omniscient, so infinitely holy, and here stands a preacher in the sacred desk and looks me in the face and reads a text from the lips of the Son of God, and calls me to a perfection that seems beyond the possible reach of frail humanity! But the preacher was in a good humor. His face was lighted up with a divine glow. His words were measured and unctuous. He told us something of the perfection of God. Those creative and omnipotent powers were entirely beyond us. He led us along with the gentleness of a shepherd, the wisdom of a teacher, and the love of a brother in Christ. He admitted the sinfulness of human nature, the fact of the carnal mind, the weaknesses of the body and our mental defects, but he lifted up a mighty Christ. His heart warmed and he arose to heights of sacred eloquence as he told us of the Christ who came from God to save us, to bring forgiveness, to justify us, to create within us a hungering and thirsting after righteousness, to lift us in the omnipotent arms of his power out of selfishness, to bring us into a faith that would dare to consecrate, to throw our all upon the altar as a glad and willing sacrifice, to trust without a doubt or fear, to receive the Holy Ghost casting out and crucifying the old man and bringing in the new man Christ Jesus. He showed that we were not called to perfection of physical health or strength, not to perfection of memory or knowledge, but to perfection of consecration, of faith, of love to God and our fellow beings.

His sermon was like a gracious rain in the hot summer time when the ground was hard and dry, and growing things were withered, limp and perishing, and clouds came quietly up from toward the sea. The thunders did not crash, but boomed a mellow sound of promise that jarred the big drops of the reservoirs on high. It rained gently, then it increased, then it poured down its gracious fulness. The earth was soaked. The drooping things unfolded and lifted up their glad face to receive the fresh baptism of life and growth. Ten thousand rills trickled into the rising streams that sang a happy song of joy as they washed the accumulated débris from their beds. The clouds passed away, the sun shone with beauty, the big drops hung upon leaves and blades of grass like shining diamonds, and all the fields and forests were glad, refreshed and happy. So it was with the vast audience that sabbath morning when the preacher took for his text, "Be ye therefore perfect, even as your Father which is in heaven is perfect!" He went into the inexhaustible storehouse of divine truth bringing forth things new and old until our glad souls were bathed and refreshed with the gracious gospel of a full salvation!—"Pentecostal Herald."

Every Home in Korea To Receive a Portion of Scripture.

Mrs. Charles E. Cowman.

The Oriental Missionary Society was the first organization in the history of Christian missions whose representatives visited every home in a nation. The Mikado's empire, 161,000 square miles in area, with 10,320,000 homes, has all been covered by our workers, and every road and almost every footpath traversed in seeking to reach every one of the 60,000,000 people domiciled in the many homes.

Through a deep conviction that the giving of the gospel to "every creature" was not an impossible task, but that God's command was also his enabling, the great village campaign for reaching "every creature" in Japan was launched.

Charles E. Cowman, a Chicago business man and a former student of the Moody Bible Institute, was the leader of the movement. He was also the founder of the Oriental Missionary Society, which maintains Bible Training Institutes in Japan, Korea and China for the training of a native ministry.

The work, begun as a work of faith on interdenominational lines, has continued throughout 29 years with an unbroken record. It is one of the greatest evangelizing forces in the Far East. Fourteen hundred eighty preachers have passed through the training institutes. Five hundred seventy-five mission stations have been opened. The objective of the society is evangelism.

The house-to-house campaign in Japan was begun in 1912 and completed in 1917. Twelve missionaries and 90 native workers comprised the campaign party. The total cost of the five years' evangelistic effort amounted to $100,000, every penny of which was received in answer to believing prayer. Thou-

The Oriental Missionary Society
JAPAN
KOREA
CHINA
OUR NEXT MOVE
IS THE EVANGELIZATION OF KOREA
12,000,000 PEOPLE IN 4,000,000 HOMES
HOW MANY VILLAGES WILL
BE RESPONSIBLE FOR ?
JAPAN
GOSPEL
THE ENTIRE WORK OF
THE SOCIETY IS SUPPORTED
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Cincinnati, O.

sands of converts were gained in villages and out-of-the-way places, and numbers of mission stations were opened in wholly untouched districts far inland. Letters by the hundreds poured in to our Tokio office, many of them containing heart-touching appeals for further instruction as well as requests for New Testaments and Bibles. They were but the outbreathings of hungry-hearted people yearning to know the way to Christ. With this empire-wide infusion of the Word of God there remained but the touch of fervent prayer to set the land aflame with a mighty revival.

So blessed were the results that a similar village campaign was launched in Korea, Japan's neighbor country. In Korea there are 4,000,000 homes, about one-half of which have been reached by our village campaigners during the past four years. The 14 men engaged in this glorious work daily tramp over mountains and plains giving the Word of God to the hungry-hearted people. Hundreds have been brought to Christ, and in hundreds of villages a fire has been kindled that will never die out.

In a lone mountain village our missionaries met a man of 87,—one of many who had never heard the Name, the precious Name. He listened intently, sought and found our Christ. As the evangelist left him he said: "Hasten to bring to our nation this glorious news, for we are like the parched grass waiting for a refreshing shower!"

On entering the village of Chikok, a small mountain village of about 20 houses in the interior of Korea, Bro. Yoon, one of the village campaigners, held a street meeting and began to cry out the blessed message of salvation. Afterwards, while distributing the portions, he went to the door of an old man, Mr. Pang, who gratefully accepted the tract and held Brother Yoon's hand, urging him to come in and tell him more about Jesus and the way of eternal salvation. Bro. Yoon listened with interest and compassion to the pathetic story of a two years' search for blessing from Buddha, a search so hopeless that often the poor old man was tempted to kill himself. Finally, acting on an old proverb which says, "Life is in heaven," he began in a blind, groping way to seek help from that source. Each day he bowed twice toward heaven, and at night he bowed to the moon and stars. In this worship he felt that there was a great God. He told Bro. Yoon that the night before he had dreamed that a man in beautiful white clothing brought him a good message. He got up as usual, went to the hilltop, and bowed down to heaven, but still he had no comfort. On the way down he wept as he walked along the road. While he stood waiting for some one or something, he knew not whom or what, Bro. Yoon came along with his message of hope and salvation,—a simple message based on John 3. 16,—and had the joy of leading another heart, wearied with long seeking, to him that giveth rest.

A report recently received at our American home office from the Korea Village Campaign leader states:

"The statistics of the village work for this month do not compare well with other months because of the houses being so few and far apart in this district. Often we have walked from 8 a.m. to 7 or 8 p.m. and visited only 20 or 30 houses instead of the customary 150 or 200 houses. At times the men had to go two by two instead of singly because of the wild beasts which they heard in the mountains they crossed. However, in spite of these conditions, 23,013 tracts were distributed, 170 open air meetings were held, 2045 persons were dealt with individually, and 349 souls decided for Christ. Praise his name!"

Five dollars will purchase Scripture portions and send workers to 2000 homes. $500 a month will keep the 14 colporters constantly at work. $25,000 will enable us to reach every untouched Korean village during the coming two years.

Further information may be obtained from the Oriental Missionary Society, 832 North Hobart Boulevard, Los Angeles, California. We earnestly desire your prayers, fellowship, and help in this nationwide Scripture distribution. We are dependent upon God alone. Only in answer to prayer can the work be carried on.

Korea village campaigners.

Speak to us, Lord!

Jesus . . . . saith unto him, Follow me! And he arose and followed him.

Speak to us, Lord, until our hearts are melted
To share in thy compassion for the lost:
Till our souls throb with burning intercession
That they shall know thy name, whate'er the cost!
Speak, Lord, that those who gladly have obeyed thee
May feel afresh the urge that drove them forth,
And yield themselves anew to loyal service,
That lips and lives may tell thy matchless worth!

—*I. M. Fordham, in "Regions Beyond."*

A Twofold Ministry of the Holy Spirit:

Reprint of an Article in This Magazine by

Rev. Cornelius Woelfkin, D. D.

Of Christ, the Son of God, the second person in the Trinity, it is written: "In the beginning was the Word." But though he had an existence from eternity and was present in the world by repeated theophanies, yet there was an appointed time when he came in a definite and distinctive advent.

Likewise of the Holy Spirit, the third person of the Trinity, it may be said: "In the beginning was the Spirit." And from the creation until the present hour there has been neither age nor generation in the which the Spirit of God has not borne some relationship to and exercised an energy in this world.

Throughout the Old Testament Scriptures we read of his presence and work among the children of men. Patriarchs, prophets, and priests, judges, rulers and kings came under his guidance and power for the utterance of God's revelation and the working out of the divine purposes. But like the Christ the Holy Spirit had a definite and distinctive advent, and the time of this advent is plainly stated in the Gospel of John:

"The Holy Spirit was not yet [given] because Jesus was not yet glorified" (7. 39).

Previous to this advent his ministry seems to have been intermittent and for specific purposes. He is never spoken of as residing in man as an abiding, indwelling person: for such indwelling could not take place until redemption became an accomplished fact. The Spirit of Christ, speaking by the prophets, predicted the sufferings of Christ and the glories that should follow. And these glories were to be revealed by the Holy Spirit sent from heaven in a fuller and more universal ministry.

This ministry was also the subject of Old Testament prediction, notably in the prophecies of Isaiah, Ezekiel, Joel and Zechariah.* But let it be carefully noticed that the complete fulfilment of these promises is associated with the regathering and conversion of Israel, their peculiar ministry to the nations of the earth, and is accompanied with external signs, visible wonders and manifested power.

In the New Testament we find enlarged revelation of the Spirit's advent and ministry. In the fulness of time the Messiah is born. He is made of a woman and made under the law. But he was different from the children of men. He was not "born of the will of flesh, nor of the will of man, but of God." He was conceived and born of the Spirit. During all the days of his flesh he was the temple of the Spirit; which things were never predicated of any man before Jesus Christ. At his baptism the Spirit came upon him as an enduement of power for his public ministry. And from that moment when he was led of the Spirit into the wilderness to be tempted and returned in the power of the Spirit for service until the time he finished his work and "through the eternal Spirit offered himself" a sacrifice on the cross, all his ministry in word and work was wrought under the guidance and in the power of the Holy Spirit.

OUR LORD AND THE HOLY SPIRIT.

As Jesus becomes the type of the Spirit's subsequent ministry we should carefully note the double phase even in relation to him. First, he was indwelt of the Spirit from the moment of his birth throughout his entire life. Second, the enduement with power came when he stepped out of retirement and entered upon the service of public ministry.

In his teaching concerning the Holy Spirit as a gift to his disciples Jesus confirmed the Old Testament predictions as "The promise of the Father" (Luke 11. 13). The fulfilment of this promise was to clothe them with power for the service of witnessing to Christ and the working of miracles as signs. But a careful reading of his promise of the Comforter in the Gospel of John* reveals a new phase of the Spirit's ministry peculiar to the New Testament believers.

Mark the characteristics clearly stated! "Another Comforter," who was to be in the place made vacant by the departure of Jesus. "He will abide with you forever," and therefore, once received as indweller need never be prayed for a second time. "The Spirit of truth, whom the world cannot receive," because walking by sight it sees him not, neither knows him. "He dwelleth with you," that is, he was then in Jesus Christ, "And shall be in you," even as he was in Christ. "I will not leave you orphaned, I will come to you." Here Christ identifies himself as one with the Spirit, even as in a previous verse he is one with the Father. "But the Comforter the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all things which I said unto you."

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* Isaiah 32. 15; Ezekiel 36. 26, 27; 39. 29; Joel 2. 28, 29; Zechariah 4. 6; 12. 10.

* John 14. 16, 28.

Compare these statements with any of the Old Testament predictions, and they will stand in marked contrast! Such was their effect that Judas (not Iscariot) voices the astonishment of all the disciples, crying:

"Lord, how is it [what has happened] that thou wilt manifest thyself unto us and not unto the world?"

They had read and understood the promise of the Father, but that was to be with visible manifestation. Here was a unique phase entirely new to them! The old promise was of the Father: the new promise was of the Son. Lay them side by side and their difference is apparent! The one was to be upon all flesh, external and manifest, coming with power and visible glory. The other was to be specifically for the disciples, internal and secret, coming without observation and bringing secret peace and joy. In operation the one was to be objective, clothing with power for witnessing and working in manifested signs and wonders and divers miracles: the other was subjective, filling with internal peace and joy and opening the understanding to a right apprehension of the Scriptures. The one was to endue, as with an outward garment: the other to indwell, as a hid fountain.

This remarkable contrast should warn us to examine with care every subsequent development of Christian history to discover whether either or both of these diverse phases of the Spirit's ministry find fulfilment. Since the day of Pentecost has been generally considered as marking, what Augustine calls, "the birthday of the Spirit," let us examine the record thereof first!

On the day of his ascension Jesus Christ commanded his disciples to "tarry in the city of Jerusalem until they should be endued with power from on high," and assured them that he would send upon them "the promise of the Father." The fulfilment of this promise was to be the "baptism with the Holy Spirit," giving them power to witness unto Christ from Jerusalem unto the uttermost parts of the earth. Ten days they wait in prayerful fidelity. The day of Pentecost comes, and with it comes a "sound out of heaven as of a rushing mighty wind, ... and there appeared to them tongues as of fire, distributed among them, ... and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Evidently this was the enduement with power! But notice: There was a palpable sound that could be heard, the appearance of tongues of fire plainly visible, and an energy perceptibly manifest to all! It became "noised abroad," and the multitude came together and beheld a scene that so confounded and amazed them that they either marveled or in ridicule set it down as the effect of new wine.

The Scriptures do not leave us in doubt as to the identity of this event. St. Luke declares[*] that it was the outpouring of the Holy Spirit as the promise of the Father, and describes it as being both seen and heard. And according to the same writer[†] Peter identified it as a partial fulfilment of the prophecy of Joel. I say partial, because no promise is complete in fulfilment until the context containing the promise finds fulfilment also.

But in all this graphic description of the Spirit's doings on the day of Pentecost there is nothing that answers to the description of the Comforter as recorded by John 14. According to John, everything is to be subjective, quiet, invisible and unnoticed, but here everything is vehement, objective, manifest and observable. Lay the two chapters side by side, and by no canon of exact exegesis or fair interpretation can we discover the record of John fulfilled in this account! Pentecost has a glory peculiarly its own, but it does not include the gift of the Holy Spirit as the abiding indweller.

Where shall we turn to find the fulfilment of the promise of the Son?

For answer let us retrace our steps and note carefully some previous historic details! First, Christ identified himself as one with the Spirit. The work of quickening is predicated of both himself and the Spirit.[‡] Second, the Spirit was to come as an abiding indweller. Third, he was to come secretly and unseen by the world. Fourth, he was to teach them all things. Fifth, he was to comfort them with peace and joy.

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[*] Acts 2. 33.

[†] Acts 2. 16 21.

[‡] John 14. 18; 5. 21; 6. 63.

With these characteristics in mind we follow the historic development. The Christ is crucified and buried. The "little while" had come, and they saw him not. The world rejoiced, while the disciples wept and lamented. They were ignorant of the Scriptures, and in the hopelessness of despair said, "We trusted that it had been he that should have delivered Israel." But on the evening of the third day the disciples are assembled behind closed doors for fear of the Jews. The door does not open, yet suddenly a form comes into the room and stands in their midst, saying, "Peace be unto you!" Surely it is the Master! The marks in his hands and side identify him. He is risen from the dead, and his resurrection is of great moment. It is the pivotal point of Christian faith, and every detail connected with it is worthy of reverent notice.

Who is this man, "the firstborn from among the dead"? He is the Son of God, who humbled himself and became obedient even unto the death of the cross. But he is declared to be the Son of God with power by the resurrection from the dead. The grave marked the end of his humiliation. The resurrection was the beginning of his glorification. Let us remember that the Spirit could not come until Jesus was glorified! But being now glorified by the resurrection from the dead we may expect the advent of the Spirit at any time.

That risen man in the midst of his disciples is the "Last Adam." "The Last Adam was a quickening spirit."*

As the first Adam was the head of his race, so the Last Adam, a life-giving spirit, stands here to become the head of his redeemed race. And now notice particularly St. John's record of the appearance of Christ to his disciples after the resurrection! It is a verse which most writers upon the Holy Spirit have overlooked, neglected, or passed by:

"He breathed strongly into, and said to them, Receive ye the Holy Spirit!"†

What do these words, coupled with this significant act, indicate? Considered as prospective and predictive, they would be ambiguous and without meaning to the disciples. But considered as the fulfilment of a promise in the retrospect, everything is simple and plain. Hitherto the Spirit had been WITH them in Christ. Now he is breathed INTO them as the abiding indweller. As a life-giving spirit Christ was here manifesting himself unto them, and not unto the world. Again he reviewed the writings of Moses, the prophets and the Psalms, and as the life-giving spirit he opened their understanding that they might understand the Scriptures. He recalled to their remembrance the words that he spake while in the flesh. And yet again he was there as the Comforter. Here was fulfilled his own word, "Again a little while, and ye shall see me. . . . . I will see you again, and your heart shall rejoice, and your joy no man taketh from you." It is recorded, "Then were the disciples glad when they saw the Lord."

Gather all the incidents of this memorable night together, carefully arrange and place them in a parallel column with John 14, and their correspondence will at once be apparent! From this we gather that there is a double phase of the Spirit's ministry. His advent as the promise of the Son, to be an abiding indweller with a subjective ministry, took place on the evening of the day when Jesus was raised from the dead by the Spirit: himself becoming a life-giving spirit and breathing his Spirit into the disciples. The Spirit's advent as the promise of the Father, to be the enduement with power for an objective ministry, took place on the day of Pentecost.

THE HOLY SPIRIT AND THE BELIEVER.

It remains but to note the practical relationship of this double advent and twofold ministry of the Spirit to the believer in the present day. Every believer is a partaker of the Holy Spirit as an abiding indweller, but not of necessity a partaker of the Spirit as an enduer. The one is for life, the other for service. Without the one he cannot be saved, for "If any man have not the Spirit of Christ he is none of his." Without the other he cannot render acceptable service. Both are absolutely requisite for their several purposes. Yet it is possible to have the indwelling Spirit without having the enduing Spirit, but not possible in this age to possess his enduing without his indwelling. They are distinctive, but the indwelling is prerequisite to the enduing.

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* 1 Corinthians 15. 45.
† John 20. 22.

As the indweller we receive the Spirit the moment we believe on the Christ. Then he comes in to abide, and takes up his subjective ministry of comforting, teaching, guiding, etc. As the enduer he comes when we are to be employed in the work of laboring objectively in the kingdom of God. And never does he thus objectively empower unless we have been faithful to his subjective guidance and teaching. To grieve the indwelling One is to forfeit instantly the enduement.

And finally, the indwelling of the Spirit we receive once for all at the moment of our conversion. But there is a vast difference between receiving him and yielding ourselves unreservedly to his ministry. The latter may be apprehended and experienced subsequent to conversion, and may always be realized in a fuller degree. The enduement of the Spirit is a matter of many repetitions, and should be earnestly sought for every new service: for without renewal all service must be vain.

The Dynamic of Pentecost.

Rev. F. B. Meyer, D. D.

During a recent mission in Hamilton, one of the busy centers of Canadian manufacturing industry, I was astonished at the smokelessness of the atmosphere, and on inquiry was reminded that the Niagara Falls were within 50 miles, and that the whole city in its industries, lighting and domestic requirements derived its force from the yoking to its service of that vast dynamic driving power, which was so cheap as to be used in reducing labor to a minimum.

Among many happy experiences of my Australian mission the motor journey from Launceston to Hobart in Tasmania will always stand out clear-cut in my memory. I see again that majestic range of mountains on our left, streaked here and there with snow, their aspect ever changing under the alterations of sun and cloud. They told me that on their summit was a lake 50 miles in circumference, which supplied a waterfall a thousand feet in height. As with Niagara, so with this, the vast volume of power generated by the fall has been converted into an electric current which supplies the entire island with cheap power. This has tempted manufacturers to establish themselves in the neighborhood of Hobart, and is likely to attract others. Afterwards, when sitting at the hospitable table of my host, I learnt that the same power that was driving the factories was there on the table, preparing our food.

Would it not be the height of folly if Hamilton or Hobart were to resolve to cut off the supply of power from Niagara or that hidden mountain lake and substitute handpower? Would not the factories soon close down and their present prosperity suddenly wither? Yet is not the modern professing church making a similar mistake? In scores of cases she is disconnecting herself from the dynamic of Pentecost, and is endeavoring to compensate for her loss of power by brilliance in the pulpit, by highly organized and expensive machinery, and by calling to her aid adventitious accessories which are borrowed from the world. Even if these things are comparatively innocent in themselves they are totally unfit to secure the great ends for which the church was called into existence according to the purpose and plan of her great architect.

Far otherwise was the purpose of our Lord when he led the little group of chosen friends to some familiar spot on the Mount of Olives that he might give them his parting instructions and brace them to the stupendous task to which they had now come, and which he was about to commit to them. Satan had offered to give him all the kingdoms of the world for one act of homage. This offer he had refused, but he was inaugurating a campaign which would win that same kingdom not by sword or scimitar, nor by pandering to human passion, but by blood and suffering, by the proclamation of the living voice, and notably by the coöperation of the Holy Spirit.

The task that awaited them was one of unparalleled difficulty. They were charged with the task not simply of publishing the evangel, but of inaugurating a world revolution. They were to turn men from darkness to light and from the power of Satan unto

God. They were to disciple all nations, speaking different languages and scattered over the entire Roman empire, extending from the Caspian to the Atlantic. They were to initiate a mission of regeneration and renewal which can only be compared to a revolution. They were to substitute Christianity for paganism as the foundation of a new type of civilization. Upon the reception or rejection of their message vast issues depended. Without exaggeration it may be affirmed that it depended on that little group of men whether the incarnation and death, the resurrection and ascension of the Son of God would obtain the audience and acceptance of mankind.

But in addition we must remember that this victory was to be won by the preaching of the cross. The cross! It was the symbol of unutterable shame. By common consent it was never mentioned in polite society. Only the lowest criminals were condemned to suffer its shameful and agonizing torture. To the Jews it was a stumbling-block, and to the Greeks foolishness. But by this weapon and in this sign they were to conquer. Such was the royal standard under which our Lord marshaled the troops that were to overcome the world!

As we consider these circumstances, which arose like a chain of Alps above the plains of human indifference and opposition, we begin to realize the enormous task which awaited the little company that clustered around the Saviour to receive from his lips their worldwide commission. But he knew all, and would never have sent them forth unless he had also known that the power which he promised was amply adequate to their need.

But is not the church of today in danger of prosecuting her vast mission without availing herself to the full of that same divine energy and power? Her ministers and missionaries are educated to a high level of intellectual efficiency. Many, very many, are filled with apostolic zeal. Her finances are munificent. Her machinery is complex and efficient. But does she always remember that she must fail to achieve the highest results unless her main reliance is based on the energy of that power to which our Lord referred when he said:

"Receive ye the Holy Spirit! As the Father hath sent me, so send I you."

The Pathway of the Ascension.

From Ephesians 1. 21-23; 6. 12 we gather that when the cloud hid him from view, as the veil fell behind the high priest and hid him on the Day of Atonement, the ascending Saviour was beset by the concentrated opposition of hosts of wicked spirits who were gathered to bar his upward progress. It was a vain attempt! They were no more able to stay his course than the flimsiest veil of mist can impede the course of a sunbeam. He ascended on high, leading captive captivity. As in the triumph of a victorious general through the streets of Rome the conqueror's car was followed by a long train of subdued and captive potentates, so we may picture death, the grave and the power of Hades as conquered foes attached to our Lord's triumphal progress. Having put off from himself the principalities and powers, he made a show of them openly, triumphing over them in his cross.

May we put the sequel thus? (We are but children spelling out our first lessons in the great school of existence!) When Jesus drew near the presence chamber of his Father's throne, all created beings dropped behind whilst he received his Father's welcome; and when he was asked what reward or guerdon he claimed for his supreme agony he answered:

"Father, I claim nothing for myself! It is enough that I have finished the work which thou gavest me to do. Yet if thou wilt give me aught I ask that through me as mediator the same power may descend on my church as descended on myself at the hour of my baptism when the heaven was opened and the blessed Paraclete anointed me for my work."

Such was the Saviour's request according to his promise recorded in John 14. 16. And in his sermon on the Day of Pentecost Peter declared that having been exalted to the right hand of God our Lord received of the Father the promise of the Holy Spirit, which he forthwith shed forth on his waiting apostles, Acts 2. 33. This is significant! Having led captivity captive he besought and obtained this great gift for us; yea, for the rebellious also, that the Lord God might dwell among us. In him dwelleth all the fulness of the Godhead bodily and to each of us who are united to him by faith a share in this wonderful gift is apportioned. Whether we have claimed it or not is another matter. Too many are content to claim their share in Calvary, but never go further to claim their share and portion in the gift of Pentecost. They are content to remain at the brazen altar or laver without entering the Holy or the Holiest place. Yet Ephesians 4. 7 . . . .

Our humanity can function on three levels, —by the senses of the body on the material world, by the perception of the soul on the world of thought and morals, by the sensitiveness of the spirit in the eternal and spiritual world.

For accuracy of thought we must regard the soul as the seat of our personality. It is you, or I, or any other person. The reason, affections, emotions, judgment, and moral consciousness have their seat there. But the soul looks out on two worlds. It is related to the material world below it by the organs of touch, sight, smell, taste, and hearing, and to the eternal world above it by the spirit, which seems to be endowed with similar organs, extending even to our being "quick of scent in the fear of the Lord." The soul has therefore the option of descending by the spiral staircase downward to materialism or of ascending by the spiral staircase upward to fellowship with the divine and eternal. On the one hand is the lure of the savory pottage, and on the other the ladder which reaches to heaven on which the angels come and go.

There are multitudes, according to the teaching of 1 Corinthians 2. 15, who never rise above the soulish level. Like the first Adam they are living souls, but they know nothing of the last Adam, who is a quickening spirit. They bear the image of the earthly, but have never been lifted through faith and obedience into union with "the heavenly man," the Lord Jesus Christ. They are unlit candles. The throne room has never been prepared for or occupied by the king. The windows that command the view of the Delectable Mountains and the City of God have never been unshuttered. That which is born of the flesh is flesh; only that which is born of the Spirit is spirit. Can we wonder that our Lord insisted on the necessity of being born from above? Only that which has received the germ of the spirit life can enter into the realm of God's power.

It is to the spirit that our Saviour promised the Pentecostal gift, since he knew that if only a channel could be formed between the Spirit of God and the spirit of man there would be a perennial communication of grace and power which would find its way into every avenue of our being, enlightening the mind, enriching the speech, invigorating courage, sweetening the affections and emotions, and imparting an unquenchable enthusiasm.

It was because our Lord knew that those who were gathered around him on the Mount of Ascension had fulfilled these conditions that he was able to say:

"Behold, I send forth the promise of the Father upon you! Tarry ye in the city until ye be clothed with power from on high!"

The Pentecostal Gift Is for All.

Before Pentecost the dynamic of Pentecost seems to have been reserved for the exalted natures of a Moses, an Elijah, an Isaiah, and the like. They were elect souls who dwelt apart on the highlands. They spake and acted in the energy of Pentecost before Pentecost as Alpine summits catch the sun before light steals into the valleys. Now, however, it is clear that the simplest and humblest souls that are united by faith with the risen Saviour can lay claim to the fulness of that same Spirit who empowered the Old Testament heroes, prophets and saints. By assuming our nature and carrying it to the eternal throne Jesus has placed the fulness of the Holy Spirit within the reach of old men and children, of young men and maidens, of the laborer who ploughs the fields and the maids who churn the milk, Acts 2. 17 and 18.

Three conditions only have to be fulfilled:

(1) We must be born from above and live on the Pentecost side of the cross, John 3. 7;

(2) We must receive by faith, Galatians 3. 14;

(3) We must reverently and carefully obey, Acts 5. 32.

What experiences have befallen those who have fulfilled these conditions! Christmas Evans, who received his anointing one Saturday afternoon in summer on a lonely spot upon Cader Idris; John and Charles Wesley and Whitfield, who received theirs in the Moravian Chapel in Fetter Lane, London; D. L. Moody, who received his in New York; and innumerable others, especially in these later years at Keswick and elsewhere. Why should not each reader of these words seek it with ardent eagerness that refuses to be denied?

The function of the Holy Spirit is to reveal Jesus! They make a mistake who announce that the Spirit of Pentecost is their objective. The Holy Spirit's function in this dispensation is to glorify Christ.

In one of the sweet idylls of the long ago we learn that Abraham sent his servant to fetch a bride for Isaac from the old home across the Euphrates. The old man's embassy met with gratifying success, and Rebekah started with him for a six-weeks' journey across the desert. We can imagine that during the long journey Eliezer would walk beside her camel and talk about his master's son. His whole conversation so magnified Isaac that she loved him before she met him. She knew little of Eliezer himself because Isaac, Isaac, Isaac was always on his lips. So the Holy Spirit has come into our world to find a bride for Jesus Christ. This is the church. But he hides himself lest he should detract our thoughts off the Saviour. Perhaps in some future age we shall know the Holy Spirit for himself, but not now,—not yet! The bridal feast has to come first (Revelation 22. 17)!

Tongues of Fire:

An Old Sermon with a Living Message by

Rev. T. DeWitt Talmage, D. D.

Have ye received the Holy Ghost? Acts 19. 2.

The word ghost, which means a soul or spirit, has been degraded in common parlance. We talk of ghosts as baleful and frightful, and in a frivolous or superstitious way. But my text speaks of a ghost who is omnipotent, and divine, and everywhere present, and 91 times in the New Testament called the Holy Ghost.

The only time I ever heard this text preached from was in the opening days of my ministry, when a glorious old Scotch minister came up to help me in my village church. On the day of my ordination and installation he had said:

"If you get into the corner of a Saturday night without enough sermons for Sunday, send for me, and I will come and preach for you!"

The fact ought to be known that the first three years of a pastor's life are appallingly arduous. No other profession makes the twentieth part of the demand on a young man. If a secular speaker prepares one or two speeches for a political campaign it is considered arduous. If a lecturer prepares one lecture for a year he is thought to have done well. But a young pastor has two sermons to deliver every Sunday before the same audience, beside all his other work; and the most of ministers never recover from the awful nervous strain of the first three years. Be sympathetic with all young ministers, and withhold your criticisms!

My aged Scotch friend responded to my first call, and came and preached from the text that I now announce. I remember nothing but the text and how he appeared as leaning over the pulpit he looked into the face of the audience, and with earnestness and pathos and electric force asked them:

"Have ye received the Holy Ghost?"

The office of this present discourse is to open a door, to unveil a personage, to introduce a force not sufficiently recognized. He is as great as God. He is God.

The second verse of the first chapter of the Bible introduces him, Genesis 1. 2: "The Spirit of God moved upon the face of the waters." That is, as an albatross or eagle spreads her wings over her young, and warms them into life, and teaches them to fly, so the eternal Spirit spread his great, broad, radiant wings over this earth in its callow and unfledged state, and warmed it into life, and fluttered over it, and set it winging its way through immensity.

Another appearance of the Holy Ghost was at Jerusalem during a great feast. Strangers speaking 17 different languages were present from many parts of the world. But in one house they heard what seemed like the coming of a cyclone or hurricane. The cry was, "What is that?" And then a forked flame as of fire tipped each forehead, and what with the sound as of wind and the dropping fire a panic took place until Peter explained that it was neither cyclone nor conflagration, but the brilliance and anointing and baptismal power of the Holy Ghost.

That scene was partially repeated in a forest when Rev. John Easton was preaching. There was the sound as of a rushing, mighty wind, and the people looked to the sky to see if there were any signs of a storm, but it was a clear sky. Yet the sound of wind was so great that horses, frightened, broke loose from their fastenings, and the whole assembly felt that the sound was supernatural and Pentecostal.

Oh, what an infinite and almighty and glorious personage is the Holy Ghost! He brooded this planet into life, and now that through sin it has become a dead world he will brood it the second time into life.

Perilous attempt would be a comparison between the three persons of the Godhead. They are equal, but there is some consideration which attaches to the third person of the Trinity, the Holy Ghost, that does not attach to either God the Father or God the Son. We are directly told that there is a sin against the Holy Ghost which shall never be forgiven either in this world or in the world to come. And it is wonderful that while on the street you hear the name of God and Jesus Christ used in profanity, you never hear the words, Holy Ghost.

The Bible is a mass of contradictions, an affirmation of impossibilities, unless the Holy Ghost helps us to understand it. The Bible says of itself that the Scripture is not for "private interpretation," but holy men of old spake as they were moved by the Holy Ghost: that is, not private interpretation, but Holy Ghost interpretation. Pile on your table all the commentaries on the Bible, and if that is all you will not understand the deeper and grander meanings of the Bible so well as that Christian mountaineer who, Sunday morning, after having shaken down the fodder for the cattle, comes into his cabin, takes up his well-worn Bible, and with a prayer that stirs the heavens asks for the Holy Ghost to unfold the Book. No more unreasonable would I be if I should take up the "Novoe Vremya" of St. Petersburg, all printed in Russian, and say, "There is no sense in this newspaper, for I cannot understand one line of all its columns," than for any man to take up the Bible and without getting Holy Ghost illumination as to its meaning say, "This book insults my common sense. I cannot understand it. Away with the incongruity!" No one but the Holy Ghost, who inspired the Scriptures can explain the Scriptures.

Fully realize that, and you will be as enthusiastic a lover of the old Book as my venerable friend who told me in Philadelphia last week that he was reading the Bible through the 59th time, and it became more attractive and thrilling every time he went through it!

In the saddlebags that hung across my horse's back as I rode from Jerusalem down to the Dead Sea and up to Damascus I had all the books about Palestine that I could carry: but many a man on his knees in the privacy of his own room has had flashed upon him more vivid appreciation of the Word of God than many a man who has visited all the scenes of Christ's birth, and Paul's eloquence, and Peter's imprisonment, and Joshua's prowess, and Elijah's ascension. I do not depreciate any of the helps for Bible study, but I do say that they all together come infinitely short without a direct communication from the throne of God in response to prayerful solicitation.

The learned Earl of Chatham heard the famous Mr. Cecil preach about the Holy Ghost, and said to a friend on the way home from church:

"I could not understand it. Do you suppose anybody understood it?"

"Oh, yes," said his Christian friend, "there were uneducated women and some little children present who understood it!"

Next consider the Holy Ghost as a human re-constructor!

We must be made over again. Christ and Nicodemus talked about it. Theologians call it regeneration. I do not care what you call it, but we have to be re-constructed by the Holy Ghost. We become new creatures, hating what we once loved and loving what we once hated. If sin were a luxury, it must become a detestation. If we preferred bad associations, we must prefer good associations. In most cases it is such a complete change that the world notices the difference, and begins to ask:

"What has come over that man? Whom

has he been with? What has so affected him? What has ransacked his entire nature? What has turned him square about?"

Take two pictures of Paul, one on the road to Damascus to kill the disciples of Christ, the other on the road to Ostia to die for Christ! Come nearer home, and look at the man who found his chief delight in a low class of club rooms, hiccoughing around the card-table, stumbling down the front steps after midnight and staggering homeward, and that same man one week afterward, with his family on the way to a prayer meeting. What has done it? It must be something tremendous. It must be God! It must be the Holy Ghost!

THE COMFORTER.

Notice the Holy Ghost as the solacer of broken hearts!

Christ calls him the Comforter. Nothing does the world so much want as comfort. The most of people have been abused, misrepresented, cheated, lied about, swindled, bereft. What is needed is balsam for the wounds, lantern for dark roads, rescue from maligning pursuers, a rift from the marble slab of tombstones. Life to most has been a semi-failure. They have not got what they wanted. They have not reached that which they started for. Friends betray. Change of business-stand loses old custom, and does not bring enough custom to make up for the loss. Health becomes precarious when one most needs strong muscle, and steady nerve, and clear brain. Out of this audience of thousands and thousands, if I should ask all those who have been unhurt in the struggle of life to stand up, or all standing to hold up their right hand, not one would move. Oh, how much we need the Holy Ghost as comforter! He recites the sweet gospel promises to the hardly bestead. He assures of mercy mingled with the severities. He consoles with thoughts of coming release. He tells of a heaven where tear is never wept, and burden is never carried, and injustice is never suffered. Comfort for all these men and women midway in the path of life, worn out with what they have already gone through, and with no brightening future! Comfort for these aged ones amid many infirmities, and who feel themselves to be in the way in the home or business which themselves established with their own grit!

Holy Ghost comfort, I think, generally comes in the shape of a soliloquy. You find yourself saying to yourself:

"Well, I ought not to go on this way about my mother's death! She had suffered enough. She had borne other people's burdens long enough. I am glad that father and mother are together in heaven, and they will be waiting to greet us, and it will be only a little while anyhow, and God makes no mistakes."

Or you soliloquize saying: "It is hard to lose my property! I am sure I worked hard enough for it. But God will take care of us, and as to the children, the money might have spoiled them, and we find that those who have to struggle for themselves generally turn out best, and it will all be well if this upsetting of our worldly resources leads us to lay up treasures in heaven."

Or you soliloquize, saying: "It was hard to give up that boy when the Lord took him. I expected great things of him, and oh, how we miss him out of the house, and there are so many things I come across that make one think of him, and he was such a splendid fellow: but then what an escape he has made from the temptations and sorrows which come to all who grow up, and it is a grand thing to have him safe from all possible harm, and there are all those Bible promises for parents who have lost children, and we shall feel a drawing heavenward that we could not have otherwise experienced!"

And after you have said that you get that relief which comes from an outburst of tears. I do not say to you, as some say, Do not cry! God pity people in trouble who have the parched eyeball, and the dry eyelid, and cannot shed a tear! That makes maniacs. To God's people tears are the dews of the night dashed with sunrise. I am so glad you can weep. But you think these things you say to yourself are only soliloquies. No, no! They are from the Comforter, who is the Holy Ghost.

Notice, also, the Holy Ghost as the preacher's re-inforcement!

You and I have known preachers encyclopedic in knowledge, brilliant as an iceberg when the sun smites it, and with Chesterfieldian address, and rhetorical hand uplifted with diamond big enough to dazzle an assembly, and so surcharged with vocabulary that when they left this life it might be said of each of them as De Quincy said of another that in the act of dying he committed a robbery, absconding with a valuable polyglot dictionary: yet no awakening or converting or sanctifying result, while some plain man with humblest phraseology has seen audiences whelmed with religious influence. It was the Holy Ghost!

What a useful thing it would be if every minister would give the history of his sermons! Years ago at an outdoor meeting in the State of New York I preached to many thousands. There had been much prayer on the grounds for a great outpouring of the Holy Ghost at that service, and the awakening power exceeded anything I ever witnessed since I began to preach, with perhaps the exception of two or three occasions. Clergymen and Christian workers by the score and hundreds expressed themselves as having been blessed during the service. That afternoon I took the train for an outdoor meeting in the State of Ohio, where I was to preach on the night of the next day. As the sermon had proved so useful the day before, and the theme was fresh in my mind, I resolved to reproduce it, and did reproduce it as far as I could, but the result was nothing at all. Never had I seemed to have anything to do with a flatter failure. What was the difference between the two services?

Some will say: "You were tired with a long journey."

No, I was not tired at all.

Some will say:

"The temporal circumstances in the first case were more favorable than in the last."

No, they were more favorable in the last.

The difference was in the power of the Holy Ghost: mightily present at the first service, not seemingly present at all at the second. I call upon the ministers of America to give the history of sermons, for I believe it will illustrate as nothing else can the truth of that Scripture, "Not by might, nor by power, but by my Spirit, saith the Lord."

On the Sunday of the dedication of one of our churches in Brooklyn at the morning service 328 souls stood up to profess Christ. They were the converts in the Brooklyn Academy of Music, where we had been worshiping. The reception of so many members, and many of them baptized by immersion, had made it an arduous service, which continued from half-past ten in the morning until half-past two in the afternoon. From that service we went home exhausted: because there is nothing so exhausting as deep emotion. A messenger was sent out to obtain a preacher for that night, but the search was unsuccessful as all the ministers were engaged for some other place. With no preparation at all for the evening service except the looking in Cruden's Concordance for a text, and feeling almost too weary to stand up, I began the service, saying audibly while the opening song was being sung, although because of the singing no one but God heard it:

"O Lord, thou knowest my insufficiency for this service! Come down in gracious power upon this people!"

The place was shaken with the divine presence. As far as we could find out, over 400 persons were converted that night. Hear it, all young men entering the ministry, hear it, all Christian workers: it was the Holy Ghost!

In the Second Reformed Church of Somerville, New Jersey, in my boyhood days an evangelist came to hold two special services. I see him now as he stood in the pulpit. Before he announced his text, and before he had uttered a word of his sermon, strong men wept aloud, and it was like the Day of Judgment. It was the Holy Ghost!

In 1857 the electric telegraph bore strange messages. One of them read: "My dear parents will rejoice to hear that I have found peace with God." Another read: "Dear mother, The work continues, and I too have been converted." Another read: "At last faith and peace!" What was it? The Holy Ghost. In that year 1857 Jaynes's Hall, Philadelphia, and Fulton Street Prayer Meeting, New York, telegraphed each other the number of souls saved and the rising of the devotional tides. Noonday prayer meetings were held in all the cities. Ships came into harbor, captain and all the sailors saved on that voyage. Police and fire departments met in their rooms for divine worship. At Albany the Legislature of the State of New York assembled in the rooms of the Court of Appeals for religious services. Congressional union prayer meeting was opened at Washington. From whence came the power? From the Holy Ghost. That power shook New York. That power shook America. That power shook the earth. That power could take this entire audience into the peace of the gospel quicker than you could lift your eyes heavenward. Come, Holy Ghost! Come, Holy Ghost! He has come! He is here! I feel him in my heart. There are thousands who feel him in their hearts, convicting some, saving some, sanctifying some.

The difference in evangelical usefulness is not so much a difference in brain, in scholarship, or elocutionary gifts, as in Holy Ghost power. You will not have much surprise at the extraordinary career of Charles G. Finney as a soul-winner if you know that soon after his conversion he had this experience of the Paraclete. He says:

"As I turned and was about to take a seat by the fire I received a baptism of the Holy Ghost. Without any expectation of it; without ever having the thought in my mind that there was any such thing for me; without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Ghost descended upon me in a manner that seemed to go through me, body and soul. Indeed, it seemed to come in waves and waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. These waves came over me, and over me, and over me, one after the other, until I recall I cried out, 'I shall die if these waves continue to pass over me!' I said, 'Lord, I cannot bear any more!'"

Now, my hearers, let five hundred of us, whether clerical or lay workers, get such a divine visitation as that, and we could take this world for God before the clock of the next century strikes one.

How many marked instances of Holy Ghost power!

When a black trumpeter took his place in Whitefield's audience proposing to blow the trumpet at a certain point in the service and put everything into derision, somehow he could not get the trumpet to his lips, and at the close of the meeting he sought out the preacher and asked for his prayers. It was the Holy Ghost.

What was the matter with Hedley Vicars, the memorable soldier, when he sat with his Bible before him in a tent, and his deriding comrades came in and jeered, saying:

"Turned Methodist, eh?"

And another said: "You hypocrite! Bad as you were I never thought you would come to this, old fellow."

And then he became the soldier evangelist, and when a soldier in another regiment hundreds of miles away telegraphed his spiritual anxieties to Hedley Vicars, saying: "What shall I do?" Vicars telegraphed as thrilling a message as ever went over the wires, "Believe on the Lord Jesus Christ and thou shalt be saved!" What power was being felt? It was the Holy Ghost. And what more appropriate? For the Holy Ghost is a "tongue of fire," and the electricity that flies along the wires is a tongue of fire. And that reminds me of what I might do now. From the place where I stand on this platform there are invisible wires or lines of influence stretching to every heart in all the seats on the main floor, and up into the boxes and galleries, and there are other innumerable wires or lines of influence reaching out from this place into the vast beyond, and across continents, and under the seas, for in my recent journey around the world I did not find a country where I had not been preaching this gospel for many years through the printing press. So as a telegraph operator sits or stands at a given point and sends messages in all directions, and you only hear the click, click, click of the electric apparatus, but the telegrams go on their errand, God help me now to touch the right key and send the right message along the right wires to the right places!

Whom shall I first call up? To whom shall I send the message? I guess I will send the first to all the tired, wherever they are, for there are so many tired souls. Here goes the Christly message:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest!"

Whom next shall I call up? I guess the next message will be to the fatherless and widows, and here goes God's message:

"Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me!"

Whom next shall I call up? I guess my next message will be to those who have buried members of their own families, and here it goes:

"The trumpet shall sound and the dead shall rise!"

Whom next shall I call up? I guess the next message will go to those who think themselves too bad to be saved. Here it goes:

"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy and unto our God who will abundantly pardon!"

Whom next shall I call up? I guess it will be those who may think I have not yet touched their case. Here it goes:

"Whosoever, whosoever, whosoever will, let him come!"

And now may God turn on all the electric power into this gospel battery for the last tremendous message, so that it may thrill through this assemblage and through all the earth. Just six words will compose the message, and I touch the key of this gospel battery just six times and the message has gone! Away, away it flies! And the message is:

"Have ye received the Holy Ghost?"

That is, do you feel his power? Has he enabled you to sorrow over a wasted life and take full pardon from the crucified Christ, and turned your face toward the wide-open gates of a welcoming heaven? We appeal to thee, O Holy Ghost, who didst turn the Philippian jailer, and Saul of Tarsus, and Lydia of Thyatira, and helped John Bunyan out of darkness when, as he describes it, "Down fell I, as a bird shot from the top of the tree, into fearful despair, but was relieved by the comfortable word, 'The blood of Jesus Christ cleanseth from all sin,' " and helped John Newton when standing at the helm of the ship in a midnight hurricane, and mightier than the waves that swept the decks came over him the memory of his blasphemous and licentious life, and he cried out, "My mother's God, have mercy on me!" and helped one nearer home, even me, DeWitt Talmage, at about 18 years of age, that Sunday night in the lovely village of Blawenburg, New Jersey, when I could not sleep because the questions of eternal destiny seized hold of me: and has helped me ever since to use as most expressive of my own feeling:

Amazing grace! How sweet the sound
  That saved a wretch like me!
I once was lost, but now am found,—
  Was blind, but now I see.

Through many dangers, toils and snares
  I have already come:
'Tis grace has brought me safe thus far,
  And grace will lead me home!

Following—Followed.

Rev. Paul Scherer, D. D., New York City.

Matthew . . . . arose and followed him . . . . And Jesus arose and followed him. Matthew 9. 9, 19.

These two verses record widely different events.

The first tells the familiar story of Matthew the publican. As he sat at the receipt of custom one day that was like all other days, taking the hateful Roman tax from that sullen crowd of Jews and buying nothing but contempt with the dismal little coins that clinked for his soul's hire into the bag at his girdle, he looked up and saw a face.

It was a face with something in it that men dream of when for a while they have forgotten the dust and the fever of life, something about the freshness of laughter in childhood and the peace of remembrance in age, and clean, so clean, with the cleanness of God's winds under heaven!

There was the money, and the past with the heartache in it; and there was the face, and the future with the promise of those eyes. The money and the face! And the face won. Matthew arose and followed him.

Then there is that other scene. "A certain ruler," whose life had gone marching down long corridors of quiet dignity and joy until today it had come in front of a closed door. He had influence, but it was of no use to him now. There are great blank impossibilities in the world that stare at you unblinkingly.

"My daughter is even now dead." What a door that is when it's shut—with all a man's hope on the other side of it! He interrupted a sentence on the lips of the Master,—some needs can't wait for courtesy: "Come and lay thy hand upon her and she shall live!" Here was a task to dare God's smile and match his power! "Come, ... thy hand!" And Jesus arose and followed him.

There is nothing in Christian experience that runs beyond these two stories when you set them side by side. They represent the two phases of every man's dealing with the Lord, every man who has hit upon the secret of the Christian religion. In the first he learns to follow as Matthew did that day so like all other days. In the second, with this bewildered but unconquered soul, he learns to lead the way against the stout, closed doors of life: "Come, ... thy hand!" And Jesus follows!

SOME ROADS MEN TAKE.

Matthew arose and followed him out of the shadow of the booth into the hot dust of the long road,—and the tide of human life began to set in toward the Nazarene, that tide which has been flowing through the centuries and following that Nazarene like the flowing waves of a ship at sea.

"As he passed by Jesus saw a man named Matthew, and said, Follow me!" I wonder if it would not be interesting to wander down some of these roads and see where they lead.

For instance, there is the road of man's age-old search for God.

Where does that come out? Why is it that no one feels it necessary to do any more traveling as though God were not found, when once he has honestly come up with this Son of Mary? Humanity for thousands of years,—they tell us now for millions,—had been casting about for that veiled, mysterious being back of all created things. They called him by a hundred names. They gave him a hundred attributes. They had their prophets and their priests. Sometimes they reached out with a staggering sort of intuition and laid hold on the whispered word "Father." But ever and again the vision faded, and down in the dark valleys or on the hilltops rose the cruel smoke of their sacrifices and the shrill cries of sheep,—yes, and of men and women and children,—cut dreadfully short by the priest's knife and the gurgling sound of death. No one knew. No one had seen.

Then a band of publicans and fishermen began looking steadily into the face of a Man, and came away at the end of the days with quickened breath and staring eyes and set features as though all the while they had been looking steadily into the face of God!

And what have we learned since? Certainly we must be conscious of the fact that God reveals himself increasingly through the years. You and I this morning understand life better than Matthew or Peter or James or John, and have looked farther into its mysteries. We understand man better and think we know the fashion of his long creation. We understand the world better, and those far-flung stars. We have learned much. And yet, how far have we got beyond this great soul that came out of Bethlehem and Nazareth?

Dr. Paul Scherer of New York.

I don't know where else you will go to find God now. I can't send you with any confidence to what philosophers have said. I can't send you to the pages of history and be sure that you will make any discovery. I can't send you out into the wide realms of science and rest content that you will come upon One who seems rather to withdraw behind the daily miracles of life. But I can take you to a booth in Capernaum by the shore of a lake, or to a mountain side in Galilee, or a well in Samaria, or a hill beyond the walls of Jerusalem, and leave you there alone with the light of the glory of God in the face of Jesus Christ.

Shall we follow another road just for a moment to see where it leads? It is the road of man's serious, halting quest for the truth and the beauty and the goodness that have always seemed to him to lie hidden away somehow in his soul, if he could only get at them.

Somebody has said that Matthew was like one of those beautiful vases that women like to stand on tables and mantelpieces, with the nicks to the wall, but there were so many nicks that they were coming around in front again, and he couldn't hide his condition any longer, not even from himself. He would drape a little religion over himself on the sabbath if he could, but the next day—well, he knew in his heart that he needed watching!

And then one morning that face at the window, and with all the cover gone he set out for what he had seen!

It is odd how people who have been haunted by the challenge of the best begin to turn their steps, sometimes quite unconsciously, toward Jesus! I heard for the first time this last winter the story of Russell Conwell's life: preacher, lecturer, educator, builder of a university, philanthropist.

He was a captain in the Civil War, and was leading his company in retreat across a burning bridge. In his haste he had left his sword. There had been no moment to lose if the men were to be manœuvred into safety.

Suddenly a tall young lad from Vermont dashed through the flames. The sword was in his hand. He had gone back for it,—and his clothing was burned off, his legs and arms and body blackened by the fire. He died in a few days. Not long after his captain lay wounded on the field of battle. That night Russell Conwell faced the best he had seen,—that lad all aflame with the sword lifted high above a transfigured face,—and a silent vow went up that if he were spared he would live his own life and the life of tall, gallant Johnny Ring.

After the war he became a newspaper correspondent, a lecturer, a lawyer: now this, now that, but never content. There was only one way,—and he gave himself to the Nazarene!

When young men dream dreams and old men have visions they come to him,—that's all! For a while we may turn our faces away toward some Damascus, as Paul turned his, but something—the music of a name, the loveliness of a life, some kind of celestial radiance dawning across the features of a Stephen, stories of One whose footfall on the streets is somehow more than a memory! And then the face, and a voice! "There was a man named Matthew, and Jesus said unto him, Follow me!"

Shall we travel one more road? It is the road of man's broken faith in man.

I wonder if that seems vital to you now? It is so characteristic of this time in which we are living. We have lost our faith in one another. It was the way so many triumphs have come. Men have built their homes, their business, their states, because of their confidence in this human stuff they were made of,—that man would deal fairly with man and neighbors live together in peace. Then they began to set down their disappointments: theft, and war, and cruelty, and deceit. There isn't anything more distressing in life than to see youth go out in the morning with a high faith in human brotherhood and come home at night with dull eyes and an ache in its heart—because men are what they are.

You will go far before you find many in these days of ours who will rise in their places and say, "I believe in man." Thirty or more years ago it was the fashion to doubt God and enthrone human nature. But astronomy, while we weren't looking, turned our world into star-dust and filched away our dignity. Biology caught us unawares in a moment of absent-mindedness and pretty well tore off the rags of humanity with which we had been accustomed to hide our animal origin,—then began to laugh at us. "Who alone among beasts," so the indictment runs. After that came the War, and we saw men strip themselves down to naked ugliness and lies. No wonder we began to smash our idols in pamphlet and novel and play,—like elephants turned loose in china shops,—until now Joseph Wood Krutch writes in the "Atlantic Monthly," "The soul of man is commonplace, and its emotions are mean." "Children do not happen," says Oswald Spengler, not because children are impossible, but principally because intelligence at the peak of intensity can no longer find any reason for their existence.

This much is apparent if you are at all sensitive to what's going on in the world, that man's belief in man is no longer a serious rival to man's belief in Christ. Try now to enthrone human nature! Talk about self-reliance! Sing with that revolutionary poet:

> "I fight alone, and win or sink
> I need no one to make me free;
> I want no Jesus Christ to think
> That he could ever die for me."

But when you do it, in the face of what we've found out about ourselves, you're just whistling to keep your courage up! If you want to piece together man's broken confidence in man there is just one light to which no candid mind can close its eyes, just one figure that no life morally in earnest can sidestep. Build up your belief again in human nature, but in human nature as it comes under the scarred and healing hands of Jesus!

I tell you, it is ultimately Christ! By all our ways we come to him. The great artists have tried to teach us the secret. Again and again they have painted him in their canvases. Sometimes he stands at the center of a landscape, sometimes in the midst of a stirring group, but always there are subtle lines that converge upon him. No matter where your eye may chance to alight it will be drawn all instinctively along the curve of some drapery, make its way along the edge of some horizon, move by some path without too long a pause until it rests upon his face.

They call it the art of composition. I call it a painted parable. It is the groping quest and halting adventure of the human spirit coming up by all its journeys Godward, truthward, hopeward to Christ.

"As Jesus passed, he saw a man named Matthew, and saith unto him, Follow me! And Matthew arose and followed him." It is a picture of the ageless soul of man, full of divine and warring discontent, stumbling down the dusty road after a Nazarene and the vision it has caught!

A Task To Match God's Power.

But here is another soul, equally bewildered, yet full of a strange and undiscouraged faith, beckoning this Carpenter out of Nazareth to a task that can match God's power:

"My daughter is even now dead. But come, and lay thy hand upon her, and she shall live. And Jesus arose, and followed him."

In the first, God is challenging a man: "Follow me!" In the second, a man, without faltering,—though he has brought up face to face with one of life's staring, stark impossibilities,—is issuing his challenge to God: "Come, ... thy hand!"

We overlook that aspect of the Christian gospel as we go about our daily business. It is from our side we see religion,—the beauty of that life, the surge of answering faith and love, the long road of duty running away out of sight,—and all the while there is something that we forget. We forget it when we pray, and again and again we get up from our knees alone. We forget it, some of us, when we leave Northfield and go back home —by ourselves. That's why Christianity, vivid and alluring as it should be, gets to be such a dull thing sometimes. We forget that God stands ready to take far greater hazards with us than he ever asks us to take with him. We forget that after every human enlistment in God's affairs there is a plus sign in religion which stands for God's enlistment in human affairs. And that's the heart of the gospel!

I speak with a good deal of feeling because it's just here that we begin to play false with it. Christianity isn't so much a way of life. The secret doesn't lie in what we can do. It's the way into life, and the secret lies in what God can do! If that is visionary and idealistic, then the whole thing is visionary and idealistic, and there is nothing in the New Testament from cover to cover but comfortable fiction.

When life closes one of its great, stout doors, if a man can't turn to God himself and say, "Come, ... thy hand" then Christianity is utterly meaningless. And if this simple record of the Christ—"Jesus arose and followed him,"—isn't the pledge of an eternal response to that gesture, then Christianity is worse than meaningless,—it's untrue.

Here then is the technique of applied Christianity! (And by the way, there isn't any other kind of Christianity, is there? The scientists make a distinction between pure and applied science,—the one, to put it crudely, dealing with theory and the other with practice,—the one with principles and the other with application. Some of us seem to think that we can achieve the same sort of classification in religion: "Pure religion and undefiled before God and the Father is this," to keep our Christlike principles from getting in any way mixed up with living! I don't know anything about the Christianity that isn't applied Christianity. If any of it is incapable of application it belongs in the waste-basket!) I say, here is the technique of applied Christianity: "Come, ... thy hand! And Jesus arose and followed him."

Let's look at this man for a moment who seems to have caught the knack of it!

In the first place, his approach is the approach of faith.

I wonder if that isn't where most of our failing begins? We become Christians as Matthew did by entering upon an adventure in the fellowship of Christ. But there's a day when experiment must turn into assurance, or something is radically wrong. We can't go on forever in the attitude of people who are cautiously testing the truth of God to see if it works. The hour strikes when we ought to march out on it away beyond the careful little safety zones where we've already tried it out, where we've hardly dreamed of going, and we ought to march without trembling.

The soul that comes at last to believe in Christ has done with supposing, and rehearsing, and beating the bushes, and seeing how the wind blows or how the land lies. There is something forthright about it.

It was the spirit of that strange, courageous little Jew: "I will tarry at Ephesus, ... for a great door is opened, and there are many adversaries."

It breathed through the letters of a dauntless young friar whom men knew as Brother Martin as he set his face toward Worms, and for all he knew, toward death.

"If I am summoned," he wrote, "I will go. I will go ill if I cannot go well . . . . You have your plan and purpose." And four months later, in answer to a kindly warning, "I am coming, my friend . . . . Christ lives, and I shall enter Worms in the face of the gates of hell . . . . Therefore, prepare a lodging!"

Is faith like that dead in the world,—a memory,—lost, like a word beyond recall? "Come, ... thy hand!"

Just by way of contrast, do you remember Henry van Dyke's story of Hermas and the bargain that he made? He was to have wealth, pleasure, fame, and all for surrendering a single word,—the name of the God he worshiped. In a flash it left him, and from that day on there in his memory was a blank, in the pages of the New Testament unreadable blurs. Life was smooth and rich. Palace, wife, child, they were all his, but something "undone, unspoken!"

In the evening he stood by a fallen shrine, his hand clasping hers whom he loved dearer than all but the boy in his arms. Clear and low he poured out his heart:

"Fair is the world, the sea, the sky. Fairer still is life with its wonder of being. Fair and still more fair is love. Come, thou final word! For all good gifts, for all perfect gifts, for love, for life, for the world, we praise, we bless, we thank"—and there like a soaring bird struck by an arrow fell his song.

"I have forgotten something," he said. "It has slipped from me. Wait!"

But waiting didn't help. Instead of a face there was a void.

One day as his great Numidian horses dashed violently from their course his little son was tossed out of the chariot, and lay, still breathing, like a broken flower on the sand. They carried the frail bundle home, and for days the sweet, childish voice rang in delirium through that splendid, helpless house. The father paced to and fro. This was no better than the dumb beasts when their young perish. He sank on his knees.

"Out of the depths have I cried unto thee, O—"

Not a word, only that deathly blank! His hands touched the marble table. He lifted his wife.

"Long ago," he said, "I knew something. I think it would have helped us. But I have forgotten it."

Out into the hall they passed together. And there, as if in answer to that despairing, broken speech, stood an aged apostle. Hermas' heart beat faster. A light dawned in his eyes. This figure was familiar, and the voice. It was the voice of one he had known in his youth before the day when the word flashed from him.

"My son," it said, "there is a word which none can lose without being lost. It is the name of him who has sent me this night to breathe it again into the heart that is perishing without it. Listen, my son, listen with all your soul to the blessed name of God our Father!"

Hermas stood upright. It was like the dew on parched ground. He lifted his hands.

"Out of the depths have I cried unto thee, O Lord! Let thine ear hear my supplications! O my God, be merciful unto me, for my soul trusteth in thee! Take not thy gift from me, O thou my God, my Father!"

A deep hush followed the cry.

"Listen!" whispered his wife.

It was not an echo, for it came again, the voice of a child, clear and low, waking from sleep and calling:

"Father!"

"Come, ... thy hand!" I ask, Is faith like that dead in the world,—a memory,—lost, like a word beyond recall? "Jesus arose and followed him."

It was the approach of faith, and it was the approach of a man who had a task on his hands that was worthy of being matched with God!

Let me ask you a straightforward question: Do you think there is anything about the purposes, whatever they are, that bring you to the feet of this Nazarene, is there anything about them that would fairly challenge God's help?—anything great, not because it's big but because it takes God to do it?

They came to Jesus once with a dispute that had sprung up between two brothers about an inheritance, and it didn't challenge him. No use to match a thing like that with God! And they came to make him a king with an army at his back. They came asking questions and demanding signs. His own chosen disciples came requesting permission to sit at his right hand in the kingdom. And none of it challenged him. It wasn't worthwhile to match such things with God. But "Lord, if thou wilt . . . . Clean!" There was a cry that stirred him, and he went out with all his power to meet that halting prayer. "Jesus, thou Son of David, have mercy on us!" They were claims laid upon his saviourhood,—great, royal claims! All along the road he heard them, and stopped. He stopped at the gate there in Jericho as blind Bartimeus suddenly left off begging for pennies and began to sing in his heart with old John Newton:

"Thou art coming to a king:
Large petitions with thee bring!"

"Lord, that I may receive my sight!"

Do you suppose we get so little because we ask so little? It just doesn't seem that some of us, all our lives long, can find anything that it takes God to do! We hardly exhaust even our own resources, and it's only when ours are exhausted that his become available. We stop where we can't go on,—and that is God's starting point!

I wish we could learn to plan our lives on some grander scale,—out to such length and breadth as that we should know quite well we could not manage. Perhaps there would be some room and cause for the Galilean in such a life.

Matthew Henry used to say that whatever God sends down to us in a promise we ought to send back to him in a prayer. That would push out the boundaries a little! And we need it. It takes something to challenge God. "My daughter . . . . dead. But come, ... thy hand!" And down into death like a plummet dropped his word:

"Damsel, I say unto thee, arise, arise!"

With that I think we have come to the end. As far as Christian experience is concerned, there is nothing beyond. It begins with Matthew as the adventure of a man in the fellowship of Christ, and then, somewhere along the way, it turns into an adventure of Christ in the fellowship of a man. After that the issue is God's!

May I conclude, then, with the quiet challenge of a great explorer? He set it down in the log here, this voyager whose name was John. He set down what the soul might find. "In him is life."

As I close the pages I recall Millais' famous painting of the boyhood of Sir Walter Raleigh. There the lad sits on a stony beach, his plumed hat beside him, his youthful hands clasped tightly around his drawn-up knees. With rapt attention he listens to the vivid tale of a bare-legged seaman, straddling the prow of a fishing-smack, his eyes following wistfully along the line of that outstretched arm and pointing finger. The spell of hidden empires holds him dreaming and almost breathless. Continents lie across the gray water, fleets with white sails against the golden sunset. It is the quiet challenge of a great explorer!

"In him is life." Who is there here to make the voyage?

Why Not Believe in the Virgin Birth?

Rev. Prof. Charles A. S. Dwight, Ph. D., Keuka College, N. Y.

The doctrine of the virgin birth, which has been incorporated in the beliefs and statements of a large part of Christendom, is an ineffable mystery, the discussion of which can be approached only in the spirit of reverence and godly fear. This is holy ground, and as we draw near we take off our sandals. A flippant or scornful reference to this mystery offends the sensibilities of all spiritually sensitive people. Those who do not believe, for any reason, in the doctrine would better ignore it with a discreet silence —unless they may be re-won to a faith in it by arguments such as those to be presently discussed.

Before entering on an examination of exegetical details certain general considerations call for statement.

First of all, the odium theologicum as to Biblical questions settles nothing. It is not a question of Fundamentalist versus Modernist. Antagonisms per se do not figure in these cases. No one group of men is a monopolistic trustee of truth. It is perfectly possible to differ as brethren on many details of Scripture and still coöperatively to promote the work of the kingdom.

Secondly, a reasonable difference of opinion may exist among reverent believers as to whether or not the virgin birth is a "detail." We are inclined to think that it would be a tactical mistake to stake all on the doctrine in question, or to elevate it to the plane of such tremendous truths as the deity of Christ, the atonement, and the regeneration of man's fallen nature. On the other hand, this widespread belief may rightfully have some place in the circle of Christian teaching, and cannot be airily waved aside by a gesture with a modernist or rationalistic wand.

Again, back of all exegetical study lies a clash of philosophies. A man-centered, positivistic philosophy finds no room for the virgin birth of Christ because it makes no room for Christ himself. Many cheap and fastidiously cynical pseudo-philosophies are abroad today that are as absolutely dogmatic in their nescience as they allege that Christian theologians are in their credences. We venture the assertion that there is nothing in a sane, profound and comprehensive metaphysic that can render the birth of the world's Redeemer from a virgin impossible. Who, believing in any kind of a real God, can put limits to his power? What consummate impudence to assume that our little conception of the "natural" would render an immaculate conception unthinkable! It is not, however, that we are so particular to defend this doctrine of the virgin birth as we are concerned to expose the inconsequential assumptiveness of critics who refuse even to consider it for the reason that they are the obstinate foes of any sort of supranaturalism. In a word, it is not so important to know that the virgin birth was actual as to admit that it could be actualized.

An important contribution to the Biblical exegesis dealing with this subject has recently been made by Dr. J. Gresham Machen in a book which shows great erudition and deals fairly with differing views.* Because of his ability and learning Dr. Machen has as much right to be heard as any other man. Let him now state his case!

In the Introduction he says that two explanations are possible: either the early church came to believe in the virgin birth because it was a fact, or came to accept it through some sort of error. Here the query arises, If the idea of the virgin birth be not founded on fact, how did that idea originate? The first hypothesis is considered by Dr. Machen in chapters 1 to 11, the latter, in chapters 12 to 14.

While the examination of the testimony to this doctrine will deal principally with the New Testament a consideration of the patristic evidence is not altogether without value. The proper starting point for such an investigation may be found in the great Christian writers of the close of the 2nd century. It appears that at that time the virgin birth was regarded as an essential part of Christian belief by the main body of the church. Furthermore, Dr. Machen holds that there are earlier testimonies of an important kind, among which is the so-called Apostles' Creed, based upon an old Roman baptismal confession, whose date must be pushed back toward the middle of the 2nd century, and which creed Harnack thinks originated in the missionary and catechetical function of the church. Ignatius for one seemed to regard the virgin birth as beyond the reach of controversy. As for the apostolic fathers who do not mention this doctrine Dr. Machen says:

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*Virgin Birth of Christ (The), by J. Gresham Machen. Harper and Brothers, New York. 415 pages. $5.

"It is quite preposterous to expect the doctrine to be mentioned inevitably in every brief epistle and every moral treatise. How often is it mentioned today in the sermons and in the devotional writings even of those who insist most strongly upon it?"

Denials of this teaching there were that came from opponents of the Christian faith, and even from some who professed it. The former, including the lies concocted by vile Jews, have no significance historically or exegetically, for the enemies of the pure faith were out to deny everything. The latter class of denials arose in some instances —as in the objections of Marcion, Carpocrates and Cerinthus,—from pure philosophic speculation. Some of the Ebionites, apparently under Gnostic influence, opposed it.

The narrative of the virgin birth may be held to be an original part of the third Gospel, and those who deny this doctrine generally seek to discredit, though unsuccessfully, the Lucan authorship of that book,—really because both Luke and Acts present a thoroughly supranaturalistic account of the life of Jesus and of the beginnings of the Christian church. Dr Machen devotes a chapter to the origin and transmission of the Lucan narrative, and one to the defence of its integrity.

When we turn to Matthew we find, in contrast with Luke, that the personality of the author is kept in the background, yet its Jewish address or destination is quite clearly indicated by the character of its contents. In spite of strained efforts of modern criticism to prove the contrary it appears certain that the first two chapters, which contain the account of the birth of Jesus, formed an original part of the book. The account in Matthew, like that in Luke, seems to be strikingly Jewish-Christian and Palestinian in form and content. The two genealogies are not irreconcilable. They exhibit independence, but not contradiction. Moreover, these two trustworthy narratives contain no psychological absurdities. The actions—as of the Magi and Herod,—"are not in all cases," says Dr. Machen, "what modern men would have done, and in some cases may have been incautious, but as attributed to men of that time they cannot be shown to be impossible." Every man must be judged by the spirit and manners of his own age. To Herod's clumsy effort to deceive the Magi may be applied Chrysostom's remark:

"A soul made captive by wickedness becomes more foolish than all things else."

In the second section of the book under review Dr. Machen addresses himself to the inquiry, How did the idea of the virgin birth originate if that birth be not a fact? The idea at any rate is in history: has it not a basis?

One method of explanation, the rationalistic,—not now so popular as once it was,—is dismissed as inadequate, for what natural happening could have been distorted into the view of a birth without human father? By others the story of the virgin birth is regarded as a mythical narrative voicing the Christian conviction of the greatness of Jesus Christ. The theories of a Jewish and of a pagan derivation of such an assumed myth are then discussed. As for the first derivation, the point is made that the Judaism of the early Christian era was a soil in which a myth of a virgin birth would be "as unlikely as possible to spring up." This Jewish theory has been rejected by the great majority of contemporary scholars. Elaborate attempts to show a pagan origin for the "myth" are not any more convincing. Dr. Machen's conclusion, to which he comes after a careful and candid examination of the whole subject of alternative theories, is that "if the doctrine of the virgin birth of Christ did not originate in fact, modern critical investigation has at any rate not yet succeeded in showing how it did originate." No proved objections then exist to the statement: "So and so only did it behoove this One, as distinguished from all others, to be born." If so, it is held to be important to know that fact: otherwise a serious gap would occur in our theology, and perhaps we may say, in our philosophy. "One thing at least is clear," declares Dr. Machen. "Even if the belief in the virgin birth is not necessary to every Christian, it is certainly necessary to Christianity. And it is necessary to the corporate witness of the church." It is an integral part of the New Testament testimony to Christ.

An open-minded critic would admit, we think, that Dr. Machen has presented reasonable reasons, in seriated form, for believing in the virgin birth. His case is at least as strong as that of any opposition made to this doctrine, and the motive clearly is to do justice to the Bible as it honors Christ. While it cannot be denied that there are many good Christian people, some of them adequate scholars, who are not convinced that the Scriptures teach this doctrine, it is not uncharitable to think that a large part of the opposition to its acceptance is due to a false underlying philosophy of life which wantonly and blindly rejects all suggestion of the supranatural, and if it believe in God at all presumes to say just what he could or could not do in the process of incarnating himself in the world. Minds with a rationalistic bias, too, will not be convinced by the strongest argument in favor of this docrine so reverently held by the vast majority of Roman Catholic and Protestant Christians. Such have no right to an opinion as to what the Bible teaches. When it comes to a question of pure and reverent exegesis opinions of the best scholars may differ as to particular doctrinal questions,—that is understood: and in presence of this great mystery discussion must go on, if at all, in the spirit of frank and kindly debate.

It is, after all, a question of history: Was the virgin birth a fact or not? Should we believe it?

As to this we say to the rationalists: Why not? Do you with your limited human vision know any sufficient reason why the Almighty would not have been able to accomplish such a seeming miracle? Negatively, there is no objection, philosophically, for believing this doctrine. Positively, there are such arguments as are spread out in this book which appear cumulatively to support it.

Men will continue to believe or to doubt these statements, but it is legitimate and urgent to endeavor to discover what the Scriptures really do teach on this subject. The Bible must be given a chance to speak for itself. Yet, after all has been said, to this question of the virgin birth may be applied the remark, made in a somewhat different connection, by the brilliant church historian Roswell D. Hitchcock. When one day in the classroom after presenting the exegetical data on both sides he paused, and looking at his students intently declared:

"Young gentlemen, it is after all a matter of sentiment!"

The suggestion here is most impressive, for there are questions that must finally be tried in the court of intuition. May we not say, then, that the most delicate Christian sentiment would rather have had its Lord born of a virgin?

Studies in the Parables of Jesus.

5. The Farmer and His Servant.

Rev. Prof. James Moffatt, D. D., New York.

I want to take another parable from the Gospel of Luke. This parable, whose form is slightly different, is also upon humility,—humility in relation to forgiveness. It is the parable of a farmer and his servant.

This comes in a connection extremely important to observe.

Then said he unto the disciples, It is impossible but that offences will come, but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. (A man is better dead than destroying the faith of poor Christians.) Take heed to yourselves! If thy brother trespass against thee, rebuke him, and if he repent, forgive him! And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him! (Luke 17. 1-6).

One of the obstacles to faith often arises out of the fact of sin. Jesus fastens his eyes upon the first source of danger and difficulty to the Christian faith. If your brother sins, check him, rebuke him! If he repents, forgive him! Even if he sins against you seven times in one day, and turns to you seven times saying, I repent, you must forgive him. That is the picturesque Oriental way of saying that you must never get tired of forgiving.

The apostles say: "Lord, increase our faith!"

They think this is a tremendous demand upon human nature. To meet this claim of Jesus for almost unlimited forgiveness of an imperfect brother a larger stock of faith is required than we possess.

The Lord says: "If ye had faith as a grain of mustard seed ye might say unto this mulberry tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you."

That is an Oriental expression for removing a difficulty. You do not need more faith. If you have any faith at all, if you belong to my disciples in the least degree, you are able to overcome all these obstacles, to remove hindrances from your path, the hindrances of the unforgiving spirit. Then comes the parable.

But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken: and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do! (Luke 17. 7-10).

This is the story of a small farmer with only one servant, and when his day's work is over he has to get his master's supper, and he readily goes and does it. And Jesus says, Does the man thank the servant for doing his duty? Oh, no! The servant knows it is his duty, and he does it with no effusive expression of gratitude, for it is all in the day's work. Jesus says, the same with you. When you have done all those things which are commanded you, say you are just servants, you have only done your duty.

What is the connection of that story with what goes before it?

His disciples began by saying to Jesus: "Lord, increase our faith! We can't reach up to this height." Jesus says, "You can if you have any faith implanted in you." And then the disciples reflecting upon this triumph of ethical achievement think, "If we do that we are an extraordinarily good set of people." And Jesus says that when you have done all you can do you are just servants. There is no merit in it. Do not pride yourself upon your spiritual attainments of forbearance and patience!

This tremendous saying that opens the passage, that it is far better for a man to have a millstone hung round his neck and be drowned than upset the faith of other Christians is one of the expressions that shows how Jesus was alive to the dangers of human intercourse. Jesus knew that difficulties of faith occurred when human lives crossed one another.

Now one of the great instances of obstacles is wrongdoing. When some inexperienced Christian goes wrong, what is the duty of the other members of the group?

The first thing to do, said Jesus, is to rebuke him. That is a difficult, trying and delicate duty. Some people are too proud to allow it to be seen how they have been hurt. They withdraw from the company of one who has offended or hurt them. They don't scold, they simply withdraw. They do not recognize any duty or responsibility to this person, and Jesus presses upon his followers the duty of bringing the injury home to the conscience of the person.

Now in the early church it was a strong factor of church fellowship that discipline was employed by the church. One of the great losses of our church life today is our lack of discipline. The most lovely thing in the second century church, when people met for the Lord's Supper and before they were allowed to take part, was that the bishop and the presiding clergy settled the quarrels and family disputes of all the little groups, and they did not take part until they had reconciled themselves. That is what Jesus meant when he said you must check a person.

Having done that, when he repents forgive him! Some people find it easier to forgive a person than to check them. And there is today a natural suspicion of the whole profession of penitence because unscrupulous natures will feign remorse. But there is such a thing as genuine repentance, and when we meet it Jesus teaches us we must welcome it. There must be moral servility,—check a person, bring home the fault,—and then there must be generous charity. If he repents forgive him! That is, in the teaching of Jesus forgiveness is not simply letting our ill feeling die out with the course of time. It is an active moral relationship to the offender, and one which must never die. Anyone can give offence to other people, anyone can forgive offences if he chooses, and Jesus says he must choose if he belongs to his group. Any member of his group is bound to take the duty of generous forgiveness as a matter of course.

The wronged person must rebuke the offender, however distasteful that may be. Then the equally difficult duty of forgiveness, and further, says Jesus, not only forgiveness once, but repeated forgiveness.

WHAT IS EXPECTED OF A CHRISTIAN.

The disciples confronting this demand are amazed. "Lord, increase our faith! Who is sufficient for all this?" Surely it will require a special endowment of religion to carry out these orders, and if we are to perform this miracle we will require a new power in life. That implied that this kind of life was for advanced classes, for a religious group of specially endowed people. Jesus says that instead of feeling that they should have realized in belonging to his group they were committed to this kind of life. It is one of the heroic demands of Jesus. Jesus says:

"You imagine this achievement is something remarkable, something that is beyond your life? Not at all! It is part and parcel of the moral life which you ought to be living in my service. If you had faith the size of this grain of mustard seed in you you would say to this mulberry tree, Be uprooted and planted in the sea, and it would obey you. The least grain of faith is capable of overcoming the obstacles of pride and a wounded spirit which prevent forgiveness from being exercised to an erring brother. It is difficult to go and deal with a man who has hurt you. It is difficult to bring yourself to point out the man's fault without losing your temper. It is difficult to pardon the man if he acknowledges his misdeed. It is difficult to go on pardoning a person if he repeats his offence. But surely not too difficult for anyone who is living in the faith of my fellowship!"

Jesus means: If you had the least measure of true faith there would be no instance of hard duty which would be too much for you, and therefore he puts them upon their mettle. Now they at once felt this was an extraordinary achievement, and Jesus, who read character, could see it in their eyes. And then Jesus makes the calm statement that there is really nothing remarkable about this exercise of a like forgiveness, and he tells the story of this farmer and his servant.

All the day long, as Homer says in the Iliad, this farmer's man has had two dark oxen plowing the fallow field. Sunset is a great sight to him, because it leads him to supper, but he has first to get the master's supper. He never dreamed there was anything out of the way in this extra service, and so, Jesus says, your forgiving of your fellow Christians is just like what you all know occurs on a small farm.

There is the heroic note of Christian service! God ought to be able to take for granted forgiveness in the members of his church. God has a right to expect that from us, and we have no business to think high of ourselves for having managed to practise it. It is part of the heroic ideal of our Lord, and it is a paradox one won't regard it as heroic. We may say that was pretty good of us, and we draw ourselves up in the presence of God like the Pharisee as if we had added to our moral stature. Jesus says you have only done what you have promised to do. Anyone in the Christian group who has the rudiments of faith ought to be able to meet this demand.

Charitable dealing is religion. Why? Because it requires a heroic effort to rise to the level of Christ's ethical demands. There is no harm in admiring it in other people, and this story of the farmer and his man is a reminder we had better never admire it in ourselves. The real servant of God, Jesus says, makes no claim upon his master for special reward. He won't allow himself to become self-conscious. He does God's bidding without ever dreaming that God owes him anything for what he has done.

I want to drive home the fact that Jesus never denies that God welcomes and approves good service. He often speaks about how God rewards the excellent service of his followers. A parable is always a passage of truth, and in this story of the farmer and his man Jesus is criticising our erroneous idea of human duty toward God. His point of view is this: the controlling consciousness of all our Christian service ought to be that we can never do enough for God. We owe him our entire service. It is exacting, but the honest servant never thinks of that. The conscientious servant never expects praise from God or from man for doing what is his duty. We are but servants. We have just done what it was our duty to do, the heroic claim of the humblest in the special duty of Christian forgiveness.

Pentecost and Its Permanent Possibilities.

Six Outline Studies on the Holy Spirit in the Book of Acts.

Study 6. The Ephesian Pentecost.

Acts 19. 1-7.

Paul is now on his third missionary journey (18. 23). The incident of these verses shows how this his second visit to Ephesus (18. 19-21), which extended over two years, begins.

He finds certain disciples. Not converts to Christianity made by himself on his previous visit (since he did not know them), but possibly a group that may have been gathered or instructed by Apollos during the ministry he exercised in 18. 24-26. At least when Paul questioned them they had the same limited knowledge about Christ as Apollos had.

There must be significance in the fact that Paul asked them point blank:

"Did ye receive the Holy Spirit when ye believed?"

Literally, his question was:

"Received ye, having believed, the Holy Spirit?"

No time element is implied, say scholars, between the believing and the receiving. They had become believers: had they at the time received God the Holy Spirit?

Their reply was that they had not so much as heard that a Holy Spirit is: that is, is given, is available (compare John 7. 39). They had heard of John the Baptizer's baptism as a token of repentance. They may have heard of John's emphatic testimony that the Coming One of whom he was the forerunner would baptize with the Holy Spirit and fire, but they had not heard of his presence on earth in fulfilment of that promise. Nor had they been baptized under the formula of Matthew 28. 19.

What joy for Paul to find prepared hearts into which he might pour further truth, advancing from John's proclamation of the Coming One as the first stage in the unfolding of God's new plan of salvation to his relation to Jesus of Nazareth; then our Lord's life, and ministry, and death, and their responsibility to believe in him. They did believe, and were baptized into the name of the Lord Jesus; and when Paul had laid his hands on them God the Holy Spirit came on them, and the signs and wonders of the great Day of Pentecost were repeated in this Gentile city of Ephesus.

Why did Paul meet these Ephesian disciples with this question about God the Holy Spirit? Was it not because the Holy Spirit is the supreme gift of the exalted Lord Jesus in this dispensation, the sine qua non of Christian life and power? Christian experience is complete only in the indwelling Spirit.

Suppose Paul should appear and put the question to you, believing reader, Have you received God the Holy Spirit in Pentecostal fulness? What would your answer be? Not, Have you heard about him, or sung about him, or even studied about him, but have you RECEIVED him? Mere knowledge is not experience. Abstract religious truth must be realized in actual life.

This group at Ephesus was not a special group: just plain, ordinary church members (so to speak), only recently converted from heathenism. But their hearts were right before God, they were willing to learn and obey: and they got the best that any believer can get. Did they form the nucleus of the Ephesian church?

An important lesson arising out of the incident is the need of full and accurate instruction in the way of the Lord. There is pathos and loss in ignorance and incomplete knowledge. So this series of brief studies closes with an episode that should impress upon every believer the necessity and the blessing of learning all that is revealed in Scripture about God the Holy Spirit. Let us not linger where these Ephesian disciples were, at Jordan, nor even at Calvary: let us come on to the upper room experience of God the Holy Spirit!

ABEL OF NEW GUINEA.

W. R. Moody.

On April 10 an Associated Press despatch appeared in the papers that Charles W. Abel of New Guinea had died in Woolwich, England, from injuries received in a motor accident. This news came as a shock to a worldwide circle of his friends.

It was in 1921 that it was first my privilege to meet Charles W. Abel. Our introduction in the Reform Club in London was casual. As we parted I asked him to let me know if he was returning to New Guinea by way of America, for if he did so we would welcome him at Northfield to address the General Conference. When a few months later he wrote to say he would be in America the following summer, I invited him to be one of the speakers at the conference of 1922.

Those who recall this visit remember the growing interest in his narrative of missionary labors: the trial of faith, the test of patience, the varied experiences, and finally the joy of witnessing the triumphs of the cross. How vivid he made the scenes of his labors, and how great was his loyalty to the evangelical and evangelistic appeal! His addresses were enlivened by many a gleam of humor, for "the joy of the Lord" was characterized by a keen appreciation of the lighter vein.

In my memory of my friend I shall associate his name with the greatest pioneer missionaries I have ever known: Robert Laws of Livingstonia, Dan Crawford of Belgian Congo, and Grenfell of Labrador. Evangelists primarily, but with a horizon as broad as human needs. Educators, statesmen, and even vocational trainers, they have proved "efficient stewards of God's varied grace."

It was Abel's faith that first impressed one. He implicitly believed in Christ's commission and his promise to accompany his servant even "to the end." But he also believed in the primitive people among whom he worked, and he lived to rejoice in seeing his faith rewarded in cannibals turning from agelong traditions to serve the living God. His courage in New Guinea was also evident in Christian lands where his fearless testimony to his personal allegiance to his Master was never compromised, wherever or among whomsoever he found himself. Finally, his sound common sense was stamped upon his work. Laziness is a snare to which primitive people are susceptible when the advent of Christian civilization deprives them of tribal warfare, the one occupation with which the men have been familiar. To find some channel for their activity and at the same time to provide a new means of self-support Abel introduced vocational training, succeeding in developing skilled artisans. The workbench he made an altar, and the blacksmith shop a shrine. To faith he added consecration, and to consecration common sense.

But great as his achievements were it was not for what he did that he was loved, but for what he was. Even the criticisms of his friends were not of shortcomings or faults, but of his virtues. If he seemed strangely indifferent to what his zealous friends considered exceptional opportunities to present his work to influential groups, his diffidence was due to innate modesty. There was that disconcerting smile with the assertion that he couldn't speak,—he, the most fascinating missionary speaker of his day! Remonstrances that he was being imposed on to help others to the neglect of his own work had no effect.

But above all else it was his genius for friendship that was the outstanding characteristic of the man. Few have won such affectionate admiration among a more varied circle of friends of all classes of men, rich and poor, learned and uncultured, distinguished and unknown, than this devoted apostle to the Papuans of New Guinea. His going makes this world poorer to thousands of us who loved him, and heaven a more desirable home to which to look forward by his being there.

A New Life of D. L. Moody.

Macmillan Company of New York announces a new biography of D. L. Moody by his son W. R. Moody, to be ready July 1.

This will be the definitive record of a life of unusual breadth of experience in evangelistic effort during the latter half of the 19th century. It reveals the ceaseless energy and the broad sympathy of the widely known religious leader not only in conducting missions, but in almost every phase of Christian service. As an educator and originator of institutions of wide influence the name of D. L. Moody is known throughout the Christian world.

The author has had access to many of Mr. Moody's boyhood letters, and new material respecting his early experiences in Christian work are revealing of his development from the unprivileged youth into the efficient leader of men and movements.

During the past 30 years many books have appeared which enable one to obtain a truer estimate of the man and his wide and lasting influence that was impossible in earlier biographies.

British Guiana.

Dear Sir:

I desire to thank you for the regular receipt of your esteemed magazine, which is much valued and carefully read. The articles are so uplifting and inspiring, and provide material for my own work. I congratulate you upon the definite spiritual tone of the magazine, and wish you continued success in the future.

Yours in service for the Master.
(Signed) Charles E. Biles.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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Cairo, Egypt.

Dear Friend:

I am writing to thank you for continuing to send me the **Record of Christian Work.** I appreciate it much. I have just sent the last copy to one of our theological students who asked me for it.

(Signed) (Miss) Anna Y. Thompson.

Bassein, Burma.

Dear Sir:

You will be interested, I am sure, to know that the **Record** is much appreciated by some of our pastors and teachers. Our headmaster also appreciates it, and through him our pastor who gets help from it and who preaches really spiritual sermons. Now and again I have been asked for copies.

(Signed) Clara B. Tingley.

INTERNATIONAL SUNDAY SCHOOL LESSONS

The Gospel of the Kingdom: Studies in Matthew.

June 1, 1930.

Contrast between Faithfulness and Slothfulness.

Matthew 25. 14-30.

The parable.

This parable has to do with the allotment of goods to his servants by an Oriental master ere he goes on a long journey, the trading during his absence, and the reckoning upon his return. It was a test of faithfulness and ability in service, with consequent reward or rebuke.

The principle of allotment was: "To every man according to his several ability." Every servant received something. "Ability" is the measure of the natural faculties and experience.

The principle of reckoning was: good and faithful service.

The reward for this was threefold: the master's approval, larger opportunity and responsibility, and participation in the joy of the master.

The penalty of wicked and slothful conduct,—which did not consist in stealing or wasting the allotment, but simply in letting it lie idle,—was loss and exclusion. The third servant was careful to put the talent away in a safe place, according to the practice of the times; the master said he should have banked it and earned interest if he had not the ability to trade with it independently. His false views of his master were not accepted as an excuse for his do-nothingness.

Its teachings.

Not a word is said in these verses about the interpretation of the parable, but the opening words, "For it is as when . . . ." (R. V.), throw us back to verse 1. Our Lord is discoursing about the kingdom of heaven (the heavens). See also verse 31.

The Son of man has allotted his goods to members of the kingdom of the heavens, in varying measure, according to ability. Whatever these goods or talents may be (compare Ephesians 4. 8-12; 1 Peter 4. 10), they are our Lord's, not one's own. Each receives as much as he can use. The gift imposes the duty and responsibility of making increase of it during the Son of man's absence. It is for doing business with, not for personal blessing.

He will come again, and when he comes he will call for a reckoning. The quality and motive of service, not comparative success or quantity of returns, are what count. Each man tells his own story. His future depends upon his present faithfulness and industry.

Men with unequal gifts may employ them with equal faithfulness and diligence, and so earn the same reward.

The man of least ability is watched as carefully as the others.

As you consider your life, have you this sense of stewardship in our Lord's service? Are you a productive or non-productive servant? Have your talents grown?

Are you one of the least endowed people? Are you doing all you can? Are you doing anything? What excuses are you offering?

One-talent men and women have done some great things.

Stewardship has become a familiar word in church life of late years. A steward is one to whom is entrusted certain of the affairs or interests of another. The term is used to designate the believer's relation to our Lord in the matter of his time, his faculties, his money, his all. These are not his own, but as in the parable he is only entrusted with them by our Lord, to use them to the utmost, subject to an accounting for that use at his coming again.

Golden Memory Text—Well done, good and faithful servant! Thou hast been faithful over a few things: I will set thee over many things. Enter thou into the joy of thy lord! Matthew 25. 21.

June 8, 1930.

Jesus in the Shadow of the Cross.

Matthew 26. Lesson portion—31-46.

As they left the upper room to go to the Mount of Olives our Lord forewarned the XI that they would desert and disown him (31-35). Then Gethsemane (36-46)!

Read the parallel accounts in Mark 14. 32-42 and Luke 22. 39-46 to get the whole story!

The scene before us in Gethsemane is one for quiet contemplation rather than for critical analysis. We dare not invade the privacy, except as certain actions and words of our Lord are recorded. We marvel at his utter loneliness, the mystery of his anguish, and his sense of death. Excepting only his death scene there is no recorded incident in his earthly career so full of mystery, so heart-breaking. We see him in his humanity in the deepest personal distress. Before the final stages begin he evidently seeks the quiet and solitude of this well known spot to brace himself by prayer and communion with God.

Verse 39 is the kernel of the whole incident. His petitions were answered—not by removal of the cup, perhaps, but by strength from heaven and by God's will being done. Self-surrender, the deliberate submission of his own will to God's will is the heart of the matter. This is more than resignation: it is the acceptance of God's will.

What was the "cup"?

Not the impending physical agonies, not even death: for we cannot believe that Lord Jesus weakened so much in his physical or moral courage as to get into such physical condition in the intensity of his desire to sidestep these things at the last moment. Some think he shrank from the kind of death he was about to die,—burdened by the sin of the world, suffering the penalty of the Law, separated from God. Some, that he feared lest he would collapse and die under the physical strain before he reached the cross. But these explanations hardly seem adequate. Another seems to meet the case best, namely, that the cup was nothing less than a supreme effort of Satan to kill him there before he could reach the cross and accomplish man's redemption in the way set forth in type and prophecy.

Satan has the power of death, Hebrews 2. 14. Lord Jesus said his soul was "exceeding sorrowful, EVEN UNTO DEATH" (38). Read in the parallel accounts his extreme agitation in body, soul and spirit! And in Hebrews 5. 7 it is recorded:

"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him FROM DEATH, ..."

Is there any other episode of which this could be written but Gethsemane?

The explanation of this whole scene is sin, our sin. Sin is exposed at its blackest by what it did to our Saviour at Gethsemane and Calvary.

Our Lord rose from prayer in victorious obedience. Gethsemane prepared him for all that came after, even for Calvary. Prayer is the highest preparation for every crisis.

Golden Memory Text—He went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible let this cup pass away from me! Nevertheless, not as I will, but as thou wilt! Matthew 26. 39.

June 15, 1930.

Jesus on the Cross.

Matthew 27. Lesson portion—33-50.

It is out of the question to do justice in a brief lesson to these most solemn hours, which were the world's judgment and salvation. The scholars know the outlines of the whole story of Calvary. The verses in today's portion tell more about what happened around the cross than about the sufferer himself. Note the attitude of the different parties,—the soldiers, the passersby, the ecclesiastics, the thieves, the bystanders!

Crucified, 33-38.

Our Lord refused the stupefying drink that would dull his senses and destroy his voluntary submission to crucifixion. Everything throughout these terrible experiences shows his courage and resolution to face the worst without flinching.

The last thing the soldiers would have imagined was that they were fulfilling prophecy and so witnessing to the Messiahship of their victim.

The superscription may have been written in irony by Pilate, or to taunt the Jews, but it was absolutely true. Jesus of Nazareth is king of the Jews, and will one day reign as such in Jerusalem.

Crucifixion was a shameful death. Its shame was increased in our Lord's case by his being associated with the thieves.

Challenged, 39-44.

The heartless and hateful railing and mocking to which our Lord was subjected witnessed to popular opinions regarding him, and embodied mighty truths. "He saved others" (42), therefore he could not and would not save himself. He was the Son of God (40), therefore he would not come down from the cross, which has become the token of his Father's saving love. "He trusted in God" (43), therefore he went forward in the determinate counsel and foreknowledge of God without faltering in filial trust.

This voluntary submission is the heart and essence of the tragedy from the divine side.

Dying, 45-50.

The mocking and railing are silenced by a supernatural screen of darkness cast over the last three hours.

The silence is pierced by the heart-broken cry of blended trust and isolation. Physical suffering did not force the question "Why?" from his lips; it was the awful feeling that communion with God was broken. Sometimes an awakened sinner experiences an appalling sense of separation from God because of his sin. Never before had our Lord experienced such abandonment.

Matthew records our Lord's death in a single verse. At the ninth hour (3 p.m.), when the passover lamb is being sacrificed in the Temple yonder, our Lord gives up his earthly life. None of the Gospels says he "died." Rather, uttering a loud scream (Moffatt), he dismissed his spirit, implying the exercise of his will, and so differing from ordinary death.

There is one aspect of the crucifixion that we can believe, even if we cannot understand and explain it: the substitutionary aspect. Just as the paschal lamb died bearing symbolically the sins of Israel, so Lord Jesus died actually bearing your sins and mine.

Golden Memory Text—Looking unto JESUS, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God! Hebrews 12. 2.

June 22, 1930.

The Risen Lord and the Great Commission.

Matthew 28.

Neither Matthew nor any of the other writers ventures to follow our Lord in his death,—in his journey to Paradise (Luke 23.43), or in his descent into Hades (1 Peter 3.18-22), or in any event of that period when "this earth swung through space like a hearse carrying the dead body of the Son of God." Nor do they give any description of his rising from the dead.

Matthew confines his brief record to a double proof of the resurrection of our Lord; the plot whereby the chief priests sought to discredit this proof, acknowledging, however, in doing so that the grave was emptied; and lastly, a meeting of the risen Jesus with his disciples, perhaps 500 of them (1 Corinthians 15.6), in his home province of Galilee, up North. It is a record of observed facts, with no room for imagination or imposition.

Jesus risen, 1-10. In Jerusalem.

It was personal love and loyalty that brought the women to the tomb. Imagine their surprise to find it wide open and an angel visitor at hand!

Heaven had followed our Lord's career. This angel knew the object of the women's visit. He knew that Jesus had been crucified. He knew he was no longer in the tomb. He knew what our Lord had said about rising again. Let sight help their faith! Let them satisfy themselves by gazing into the emptiness! All this, however, that they should hurry off with the glad news to the disciples, and with the promise of a meeting in Galilee.

The path of obedience was the path of fuller blessing, for on the way the statements of the angel were verified by first-hand contact with the risen Lord himself. We are told what the angel looked like (3), but not a word is said about the appearance of our Lord. They knew him apparently as of old. It was not a phantom whose feet they clasped in worship.

It all reads simply and naturally, but it was fearsome experience. For fear of the angel the sentries became as dead men (4). The fear of the women was quieted by the angel (5), but they left with mingled fear and joy (8). Again, our Lord had to dissipate their fear (10).

The worldwide commission, 16-20. In Galilee.

The appearances recorded in the other Gospels were informal, unexpected, but this is a meeting at an appointed place.

Our Lord's words are familiar now, but think how they must have sounded when first spoken! Here is Jesus, who has just been done to death and his followers disappointed and scattered, living again and claiming omnipotence and omnipresence! And he is no longer limited to the lost sheep of the house of Israel, but embraces all nations in his vision! And his agents for propagating his message of salvation are to be these same disciples! And his supreme promise and inspiration is his abiding presence on earth clear down to the end of the age: this, and not a word of withdrawal from earth, as might have been feared!

Hasn't history justified his stupendous claims? That all nations have not been evangelized and built up in Christian character is our failure, not his. In fulfilling his program the believer has the supreme promise and inspiration of his abiding presence.

How are we individually carrying out his great commission?

Golden Memory Text—Go ye, therefore, and make disciples of all nations! Matthew 28. 19.

June 29, 1930.

Review. The Gospel of the Kingdom.

The Gospel according to Matthew.

Review it as a book study, noting its aim and object, keys to its contents, incidents and addresses and parables in the narrative, special characteristics, men and women met in its pages, etc.

What do we know of the author?

A review of Christ's leading sayings and their context would be profitable.

The Gospel of the Kingdom.

List and classify all that our Lord taught about the kingdom of the heavens!

What shall I do with Jesus?

Our study will have been a failure and a tragedy unless we have become better acquainted with Jesus of Nazareth, our living Lord; better posted as to his career and character; believing more firmly in the historicity of his life and in his deity. What were the experiences of the disciples and others that produced convictions?

The meaning of Christian discipleship.

Here is the application for today! Christian discipleship entails the necessity of (1) personal Christlike character and (2) Christlike service.

Golden Memory Text—Thou art the Christ, the Son of the living God! Matthew 16. 16.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

How Avoid a Summer Slump in Our Society Work?

Hebrews 10. 24, 25. June 1, 1930.

Some one has divided Christian Endeavor workers into four classes:

(a) The tired workers;
(b) The retired workers;
(c) The tiresome workers;
(d) The tireless workers.

Summer slumps will not be known when all the members keep the spirit of class (d). Are you keeping it?

* * * * *

A Christian young man spent his summer weekends at a fashionable resort, mingling freely in the lower forms of amusements on Sundays. Upon the return of the fall activities in his C. E. Society he was "Among the missing."

One day he took his watch to the watchmaker, who was also deacon of the church, and said:

"My watch has been losing time at a fearful rate this summer."

To which the deacon replied: "Haven't you lost time lately?"

The shot went home. The young man took his accustomed place in the society's activities.

This is the moral, in the words of another:

"There is usually a slump in our souls before the slump manifests itself in our societies."

* * * * *

It is said to have been the custom of an Englishman in the heart of Africa to dress for dinner with scrupulous care lest, as he said, "he should become lax in the amenities of civilization."

It is so easy to drift with the current when "everybody else is doing it."

Since the temptations are stronger in the summer time to forget or resist the spiritual amenities of the soul, it behooves us all to deepen our consecration in the Master's service during the summer season.

* * * * *

"Let us consider one another to provoke unto good works!" What are "good works"?

G—oing into the remote parts of your town and starting Sunday schools;
O—rganizing groups to conduct evangelistic services;
O—ld-fashioned prayer meetings held in the homes of C. E. members;
D—oing the absent member's work voluntarily.

W—atching out for strangers in your town and inviting their presence and help in your meetings;
O—utings planned for the sick and aged;
R—emembering always that variety is especially valuable in your summer program;
K—eeping up your meetings even with "two or three." Good works are not dependent on numbers;
S—ummer Christmas trees in behalf of the foreign fields.

Prayer in the Life of Leaders.

Mark 1. 35; Luke 6. 12. June 8, 1930.

We read that a maid in a house where

Cromwell was living looked through the keyhole to see what he was doing, and saw him kneeling in prayer. How many leaders would stand the keyhole test?

It is no accident, one says, that the two greatest American leaders whom we all look up to and admire—Washington and Lincoln,—were men of prayer and faith in an overruling providence.

Through communion with God Moses the violent becomes Moses the meek: Isaiah the man "of unclean lips" becomes the prophet whose words of beauty ring like a glorious carillon through the ages; Peter the wavering becomes Peter the rock: Augustine, dissipated libertine, becomes Augustine the Saint.

* * * * *

A city leader of young people seemed to be amazingly successful. Suddenly he disappeared from his circle of activities. He had a strong personality and attractive surface qualities, but lacked strength of character and yielded to a peculiarly ugly sin. Naturally he lost his leadership.

What a different story would have been told of this young man had he been a prayerful leader! There is no gainsaying the fact that the strongest characters and best leaderships have come through prayer.

* * * * *

Above the desk of a leader of a group of young men was tacked these words in large letters:

"I will make it a rule of my life to set apart at least 15 minutes every day in direct communion with God."

One of the group of which this young man was leader said of him:

"He is not conscious of his leadership. That is why we recognize him as a leader."

Jesus said: "Enter thy closet!" In the end the closet-men win.

* * * * *

There once lived in a Western city an umbrella-mender. He was poor, uneducated, and a cripple,—the last man one would select for any sort of leadership. But he was a power in prayer.

At his death hundreds of those whom he had led into the kingdom through his prayers were present, weeping and saying:

"He led me to Christ."

No one called him a leader, but what a marvelous one he was in a humble sphere!

This incident suggests a singleness of purpose in the prayer life of leaders.

How Great Leaders Served Their Generation.

Acts 20. 17-25; Ephesians 3. 14-19. June 15, 1930.

When Turner, the great landscape-painter, was asked how he achieved such marvelous success he replied:

"I have no secret but hard work. This is the secret that many never learn, and they do not succeed because they never learn it. Labor is the genius that changes the world from ugliness to beauty."

The great leaders of the past have been hard workers. They did not mind the grind or grime of daily work.

* * * * *

Peter the Great made a law that if any nobleman beat his slaves he should be looked upon as insane and a guardian should be appointed to take care of his person and estate. But one day Peter struck his gardener, who later died as a result of the blow. When Peter heard this he exclaimed:

"Alas! I have civilized my own subjects, I have conquered other nations, yet I have not been able to conquer or civilize myself."

One of the greatest requirements for leadership is self-mastery.

* * * * *

At a dinner given by a Grand Army Post a veteran soldier was introduced by the speaker as one "who gave a leg to the cause of freedom." When the veteran arose amid cheers he said:

"No, that is a mistake! I lost nothing in the war, for when we went into the war we gave our country all we had, and all we brought back was clear gain."

Leadership means the absolute giving of oneself for the cause one espouses. Paul said: "I kept back nothing that was profitable unto you." As a leader can you say that?

* * * * *

A speaker at a Summer Camp (1929) said:

"You can tell young people, but you can't tell them much."

Self-conceit is ageless as well as sexless. No conceited leader, young or old, can serve well. It is an affliction that has ruined leaders of the past. No one has yet found a remedy except Christ,—humility.

How Jesus Made Leaders of His Disciples.

Mark 1. 17; 5. 18-26; 6. 7; Acts 1. 4, 8. June 22, 1930.

An old mountaineer always directed a stranger saying:

"Always take the upper turn in the road when climbing a mountain!"

That's good advice for leaders!

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Scientists who are thoughtful in the realm of the spirit as well as in the range of science say that not only must we accept the idea that the world came into being through God's power, but also that Jesus is the guide for both moral and spiritual development.

Jesus, who himself was filled with spiritual power, knew that no one could truly lead others without being filled with the Holy Spirit, Acts 1. 8.

* * * * *

Christ's first step in making his disciples leaders was to teach them to pray.

Every Christian leader could voice the sentiments of the following lines:

"Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still."

* * * * *

By action Jesus taught his disciples the lesson of humility by washing their feet.

Some one gives this incident of the president of a struggling western college.

A stranger appeared on the campus one morning and inquired of a man in overalls who was whitewashing a fence where he could see the president. The man replied:

"I think you can see him at his house at 12 o'clock."

At noon the stranger appeared at the house. What was his surprise to meet the man he found whitewashing in the morning! Neither alluded to the episode, and passed a pleasant hour together. Next day came a letter to the president with a check for $50,000 from his caller of the previous day.

A man may call himself a president or a leader, but the measure of leadership is humility.

* * * * *

Christ is the world's greatest leader, because—

He is the world's greatest **L**—over;
He received from heaven the highest **E**—xaltation;
Heaven's unlimited **A**—uthority;
He arouses the purest **D**—esires;
He is the world's greatest example of **E**—ndurance;
He is the world's safest **R**—efuge;
He made the supreme **S**—acrifice;
He possesses the power to **H**—eal;
He inspires in the world the noblest **I**—deals;
He has a winsome **P**—ersonality.

His disciples saw all his personal attributes in action and learned the lessons of leadership,—and so can we!

Great Missionary Leaders.

Ephesians 3. 7, 8; 4. 11-13. June 29, 1930.

A young Hollander, Guido Verbeck, came to America hoping to make a fortune in this "Land of Promise." He had, soon after his arrival, a serious illness, and his funds were exhausted on physicians and nurses. He promised God that if restored to health he would consecrate his life to service in the foreign field. He kept his vow, entered school, and as soon as his health permitted he went to Japan and led for years in the religious development of that island kingdom through its social, industrial and political life.

* * * * *

At a class reunion in one of our Eastern universities a letter was read from the only absent member, a missionary in China, with an enclosed circular telling about his work. It included the biggest hospital for surgical cases in China; 14 preaching stations; a publishing house that ranked first in the East; a boys' training school with an attendance of 500 pupils. This absent member had more than a score of workers under his guidance and direction.

Another member of the class who had become a wealthy philanthropist said:

"I did not know what a great career a modern missionary has! By the side of it my own seems small and petty. I envy him his great career."

* * * * *

A blind slave girl was brought to a mission hospital in China. One leg was so badly diseased it had to be amputated. She accepted Christ while recovering, and became a radiant Christian. Signs of leprosy appeared upon her. Blind, lame and diseased, she went to a segregated colony of lepers. In that colony she told others of the Christ who came to her in the hospital. In two years she had a good sized group of Christians about her. In five years she had a church.

If one is judged great by a great service, surely whoever led that girl to Christ must be ranked among "great missionary leaders"!

* * * * *

Some are born leaders, some are trained into leadership, and some have leadership thrust upon them. In the latter class are many missionaries. Often thrown upon their own resources, they must "adventure into the unknown."

One such adventure worthy of record is that where a missionary transformed British beer-barrels into washing machines for cleansing soldiers' clothing and made enough out of the project to build a church.

Your Bible.

Read it through,
Believe it true;
Pray it in,
Live it out;
Give your money
To send it about,
Here and there,
Everywhere,
Doing good
In Jesus' name!

—D. H. Tuttle.

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

JUNE, 1930.

SUNDAY, 1st. *This is the day which the Lord hath made. We will rejoice and be glad in it! Psalm 118. 24.*

The day will bring some lovely thing,—
  I say it over each new dawn;
Some gay adventurous thing to hold
  Against my heart when it is gone.
And so I rise and go to meet
The day with wings upon my feet!

MONDAY, 2nd. *Bless the Lord, O my soul, ... who crowneth thee with lovingkindness and tender mercies! Psalm 103. 1, 4.*

Of all God's attributes lovingkindness and mercy are the crown. May they be a crown upon my head!

TUESDAY, 3rd. *And he brought him forth abroad and said, Look now toward heaven! Genesis 15. 5.*

Abraham sat moodily in his tent: God brought him forth beneath the stars. And that is always the line of divine leading. He wishes us to exchange the tent for the sky, to live and move in great, spacious thoughts of his purposes and will.—J. H. Jowett.

WEDNESDAY, 4th. *We know not what we should pray for as we ought. Romans 8. 26.*

But I can trust God who reads my heart and who knows what I need better than I do. If the dear Lord gave us always what we asked for we would be in a sad condition; but his love and wisdom withhold only to enrich beyond measure. Our trust in God can never be betrayed.—Floyd W. Tomkins.

THURSDAY, 5th. *Trust in the Lord! Psalm 37. 3.*

No matter where the world began,
  Nor where the march of science goes,
My trust in something more than man
  Shall help me bear life's woes.

Let progress take the props away,
  And mouldering superstitions fall,
Still God retains his regal sway,—
  The lover of us all!

FRIDAY, 6th. *And the Spirit and the bride say, Come! Revelation 22. 17.*

Christianity at heart is a divine invitation. When the bride, the church, unites with the Spirit in saying "Come," "whosoever" will come, nations will come, the kingdom will come, the Lord Jesus will come! Even so come, Lord Jesus!—Wm. Hiram Foulkes.

SATURDAY, 7th. *Come ye children, hearken unto me: I will teach you the fear of the Lord! Psalm 34. 11.*

Eternal Father, who out of the mouths of babes and sucklings hast ordained strength, reveal thyself unto our children, we beseech thee, and grant them an entrance into thy heavenly kingdom: that, being born again of the Spirit and taught by the Lord Jesus, they may grow up before thee in purity of heart and innocency of life until they come unto the measure of the stature of the fulness of Christ! Amen.—The Book of Common Worship.

WHITSUNDAY, 8th. PENTECOST. *Ye shall receive power after that the Holy Ghost is come upon you! Acts 1. 8.*

The trouble is that too many are trying to live the Christian life on the wrong side of Pentecost. They are trying to live the divine life with no resources but those that are purely human, and the great promise of Jesus Christ to humanity is this, "Ye shall receive power after that the Holy Spirit is come upon you!" The omnipotence of the Spirit shall be the measure of your strength. —Samuel Chadwick.

MONDAY, 9th. *Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto me! Acts 1. 8.*

Jesus Christ my Saviour is ever at the bar of public opinion, and whether men shall accept him or reject him depends upon the evidence we give as to his character. If we could only keep unChristlike Christians out of sight a great hindrance to the triumph of the gospel would be gone.—Mark Guy Pearse.

TUESDAY, 10th. *Grieve not the holy Spirit of God! Ephesians 4. 30.*

We cannot grieve an enemy, we can only grieve a friend. We cannot grieve an influence, we can only grieve a person. Grieving the Holy Spirit is to grieve our personal friend.

WEDNESDAY, 11th. *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Galatians 5. 22, 23.*

A cluster of fruit, all one and yet each different! Do they all grow in our lives? Are we tending the roots as well as plucking the fruit?

THURSDAY, 12th. *And Jesus put forth his hand and touched him, saying, I will! Be thou clean! Matthew 8. 3.*

"Be thou clean!" This is different from saying, "Thou shalt be clean!" It is not an indicative mood, but an imperative mood. He commands the sufferer to do something, to be something, to receive something. He must become as positive and definite as the Lord himself. He must reach out a living hand and with a believing touch must take what Christ is giving him. This was what the Lord always required from those he healed. This is where we almost always fail.—A. B. Simpson.

FRIDAY, 13th. *Do not I fill heaven and earth? saith the Lord. Jeremiah 23. 24.*

Behold how near is heaven!
Let men say what they may,—
I know; for on the meadow
I walked with God today.

A meadow lark was singing,
The wind was from the sea,
And there was not a shadow
Between my God and me!
—Vivian Y. Laramore.

SATURDAY, 14th. *And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight. Colossians 1. 21, 22.*

Oh for an enthusiasm for holiness, a passionate and absorbing ambition to be like Christ in thought and deed, to live over again the life of Christ in doing the will of God and in serving others!—Mark Guy Pearse.

SUNDAY, 15th. *For it pleased the Father that in him should all fulness dwell! Colossians 1. 19.*

The law was given by Moses, but grace and truth came by Jesus Christ, the Son of God. In him shone the fulness of God's glory. So we do not only read of God's love: we see it, and touch it, and rest upon it, in the person of Immanuel. He is all our salvation, and all our desire. In heaven he is the light; of the cities of the earth he is the one Saviour. The cross of Christ is our hope, and light, and infinite strength. Hidden within its purpose we know no pain, or shame, or fear. We have peace with God.—Joseph Parker.

MONDAY, 16th. *The mercy of the Lord is from everlasting to everlasting upon them that fear him! Psalm 103. 17.*

O my soul, how frequently we have read these familiar words without the least thought of their immeasurable greatness! Be still and meditate until the heart responds!—Andrew Murray.

TUESDAY, 17th. *Be it done unto thee even as thou wilt! Matthew 15. 28 (R. V.).*

This was a remarkable permission. It is not often that Christ takes the key to his stores out of the bunch which hangs at his girdle, and entrusts it to a soul, saying in effect, "Take what you will! Of the work of my hands command ye me!"—F. B. Meyer.

WEDNESDAY, 18th. *For this cause we also . . . . do not cease to pray for you. Colossians 1. 9.*

What wonders intercessory prayer has wrought! Believer, thou hast a mighty engine in thy hand! Use it well, use it constantly, use it with faith, and thou shalt surely be a benefactor to thy brethren!—C. H. Spurgeon.

THURSDAY, 19th. *God be merciful unto us, and bless us, and cause his face to shine upon us! Psalm 67. 1.*

Behind life's darkest clouds
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For his love is always shining!
—John Oxenham.

FRIDAY, 20th. *A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come! Luke 19. 12, 13.*

We are left at liberty to do as we please in this short life of probation. What a solemn thing it is to have such liberty! What a solemn outlook and end to keep before us for all our work! Let us receive the ample resources which he waits to give, and then let us be using them as men that wait for their Lord to come!—A. B. Simpson.

SATURDAY, 21st. *And the apostles said unto the Lord, Increase our faith! Luke 17. 5.*

It is not by striving after faith that our faith is made strong, but by resting on the faithful One.

SUNDAY, 22nd. *Called . . . . out of darkness into his marvelous light. 1 Peter 2. 9.*

It was not light only, but marvelous light. There was a distinctiveness of glory about it which dazzled the eyes of the soul. This is the experience of every man who comes into close and vital association with God. He is continually surprised at the bounty of heaven, at the tenderness of the divine fatherhood, at the largeness of the divine love.—Joseph Parker.

MONDAY, 23rd. *I will give thee the treasures of darkness. Isaiah 45. 3.*

This is a wonderful phrase to keep in mind! To believe that darkness has its treasures is to rob darkness of its gloom. The author of Psalm 139 had no fear of darkness: "Even the darkness hideth not from thee!"—Jay T. Stocking.

TUESDAY, 24th. *Whatsoever is not of faith is sin. Romans 14. 23.*

In matters open to question, God and not self must have the advantage of the doubt.

WEDNESDAY, 25th. *I exhort, therefore,*

that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men. 1 Timothy 2. 1.

For there's never a friend so far from you
 That a message cannot reach;
And there's never a heart so full of woe
 That a love word cannot teach;
And there's never a soul in this sad old world,
 Crushed under a weight of care,
That cannot bend to a loving friend
 Who has paper and ink—and prayer!

Thursday, 26th. *He that abideth in me . . . . the same bringeth forth much fruit. John 15. 5.*

Are you working and bearing much fruit for God, and do people by your life see and say, "God is with that man, keeping him humble, pure, and heavenly-minded"? He wishes to fill up our life with richest and choicest blessings.—Andrew Murray.

Friday, 27th. *She was healed immediately. Luke 8. 7.*

Here is the marvel of it: little as was her knowledge, her faith, because it was real faith, saved her, and saved her at once. Courage, timid one! Being justified by faith we have peace with God.—C. H. Spurgeon.

Saturday, 28th. *The prince of the power of the air. Ephesians 2. 2.*

Christ called Satan the "prince of this world." Both terms suggest at once the devil's sphere and his limitations. He tempts us through the things of the world, material things; and he tempts us with thoughts and unworthy emotions which seem to come from the very atmosphere of life. In contrast comes wonderful deliverance and exaltation through Christ.—Floyd W. Tomkins.

Sunday, 29th. *I will build my church. Matthew 16. 18.*

It's not the walls of the church without
 That make the building small or great,
But the Christ-light shining round about,
And the faith that overcometh doubt,
 And the love that stronger is than hate!
 —Longfellow.

Monday, 30th. *This I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh! Galatians 5. 16.*

That great companionship will make us negligent of carnal allurements. This is the only real and effective way to meet temptation: we must meet it with an occupied heart. —J. H. Jowett.

Bible Notes for Daily Devotions

President W. Douglas Mackenzie, D. D., Hartford, Conn.

JUNE, 1930

Sunday, 1st. Acts 18. 1-6.

1. From Athens Paul went alone to the great commercial city of Corinth, and there in 18 months founded one of the greatest churches of his missionary career. How deeply interested he became in the personalities and the problems of that church is fully attested by his two great epistles to the Corinthians. He was much enheartened by meeting two strong personalities, Aquila and Priscilla, who had apparently been converted at Rome and who brought comfort and assistance to him as he began work at Corinth. He was dependent upon his own labor as a tentmaker, and actually found them to be of the same trade as well as of the same faith.

2. We can picture the intimacy and joy which filled those three hearts as they worked for their living and used all spare time and especially the sabbath at the synagogue to speak of Jesus the Messiah of the Jews, the Lord and Saviour of all men. The work received fresh impulse when Silas and Timothy arrived. But success meant opposition, and especially from the Jews who refused to believe in Jesus as their destined Saviour.

3. Luke records that those who rejected the message "blasphemed." It is interesting to recall that in his first letter to the Corinthians (1 Corinthians 12. 3) Paul writes of those who say, "Cursed be Jesus," and those who say, "Jesus is Lord." When these words are said from the heart they show the spirit that is in a man. To hate Jesus or to love Jesus, these are the supreme alternatives before the world forever. They mark the "crisis" in the history of every soul.

O thou whose name and nature are love, who hast spoken thy love in Jesus Christ thy Son, by the Holy Spirit grant unto us that answering love which is the seal and sign of eternal life! Amen.

Monday, 2nd. Acts 18. 7-11.

1. When in that great Gentile city Paul and his companions found themselves unable to win the Jews, they decided to abandon the

synagogue and go out to address the men and women of other races. With a solemn final address to his own compatriots (6) Paul left them and went to make his base of operations the house of a man called Justus, who had been a Gentile proselyte and had accepted Christ.

2. From that hour the work expanded. Even the head of the synagogue was converted, and Paul, who did not usually perform the rite of baptism, himself (1 Corinthians 1. 14) baptized Crispus and his family. At Athens the results had been meager, for only "certain men" are said to have believed. But at Corinth "much people" and "many" of the citizens are said to have opened their hearts to the gospel.

3. The rapture of a missionary's heart is revealed to us in the story of Paul's vision. His whole soul was absorbed in the one work of making Jesus known. The one supreme thrill of that soul was in hearing one after another take that name upon his lips in worship and trust and consecration of life. It was meet that he should one night hear his Lord's voice address him in soundless but real and unforgetable words of encouragement, of fresh and vivid inspiration.

O Lord God of truth and grace, give to all our ministers and missionaries such devotion and success that they too may hear thee saying, "I am with thee!" For thy love's sake. Amen.

Tuesday, 3rd. Acts 18. 12-17.

1. A new Roman pro-consul had recently come to Corinth, a man of fine character, brother of the famous Roman philosophic writer Seneca. Because Gallio was new and might be supposed willing to use his authority, the Jews dragged Paul into his court and accused him of propagating an illegal religion. Luke in writing to Theophilus knows that he will be interested for social and political reasons in the name of Gallio, but will see the tremendous significance of the point he was called upon to decide. Was Christianity an illegal new religion was the point raised by the form of the Jewish accusation.

2. Paul did not need to plead his cause. Gallio probably with a gesture silenced him after the Jews had stated their case. Probably the judge had asked them some questions and had already decided the case. He must have heard them say that Paul called a certain Jesus by the name of Messiah and had urged them to a worship contrary to the rules of the synagogue. Promptly he put his finger on the legal essence of the case. It looked to him like a dispute within Judaism, and there the Roman government would have nothing to say. The case was dismissed. No doubt Theophilus could verify the records of this decision in Corinth or in Gallio's reports to Rome.

3. There may have been a touch of anti-Semitism in Gallio's attitude. Certainly he looked on calmly when he saw the bystanders turn on the men who had dragged Paul to the court on a purely Jewish affair, and "gave them a licking." But where shall we find absolutely even-handed justice in our world of prejudice?

Let us pray that everywhere public justice shall be free of racial injustice, in the name of the Saviour of all races!

Wednesday, 4th. Acts 18. 18-22.

1. In this brief paragraph we have a picture of the energetic and rapid movements on which Paul entered after his long and fruitful stay at Corinth. Aquila and Priscilla were his companions. At the neighboring seaport of Cenchrea Aquila had his head shorn in token of some sacred vow to God which he had taken. (Scholars are generally agreed that a true translation shows that it was not Paul who made this vow, as the Authorized Version indicates.)

2. As to this vow we must remember how hard it is for people to break away from all old customs and points of view when they pass from another religion into the liberty of the Christian faith. There were many Jewish customs which Paul himself kept up so long as they did not imply that he trusted in them as essential to salvation. Among Jews he observed Jewish customs, probably avoided forbidden foods and ceremonially laved his hands, as a matter of courtesy. And this he could do even though Jesus on occasion in order to teach an important lesson ignored the latter custom. The same act would have different religious as well as social effects in different circumstances.

3. How rapturous must have been the welcome he had at Jerusalem and Antioch after four years of absence! What conquests the gospel had made! What strong young groups of enthusiastic believers had been founded in great city centers! The Spirit of Christ was manifest to all.

O God of all grace, grant today to the missionaries of thy church as they speak in 800 and more languages the same power of the Holy Spirit! In Christ's name. Amen.

Thursday, 5th. Acts 18. 23-28.

1. In that last rapid journey from Corinth to Jerusalem Paul called at Ephesus where Aquila and his wife were to be engaged in business. He left them there, and they of course were at once active in making Christ known. For in those days as in all days when Christianity is rapidly spreading the work is carried on most widely by the individual zeal of all true Christians. They are all witness-bearers, glad and hearty and persuasive alike in word of mouth and ways of life.

2. These two came upon a most interesting man called Apollos. He was a scholar, and had been trained at that great seat of Jewish and Greek learning, the city of Alexandria.

His was a curious case, which we cannot fully understand. He seems to have been convinced that Jesus was the Messiah on the authority of John the Baptist, some of whose disciples must have been at Alexandria. Or he may even have heard John preach and been forced by circumstances to leave Judea before he could come into contact with Jesus himself. Anyway he was telling people on the authority of John that he believed the Messiah had come.

3. Aquila and Priscilla took him in hand and completed the story of Jesus as the Christ, with an account of all that Christ had become after John's ministry was closed. From that time Apollos became one of the leading preachers of the gospel in its fulness.

Today let us pray for the many, like Gandhi and others, who have seen enough of Jesus to believe he is a great teacher of moral truth, that they may discover in him the very power of God!

Friday, 6th. Acts 19. 1-10.

1. Luke lays great emphasis on the ministry of Paul at Ephesus, which was one of the leading centers of culture and therefore of religious curiosity and experiment. But we learn most by close study of his epistles to the Ephesians and the Colossians. At Ephesus he labored for nearly three years, and most of that time used as his preaching and teaching station a hall or halls where under Tyrannus a system of higher education was carried on. Here he must have been in prolonged contact and deep discussion with men of learning, eager in the study of philosophy, especially of ethics. Perhaps many of them were devotees of the mystery religions.

2. A curious incident arose early in his ministry there which shows that Apollos was not the only one at Ephesus who was a disciple of John the Baptist. There were others who had not discovered that Jesus Christ was the one whom John had proclaimed as the Coming One. When they heard him they at once accepted baptism as believers in Christ.

3. Let us note Luke's use of the two great phrases "the name of the Lord Jesus" (5) and "the word of the Lord Jesus" (10). The Christian gospel is the "word" which opens the power of his "name" to the human spirit.

Almighty God, who hast made thy wisdom and love and power known to us in Jesus Christ thy Son, grant unto us who believe in his name the indwelling power of thy Holy Spirit! Amen.

Saturday, 7th. Acts 19. 11-20.

1. "Ephesus," it has been remarked by one commentator on Acts, "was a town where the spiritual and moral atmosphere simply reeked with the forms, ideas and practices of Oriental paganism, of which magical incantations formed the predominant feature. Magic prevailed all over the pagan world at this time." Even Rome tried by legal pressure and by expulsion from the city to check the malign influence of these exorcists.

2. That in such times of excitement and miserable fears many abnormal and supernormal phenomena occurred cannot be doubted. No wonder that the powerful personality of Paul was also felt to exert its own influence upon disordered minds. The Gospels record similar instances in the ministry of Jesus.

This passage does not mean that Paul became an exorcist. Calmly he taught the gospel of Christ and proclaimed the saving power of his name, so that many distraught souls were brought to order and peace by believing in the pure and holy and loving power of Jesus over their lives and destinies. Read Paul's own reference to these matters in Ephesians 6. 10-12!

3. Luke here closes another section of his story in his usual way. He is concerned with the "Word of God." That is a greater fact than any apostle. Paul is only the herald of that word. His message about Jesus is God's living force in the hearts of men.

O God of light and sweet purity and heavenly calm, redeem our day from superstitious fears and wayward wills by thy grace in Christ Jesus! Amen.

Sunday, 8th. Acts 19. 21-31.

1. Luke now comes to an event which from the point of view of a Roman lawyer like Theophilus must prove of great importance. Let us take the narrative in two sections!

Paul's work in Ephesus and beyond in other cities of the province of Asia was brilliantly successful. Church after church was formed. Even officials in these other cities, called "Asiarchs," became his earnest friends. Of course others were working with him, including Timothy, Erastus, Gaius and Aristarchus. No doubt other able and well educated converts in Ephesus and elsewhere were diligently bearing witness to the saving power of Jesus Christ.

2. So great was the Christian movement that the idol worship was much reduced. "Half a century later Pliny reported that in this region the temples were deserted, the worship was neglected, and the sacrificial victims were unsold." No wonder that the people who saw lucrative businesses being ruined rose up in rebellion! Hence the riot which filled the theater with twenty thousand or more of an excited mob. Paul was held back from appearing among them by influential friends.

3. There is no progress without change, and no changes in the business world without loss to some parties. Even today missionaries all over the world have to face people whom the spread of the gospel deprives of a living from pagan customs of religion.

Let us pray that everywhere the spread of the gospel may be accompanied by such an awakening of sympathy and service that these sufferings may be reduced to a minimum in the name of Jesus Christ!

Monday, 9th. Acts 19. 32-41.

1. We have in this whole account of the riot at Ephesus many statements which have proved of great interest to historical scholars. The progress of archeology has in the last two generations confirmed every one of Luke's references to the religious practices and municipal government of that region at that time. He was an accurate and honest historian, and his authority grows as research confirms the truth of his narrative on the secular side.

2. The two speeches of Demetrius and the town clerk or mayor of the city are vivid examples each in its own way of skilful, diplomatic handling of an excited and dangerous crowd. The former intended to increase the excitement and wreak vengeance upon that contemptible fellow Paul, and put an abrupt end to his career of hostility to the worship of their far-famed goddess. The mayor, on the other hand, was conscious of his responsibility for civic peace and order, through the pro-consul, to the emperor. If there was any murderous outbreak it would be reported against him at Rome. His clever speech daunted the leaders and calmed the turbulent throng.

3. Once more Luke has proved to Theophilus that the Christian gospel was not itself the cause of disorder. Jewish and idolatrous prejudices were alone the causes of the difficulties in which Paul found himself. Once more at Ephesus as at Corinth it was the Roman authorities who protected him.

O God, who above all other names that men have worshiped hast the blessed name of thy Son Jesus Christ, grant unto all men to bow before him in wonder, love and faith! Amen.

Tuesday, 10th. Acts 20. 1-6.

1. Here is another picture of the incessant journeys of the apostle as he went from place to place, revisiting the churches and deepening their knowledge of the gospel!

It was in this period, during the three months which he spent in Greece, that he wrote the great Epistle to the Romans. It was this epistle which Samuel Taylor Coleridge declared to be the greatest treatise that ever proceeded from a human brain. It seems to me not to be a piece which he then thought out and wrote off for the first time. It looks rather like the gathering up of discussion which he had recorded from time to time and now wove together that the Christians at Rome might have a fairly full view of the gospel as he was proclaiming it in the East and as he hoped some day to unfold it in person when he could at last arrive in Rome. It does not represent his primary evangelistic preaching either among Jews or Gentiles, but the deeper instruction of those who had spent some time in the new world of Christian faith.

2. But Jewish enemies were persistent, and through some of his friends he heard that a plot was being laid against him. He therefore changed his plans. His friends sailed off as arranged, but he himself quietly went in another direction, northwards, and was joined, probably at Philippi, by Luke. After a sail of five days they all met again at Troas.

3. Can we picture a man so marvelous as this man? He is full of care for individuals, for small groups, and is dealing with all their separate difficulties and problems. And yet he can give his mind all the time to move in the glorious realms of thought like those unrolled with such majesty in the Epistle to the Romans!

O thou who didst thus inspire thine apostle of old to give himself wholly to the service of the gospel, raise up in our day great minds in great times to manifest the glory of Christ! Amen.

Wednesday, 11th. Acts 20. 7-16.

1. Here is a picture, given by one who was present, of a Sunday service in Paul's day! The first day of the week, as it is called, began at sunset on Friday evening. The congregation gathered in a room on the third floor of a private house there at Troas, lit with many smelly smoky lamps. The air no doubt was not good. Matthew Henry is quoted as saying:

"It will be no excuse for absenting ourselves from religious assemblies that the place of them is not so decent or commodious as we would have it to be."

2. But they were met to celebrate the resurrection of Jesus Christ by having the communion service as usual. Paul spoke on and on, no doubt interrupted by questions from time to time. Poor Eutychus, perhaps a tired out slave, had his accident. When order was restored Paul went on with the holy eucharist, perhaps adding special thanks that the young man's life had been spared. As the opportunity was rare, the people stayed right through till dawn, listening to the words of Paul as people who are ravenous for the means of life.

3. Ravenous for celestial food! Are we in any such condition? Do we long and yearn to hear people who know God and the love of Christ, feeding our hearts and minds with divine truth? And—do we who preach and teach really give our hearers truth that will be as bread and wine to hungering human souls? Or are our words dry and empty as husks?

O Lord, forgive us and all ministers who do not provide the real means of life, and fit us out of real personal faith and love toward thee to proclaim and teach so that *our hearers shall be filled with satisfaction and holy joy! In Christ's name. Amen.*

Thursday, 12th. Acts 20.17-24.

1. This is one of the most moving scenes in all Scripture! There is a beauty about the visit of these representatives from the church at Ephesus and Paul's farewell speech which is described with a simplicity which itself is impressive. Luke was present, as he was destined to be through Paul's movements even till he arrived years later in Rome. We cannot escape the conviction that, man of letters as he was, he made notes of the scene and the speech at the time.

2. Paul speaks of himself so much for two reasons. First, it was natural that their leader in years of ardent service should review his relations with them. Second, he knows that his critics and enemies of his message have been busy at Ephesus as elsewhere, depreciating him and his motives in even slanderous ways. In the latter part of his address he refers to suggestions that he was a mere money-maker like other Jewish exorcists. Here he dwells upon the complete sincerity with which he had given himself to their service. He had endured heavy trials, among them certain plots against his person on the part of his own fellow Jews.

3. The future is, on the earthly side, dark and menacing. He must go to Jerusalem, although he has premonitions of personal disaster. But in glorious and memorable words he publicly consecrates himself afresh to the supreme task, and grasps afresh at the supreme joy of his life, which is to announce in convincing power to men everywhere that God is love and that Jesus the Lord is Saviour of the world!

O Holy Spirit, grace of God, love of the eternal heart, raise up in our day in all our churches those who shall follow in the footsteps of St. Paul and be unto the world witnesses of thy grace! Amen.

Friday, 13th. Acts 20.25-38.

1. The people whom Paul addressed on this memorable occasion were the elders of the Ephesian church, in the presence of the large group of companions whom Luke has already named. In the most solemn words conceivable he gives a charge to those elders in respect of their responsibilities as overseers and shepherds of the church. They must do their work in the name of the Spirit of God, for God "has purchased the church with his own blood." Those are his words of clear authenticity and illimitable significance.

2. For one thing, they imply that he speaks of Jesus of Nazareth who died on the cross as God. For another, they imply that the elders of a church are acting in his name and must therefore manifest his character and habit of life. For instance, they must take to heart the full meaning and effect of words which the Lord Jesus spoke, which are not recorded in the Gospels, that "It is more blessed to give than to receive."

3. There is a new kind of love among men which comes to poignant expression in the closing scene. It is the love of brethren in Christ, fellow servants of the Master of love, companions in the way of the cross of love divine.

O God, Father of all spirits, Lord of all human ways, fill the hearts of all who love Christ with pure and royal love for one another! In the name of eternal love. Amen.

Saturday, 14th. Acts 21.1-7.

1. Once more we ought to dwell for a moment on the extraordinary importance of a narrative so simple as this. The point is that it seems to be written out from a diary kept by Luke in which he recorded the details of the journeys he took with Paul. What are called the "We-passages" in the Acts, that is, those in which the author says "*We* did so and so" or "We went to this place or that," are regarded by scholars as indicating the periods of Paul's life when Luke was actually with him, and seem to be written not from memory but from a personal diary. This must give us great confidence concerning the accuracy of the narrative as a whole, an indication of the methodical way in which our author gathered, arranged and wrote out the materials of the whole narrative. We are reading records which have the highest conceivable historical authority.

2. Paul is described as being in a great hurry to be in Jerusalem in time for the sacred Passover season, which is all the more sacred to him now as it is forever associated with the sacrifice of him who by his death abolished the significance of all other ritual forms of sacrifice. So he stays on a day or two here, and then goes from ship to ship as opportunity offers to make faster voyages toward Palestine.

3. But wherever he comes upon groups of Christians, as at Tyre and Ptolemais, there he holds fellowship with them and leads them into deeper knowledge of the gospel. And prayers, farewell prayers, are noted as moving features of these conferences.

O thou who didst inspire the apostle and his band of followers, by the same Spirit guide us and protect all those who journey in our day in the winning of the world to Christ! Amen.

Sunday, 15th. Acts 21.8-15.

1. Apparently Paul and his party traveled by land and on foot from Ptolemais down the coast road to Cæsarea, the political capital of Palestine. There they entered into the home of a man whom we have met before, Philip the evangelist. He seems to have become the permanent leader of the church at Cæsarea. And he had four daughters who in the spirit of the new age were prominent exhorters in the local church.

Once more Luke is in contact with primary witnesses to the tremendous events in the story of Jesus Christ which created the new age in God's relations with men. During these many days how busy he must have been in gathering all the information he could about early events! We know now where he got the stories about the evangelization of Samaria and about Simon Magus and about the Ethiopian eunuch in Acts 8, for Philip was concerned in all these.

2. Paul was again and most urgently warned against going up to Jerusalem. And he was deeply moved by the affectionate urgency of his friends. But he felt a direct appointment of his Lord to go on and face the worst, ready even to die for the Lord Jesus in the city where he had died for Paul.

3. Perhaps part of this sense of duty arose from the fact that he and his companions were carrying a large amount of money for the relief of the poor at Jerusalem (24. 17). That was a sacred trust which he must discharge in person.

O thou who hast so fully possessed the mind and heart of all great evangelists, teachers and missionaries of thy church, raise up in our day a multitude of young men and women in every land to make Christ known! Amen.

Monday, 16th. Acts 21. 16-26.

1. We can imagine the eager interest with which James the brother of Jesus and "all the elders" of Jerusalem assembled to hear from Paul and no doubt from some of his companions an account of these many years of travel and labor in city after city in Asia Minor and Southeastern Europe. How had the free and universal gospel triumphed! How many varieties of races and cultures had entered through faith and baptism into the fellowship of Christ, into the family of God, into the experience of the Holy Spirit! They could not but be filled with wonder at Paul's report, and with adoration of God himself.

2. But their minds were filled with apprehension, there in the ever-growing church at Jerusalem. For their prosperity seemed to depend on keeping peace with the rulers of the Jews. It was still only as they were tolerated in the Temple precincts that they were able to get at large numbers of their fellow Jews and bring them to Christ. They were alarmed lest Paul by his preaching and even his reputation might create a resentment which would bring down the wrath of the authorities upon the Jerusalem Christians and end their usefulness.

3. That is what explains the argument which Luke summarizes, and which ended in the proposal that Paul should publicly perform a certain Jewish ritual. As he seems to have had private means, he agreed to pay the heavy costs of a vow which four timid Jewish Christians had made. Paul, for the sake of peace and in order to be all things to men without betraying his real principles, agreed to go through this form, and did so. Whether he was right or wrong I do not know. Compromises are always dangerous.

Let us pray for all Christian people in pagan lands whose conversion is bringing them into conflict with the inherited religious customs of their neighbors! May Christ's spirit rule and guide them! Amen.

Tuesday, 17th. Acts 21. 27-40.

1. The generous act of Paul brought disaster to himself. When the seven days of his seclusion with the four men, performing the Nazarite vow, were almost ended he was suddenly seized and dragged out to be put to death. Some of his fierce enemies all the way from Ephesus (in Asia) had recognized him with a Gentile Christian, also from Ephesus, on the streets of the city. They concluded or pretended to conclude that Paul had taken Trophimus into a part of the Temple buildings forbidden to Gentiles.

2. In response to the frenzied shouts of these Ephesian Jews the great crowd always there at the time of a feast rushed together to murder the man who had, as they thought, insulted their most cherished religious feelings and convictions. But the Roman garrison of a thousand men in the fort which abutted directly upon the outer courts of the Temple were rushed down. Thinking that Paul was a real desperado, they chained him on each side to a soldier and forced him up the stairs out of the mob.

3. But Paul, frail and small physically, had great spiritual energy, and he actually got the commander of the regiment to let him address that howling mob, gnashing their teeth with disappointed fury. But here is God's new day, Christ's new way: it is in love he longs to speak to his own beloved people! He had already written it down that he would be willing to be accursed if that would save Israel. And here was a chance to speak to Israel's fury in the very love of Christ.

O wondrous fount of blessed love, we thank thee for every martyr who died in love towards men, and for all who in thy own name have returned good for evil and for hatred, love! Amen.

Wednesday, 18th. Acts 22. 1-16.

1. I wonder if we can picture Luke as having dared to go into that bloodthirsty crowd and just outside the Temple precincts to have stood near the foot of the stairs and listened with grief and admiration to the speech of his most beloved friend the apostle Paul? Doesn't it make the reader's heart beat a little faster to picture it that way? There is the eager, battered, great-hearted apostle appealing to his kinsmen after the flesh, making, under Roman protection, a statement which might well melt their hearts and change their minds. He failed, even as

Jesus failed, but it was not for lack of love and spiritual power on his part.

2. Paul wisely began by putting himself exactly in their position. He whom they would get rid of once did the same thing to the followers of Jesus. He himself had been the means of killing people who professed to believe as he now believed. The silent mob must have been at first deeply moved by his frank recital of the facts.

3. Then he tells them of his conversion to "the way" which he had persecuted as fiercely as his audience were doing now. It was the risen Christ who had convinced him. It was an experience which came to him quite evidently by an act of God.

There is the foundation of all Christian preaching. It will not convince everybody. There is no guarantee from God that everyone will accept for his own life even the most powerful and irrefutable proof of the gospel. But there is no chance of any people being convinced without that personal witness to a divine personal experience.

O thou who didst through the witness of thine apostle and of all great preachers win multitudes into life, grant unto us all so lively an experience of thy grace that our witness in word and life may bring many souls to faith! In Christ's name. Amen.

Thursday, 19th. Acts 22. 17-29.

1. Luke was quite an intelligent man, so he must have known as well as any modern student of his writings that there are minor differences between this speech of St. Paul and his own earlier account of these events (see Acts 9). But he knows apparently that this is what Paul said, and he reports it as it came to his knowledge. For instance, he here describes an argument he had with his Lord (17-21) in which he pled to be allowed to preach in Jerusalem on the ground that people who knew how he had hated and persecuted the Christians would be most likely to hear and accept his account of the reasons for his conversion.

2. Perhaps he saw the crowd growing restless. The argument amazed them by its force. But the fact of its convincing power fell on hearts hard as rock. And when he used the detested word "Gentiles" they broke loose into fresh evidences of frenzy and ungovernable passion. What is it that makes some human hearts determined to fight against that which other hearts see to be the light and love of God?

3. The interesting conversation between Paul and the Roman commander is important from Luke's point of view. It tells Theophilus that he must not forget that Paul had the dignity of Roman citizenship. That gave him rights of the highest kind before the highest court in the world, the court of Cæsar at Rome.

O Spirit divine, creator of life, source of light, forgive our hardness of heart, and grant unto us souls that are plastic to the power and purpose of thy holy love! In Christ's name. Amen.

Friday, 20th. Acts 22. 30 to 23. 10.

1. With singular accuracy Luke tells in the close of chapter 22 how the Romans tied Paul to a whipping-post like a mere slave or foreign criminal, how alarmed the commander was when he learned that Paul was a Roman citizen, and how his whole attitude changed. At once in a dignified way he would inquire into the causes of the tumult and Paul's share in it. So he had the Jewish superior court summoned and set Paul before them for a judicial inquiry.

2. Immediately he and the rules of Roman justice were insulted by that scoundrel Ananias, notorious for his cruelty and injustice. But Paul, after one indignant exclamation, proceeded with a skilful piece of legal pleading. He who may have been twenty years before a member of that very court knew how deeply it was divided between parties who hated each other only less than they hated him. So he shouted out, reminding them that he was a Pharisee who believed in a future life like all true Pharisees, and his whole doctrine as a believer in the risen Christ rested on the fact that there is a resurrection. Before he could go on to explain his full position, which he would have had to do, his clever remark created such an uproar, such a storming and bullying among the members of the council, that he had to be removed to safety in the Roman fort.

3. From this tragic-comic scene let us turn to his first words, "I have lived in all good conscience before God until this day,"—"the two chief elements in all holy living, to live as always in God's presence and for his service, and to act conscientiously!"

Let us each pray that by Christ's power we may so live!

Saturday, 21st. Acts 23. 11-24.

1. How strange is the contrast between the evil and the good forces that are working in our world! Each is contributing to the mixed and troubled story of human nature, and of the kingdom of God. Here is Paul listening (1) to the voice of his Lord as he sets forth his program! Here are the voices of desperate and wicked men making their program! The one promises that Paul shall yet preach at Rome. The other forces are men who plan to murder him foully forthwith. In all our lives, in all our institutional work, in all the boards of all the churches, in all these the contest between Christ and the spirit of evil is going on.

2. But let us humble ourselves still further by realizing that the Jewish leaders consented to a plot to murder Paul in the name of religion, and that the religion of God! Alas, even in Christ's own church the same principle has often, often been at work, that it is right to use earthly power to further the gospel! All the persecutions and mar-

tyrdoms which befoul the story of Christianity have sprung from that Satanic principle.

3. Our refuge must be, for faith and hope, where Paul found his refuge, and only there. That is, in the living presence of Jesus Christ our Lord and the determined effort to depend only on his spirit and the power of his truth to win the world to God.

O God, free our hearts from all bitterness, and fill them with the pure peace of him who endured even death on the cross for us and all men! Amen.

Sunday, 22nd. Acts 23. 25-35.

1. It would be interesting to know how Luke got hold of a copy of this letter which Commander Claudius Lysias wrote to the governor of Palestine. Perhaps a copy was given to Paul, as he had a right to know on what terms he was transferred to the direct jurisdiction of the court at Cæsarea. And Roman legal procedure when it was correctly followed was just and dignified, especially towards Roman citizens. It was a skilful letter, in that Claudius avoided any reference to his own mistake in mistreating Paul till he learned that he was a Roman citizen, having sacred rights and immunities.

2. With these 40 desperadoes who had sworn to kill Paul ready to spring an ambush on the party, it was necessary to send him with a strong military escort. For the first half of the journey 470 soldiers were in charge. For the second half 70 cavalrymen were felt to be enough, and the journey was safely made. As "a Roman and uncondemned" Paul was put under partial confinement in respect that, probably from the first, he was allowed to have intercourse with his friends, who must have hurried down from Jerusalem to help him in every way.

3. We cannot imagine Paul idle about the gospel. To his warders he must have told his story. Through his friends Trophimus and Timothy and Luke and others he would continue to send messages to the churches, perhaps, as some think, including one or two of the epistles in the New Testament.

Let us pray that amid all our daily affairs we may have the same earnest absorption in the work of the kingdom, the same generous attitude towards all who do us wrong! In Christ's name. Amen.

Monday, 23rd. Acts 24. 1-21.

1. Luke is careful, in the story of Paul's arrest at Jerusalem and arrival at Rome, to trace the legal proceedings with peculiar attention to certain features and minute detail. Theophilus, whatever use he may make of the facts, must have them in a form as nearly complete as possible. The prosecuting attorney was Tertullus, and Luke gives a brief outline of what must have been a clever and damaging speech. After some polite flattery to the court he offers the charge that Paul was a wicked man, a cause of insurrection in many places, a leader of the Nazarene sect, and one who had actually and deliberately sought to defile the Temple.

2. Paul's defence was evidently delivered with equal skill and effectiveness. After his own polite opening (in better taste than the other), he points out that it was only 12 days since he arrived at Jerusalem. He had not had time to create the disturbances alleged. On the contrary, he was quietly and reverently fulfilling a solemn ceremonial in the Temple when those Ephesians recognized him. Why were they not present to give direct evidence as to what they saw? And why should he create any disturbance when he was bearing a large sum of money for distribution among the poor of his own race?

3. But the vital legal points were these: first, that as a member of this sect he was still a true worshiper of God and heir of the religion of Israel; second, that the only row created by him was when he announced his faith in the resurrection. How firmly in all his speeches and in his epistles does he rest his whole life of faith upon those two supreme facts,—God and the resurrection!

O Lord, who dost guide thy servants even through martyrdom to establish thy kingdom, grant us to be living witnesses of thy truth! Through Jesus Christ our Lord. Amen.

Tuesday, 24th. Acts 24. 22-27.

1. Felix seemed to act even generously towards Paul. But he was too mean and avaricious to be really generous. He gave orders that Paul should be kept in a privileged form of confinement. He might see his friends, no doubt under supervision, and transact business. But what Felix really wanted was that Paul should offer him bribes either for his privileges or for ultimate release. For he saw that the apostle had friends, and that somehow they were all able to travel about a great deal. That meant that there was money somewhere.

2. Felix had made an unholy marriage with one Drusilla, who belonged to the famous and influential family of the Herods. Being a Jewess she would be curious to know about this case of the man Paul, and especially to hear him speak for himself. So the matter was arranged. Evidently either Felix or Drusilla asked him what was meant by "faith in Christ," which was already the joyous slogan of the Nazarenes. And he launched upon a speech on right living, on self-control, on the certainty of a day when every human being shall be judged as to the manner of his life. Felix was terrified, but it was the terror of a coward, not the solemn fear of a healthily awakened conscience.

3. For two years Felix held Paul, contrary to all justice, and had frequent conferences with him in hope of that bribe which a man like Paul could no more give than he could steal.

Bribery and corruption, how they penetrate our political and commercial life! When will the standards of personal honor sweep these evils away?

O Lord of all minds and hearts, grant unto our leaders in business and government that they may love the cleanness of an unsullied honor more than power or gain! In the name of Christ. Amen.

Wednesday, 25th. Acts 25. 1-12.

1. We breathe a better air as soon as Festus is on the scene. He is said to have been one of the best, most fair-minded and conciliatory procurators (or governors) whom Judea had received from Rome. He would not allow the Jews at Jerusalem, who after two years were still implacable against Paul, to have any chance of an unfair trial, still less allow those 40 men to carry out their unforgotten vow of two years before to kill him.

2. But when the court sat at Cæsarea Festus finally saw, as Gallio saw long ago at Corinth, that this was a matter of Jewish law and custom with which a Roman judge had nothing to do. Paul refused to be tried before the Jewish court even under the protection of Festus. The charges against him included sacrilege and sedition, and these could be tried with justice only under a Roman judge. Then suddenly Paul changed the whole situation. The right of appeal to the emperor himself was one of the most precious rights of every Roman citizen. So Paul rang out the words:

"I appeal unto Cæsar!"

After consulting his legal advisers, Festus found he could do nothing but reply with the dignified formula:

"Appealest thou to Cæsar? Unto Cæsar thou shalt go."

3. Still we see the glory of a righteous conscience over against the blackness of hate and lies and murder. We see also the difficulty in which a judge who wavers even a hair's breadth from justice always becomes involved.

O thou who didst endure the cruelty of Pilate, an unjust judge, grant unto all on whom injustice falls the calm of thy spirit! Amen.

Thursday, 26th. Acts 25. 13-27.

1. Luke continues his detailed account of Paul's treatment by Roman judges. He describes Festus as being uncertain how to proceed, and as turning to Herod Agrippa II, who was paying the new governor a visit of courtesy, for advice. In a somewhat formal and supercilious speech Festus explains to this ruler of a small and obscure territory that as a Roman governor he had tried to render justice to Paul, but he had been puzzled by finding that Paul's accusers were talking of subjects purely Jewish, and especially about some one called Jesus, whom the Jews declared to be dead and Paul declared to be alive. How could he deal with a silly tangle like that?

2. Agrippa, and no doubt his sister Bernice also, were curious about the matter, and a little flattered in being consulted by the governor himself. So next day an impressive scene took place. A large group of prominent people came in brilliant procession into the large courtroom. Once more Paul was brought into court, and Festus explained that he wished guidance as to what he should report to the emperor as being the ground of criminality brought against Paul. He dared not send a prisoner to Rome without a real accusation. What did it all mean?

3. "Committed nothing worthy of death"! That is what Pilate said of Jesus. But each judge found an excuse for injustice to his prisoner.

"He, the great Lord, the sovereign judge,
That sits enthroned above,
Wisely commands the worlds he made
In justice and in love."

Friday, 27th. Acts 26. 1-11.

1. It is worth while thinking for a moment of the difference between sincere and insincere courtesy. Tertullus (24. 1, ff.) addresses Felix with words of gross flattery which were untrue and could not be sincere. Paul addresses Felix, and in this passage Agrippa, with phrases that are not only courteous but true, and not only diplomatic but sincere. Thus, even in observing the conventions of social intercourse the Spirit of Christ can guide his servants to manifest some high quality which the world as such can never give, but may take away from us.

2. Let us note the main points of emphasis in this magnificent speech of defence, which Luke may well have recorded as soon as it was delivered! First, he appeals to the fact that before his conversion he was well known at Jerusalem as a most earnest religious man, who believed in the promises of the God of the Jews. Second, so passionately devoted was he that he became a leader in the relentless persecution of the followers of Jesus of Nazareth.

Agrippa and the whole audience must have been deeply impressed by this frank statement of his well known past.

3. One sudden remark (8) has always struck me as throwing a most important light upon the evidence for the resurrection. Certain kinds of unbelievers treat the people of that day as if they were all ready at any moment to believe any miraculous story. Quite evidently people found it then as hard as today to treat as credible the story that a man had been raised from the dead. On that "incredible" event the whole of Paul's life story depends!

O thou who didst conquer death, grant unto all men the assurance of thy victory that they may share in thine eternal life! Amen.

Saturday, 28th. Acts 26. 12-25.

1. Can we imagine the breathless attention with which that distinguished audience hung upon the words of the inspired man who recited the glorious drama of his experience? Read the passage over again as if you were one of them, hearing it for the first time! Luke does not mind though this story contains points different from his own narrative in Acts 8 or Paul's previous account in Acts 22. What do differences of detail matter when they even serve to make the central facts stand out clear, distinct and indubitable?

2. The first great fact is that while Paul was fighting against the "incredible" assertion that Jesus had been raised from the dead Jesus himself appeared to him in some definite personal way which swept all doubt away. His audience must have seen that Paul was no credulous weakling. He could only have revised the whole direction of his strong life and his fundamental convictions on evidence that was real and overwhelming. Only a "heavenly vision" could explain the fact of Paul's conversion.

3. The second fact is that Paul is now a prisoner and going to Cæsar's judgment bar because he preached everywhere that the prophecies of the Old Testament were fulfilled in the story of Christ. He was no criminal. It was his accusers who tried repeatedly to murder him. He was living on the help of God himself. Implicit in all is the fundamental argument that the gospel ought to be recognized as an allowed religion under Roman law.

O thou who rulest all governments, grant that the rulers of the world may not deny the rights of the gospel of Christ! Amen.

Sunday, 29th. Acts 26. 24-32.

1. The following scene lifts Paul, the Jewish prisoner, far above either the formal pride of the Roman judge or the truculent scorn of the little Herodian king. Festus calls him, rudely enough, mad, and suggests that his learning had led him astray to risk his life for hair-brained notions like these. The universe of truth is dark to the eyes of a Festus and open in all its reality to the eyes of a Paul.

2. If Festus was "contemptuously ignorant," Agrippa was "contemptuously indifferent."

"What weak arguments are these," he says, "with which you would try to win me over to your incredible belief!"

As Paul turns from Festus, who had no background of interest for understanding the Christian message, to Agrippa who had some knowledge of the Hebrew Scriptures and some knowledge of the Christian movement in his own dominion, he might well hope to receive some sign that his argument had produced a favorable effect. But no! Agrippa is as hostile as Festus. And yet he did see that Paul's accusers had no case, and that his advice to Festus would have been to set him free. But Paul's appeal to Cæsar had closed the door of acquittal, and to Rome he must go.

3. Says one: "If great and good men who meet with rude and insolent treatment in the defence of the gospel would learn to behave with such moderation (as Paul), it would be a great accession of strength to the Christian cause."

O Lord of power and of gentleness, grant unto us all in proclaiming and defending the gospel to do so in unfailing love! Amen.

Monday, 30th. Acts 27. 1-8.

1. This chapter is valued highly by all students of ancient history. It is said to be one of the most complete and informative accounts of a sea voyage in those far-off times. And scholars are able to trace the voyage minutely, estimating even the direction and force of the winds by which the vessels in which was Paul's party sailed from one harbor to another. Hence we shall not describe those details.

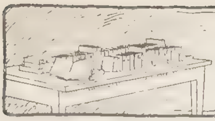
2. What we have to consider for a few moments is the strong will of God that Paul as he sets forth after two years of imprisonment has more than two years more to pass under confinement. But they were not lost years. He himself learned more deeply the great and blessed secret of an absolute confidence in the wisdom and love of God. And we may be sure that he used the friends who were with him to communicate with the churches far and wide. Moreover, it is to his years of imprisonment that we owe certain of those great epistles, including Philippians, Ephesians and Colossians, which have proved of such incalculable value to the thought and life of the Church, and will do so as long as the church exists.

3. Moreover, we cannot doubt that among all the officials and soldiers and army officers with whom he was in daily contact his witness by word and spirit and conduct to the presence and power of the risen Christ produced far-reaching results. Even on this voyage we see from verse 3 that the officer in charge of the prisoners was peculiarly kind to Paul. He must have seen that Paul was more than a mere criminal, and perhaps the Christian spirit of the apostle had already appealed to his heart.

"Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord! Amen."

(To be continued.)

The "Sunday News" and the Sunday snooze, with a chicken dinner between them, make one of these delicious week-end sandwiches, says some one, on which one's soul may gorge but still retain its sylphlike form.



OUR BOOK TABLE

A VACATION HINT: TAKE ALONG SOME GOOD BOOKS!

On the Bible.

Alternative Readings from the New Testament, with Interlinear Greek in the English Text, arranged as a Concordance by Edmund Richard Cummins. Stratford Co., Boston, Mass. Two volumes, 2173 pages.

Here is the plan of this book:

It begins with the word "Abase," gives its Greek equivalent, and other English meanings. Then it quotes the Greek and English of 2 Corinthians 11. 7 and Philippians 4. 12.

Other English words follow and are similarly treated down to "Zealously."

Such word studies are necessary to the proper understanding of the original. And they constitute a prolific mine of suggestions for teaching and preaching after one gets familiar with the plan.

We have noticed a few errors that need to be guarded against.

Supreme Book of Mankind (The): The Origin and Influence of the English Bible, by James G. K. McClure. Charles Scribner's Sons, New York. 227 pages. $1.75.

President McClure of McCormick Theological Seminary delivered the Bross Lectures of 1929, and here we have the six lectures in print.

By "English" he means the people of Britain in 597 A. D. and their successors with their language in its different dialects down to date.

The story is told with as few dates and names as possible so as to keep it readable. And it is a wonderful story,—how the Bible came to the English, led to their conversion to Christianity, figured in their education and literature, and in later years became a power in the missionary efforts and general life of the English-speaking world.

At a time when so many professors and preachers are doing as they please with the Bible, robbing it of authenticity and value of any sort, it is a cause for gratitude that Dr. McClure takes the field with a constructive testimony to the value and power of the book.

It would disperse a lot of speculative fog and rationalistic nonsense if this volume could gain the wide reading it deserves.

Four Gospels and The Acts of the Apostles in the Authorized Version (The). Oxford University Press, New York. 338 pages. 80 cents net.

A bookish edition printed in the World's Classics series, text only, divided into chapters but not cumbered with verse divisions, references, or any other editorial matter. A handy, readable pocket edition!

Word Pictures in the New Testament, by Archibald Thomas Robertson. Richard R. Smith, New York. Two volumes: 1, Matthew and Mark, 406 pages; 2, Luke, 298 pages. $3.50 each.

Rich treasure is to be found in this new task undertaken by Dr. Robertson, covering the New Testament in six volumes. It is not a formal commentary, but a work like Marvin R. Vincent's "Word Studies" of 40 years ago. The whole text is not discussed, but words are selected in sequence for comment that in Dr. Robertson's judgment carry a message worth elaborating. Frequently the comment is only a couple of lines. Rarely does it measure a page or over.

It is all pure gold, the work of a Greek expert and trained teacher and warm-hearted disciple of Christ.

Studies of the Holy Spirit.

Perpetuating Pentecost, by John M. Versteeg. Willett, Clark & Colby, Chicago. 207 pages. $3.

Part 1 orients Pentecost. The condition of spiritual fellowship or koinonia, what Canon Raven calls "a group personality," is the major outcome of Pentecost. Jesus insisted on the togetherness of the disciples, and Pentecost convinced them of the value, the use, and the power of this fellowship.

Here they see that the Christian religion is not alone the life of God in the soul of man, but also the life of God in the fellowship of man; and this we see as the church, a body of men and women banded together on purpose to keep the spiritual supreme, Jews and Christians, the Jews at first feeling they could be better Jews for being Christian. That a new faith had dawned to supersede the old was gradually revealed to them.

Part 2 deals with Pentecost and its relation to preaching, world evangelism, property, ethics and Protestantism, and the modern perpetuation of Pentecost through these several channels and agencies.

The Holy Spirit came because Jesus promised him to his disciples if they obeyed and tarried in fellowship. The Spirit led them to preach with power, to evangelize others, and to live together in loving brotherly ways. Together they shared the fellowship of Christ's sufferings, gloried in his cross, and knew Christ's joy in service.—T. C.

Sermons of Power: Pentecost Series. Cokesbury Press, Nashville, Tenn. 163 pages. $1.50.

Nine sermons by bishops and other leaders in as many denominations, North and South, all upon some aspect of the Holy Spirit and his work. While they have timely value in relation to the 19th centennial of the first Pentecost they are of permanent teaching and application.

Spirit of God and the Faith of Today (The), by Richard Roberts. Willett, Clark & Colby. Chicago. 185 pages. $2.

Dr. Roberts has his own views of the Scripture record, holding of the account of Pentecost in Acts that "it is doubtless true" that it contains legendary additions, and so on. Also he believes in evolution. Hence we may expect that his views on the Spirit of God will not be traditional. Indeed, it is difficult to know what he does believe. Nowhere does he speak of the Spirit as a person: only as a presence, an it. As he traverses the doctrine of the Holy Spirit he is so different that he is taking a solitary ramble. One reads with a measure of curiosity, not of conviction. He says some good things, but one does not relate them to an ordered whole. Which is perhaps characteristic of the alleged "faith of today": although we do not know who is authorized to formulate the "faith of today." Is it not rather any one's unfaith?

That Flame of Living Fire, by Clarence True Wilson. Richard R. Smith, New York. 204 pages. $1.50.

Dr. Wilson is an aggressive, informed leader. He sees the world-drift and the church-chill that prevail, and believes that Pentecostal equipment would restore spiritual power to the church and give it a swing of conquest in saving lost souls, in place of weakness and defeatism and continued retreat. The denominations are drifting into mere ethical cults with little saving power.

Hence this study of the personality and deity of the Holy Spirit, the Christian assurance he gives, the Spirit-filled life, Christian service in his power. All this is exemplified in the life of Bishop Matthew Simpson, the friend and adviser of Lincoln during the momentous period of the Civil War, whose saintly life and spiritual power are recalled in the closing chapter of 73 pages.

Biblical Themes.

Atonement and the Social Process (The), by Shailer Mathews. Macmillan Co., New York. 212 pages. $2.

Dean Mathews has for years been formulating the theory with its implications that Christianity is one phase of general history, one aspect of the development of civilization, and that doctrines have grown, something like statutory law, out of the social and religious background which gave rise to them. In this book he follows out the doctrine of the death of Christ as it is interpreted in the Messianic pattern, the patterns of sacrifice and acquittal and sonship and feudalism and monarchy, and other aspects.

It is an interesting study, based on broad views of social and political history in Europe, hence entering fields that are not often explored by religious writers.

From Moses to Elisha: Israel to the End of the 9th Century B. C., by L. Elliott Binns. Oxford University Press, New York. 248+xxiv+15 pages, with illustrations and maps.

This is Volume 2 of the Clarendon Bible, in which the Old Testament is to be treated in six volumes. Here we have the period from the Exodus to the fall of Samaria.

The purpose is to give the latest results of critical and archeological research as to the historical background of Israel and its religion. After a number of introductory sections the period is treated in four parts: Moses and the Exodus, the settlement in Canaan, the united kingdom, the divided kingdom.

Photographs derived from the latest archeological discoveries and from actual life are a striking feature of this book.

Passion Week Day by Day (The), by Walter E. Bundy. Willett, Clark & Colby, Chicago. 235 pages. $2.

A cold-blooded analysis of the Bible records, with the author's opinions thereon. Concerned with the most tragic and personal incidents of all time, we have not caught a single expression of the author's personal sentiment. Jesus is a man going through the experiences. "The miraculous darkness is mythological and belongs to ancient folk-psychology." There is something wrong with everything. We wonder why author and publishers wasted time and effort on such an output!

Biographical.

S. Parkes Cadman, Pioneer Radio Minister, by Fred Hamlin. Harper & Brothers, New York. 148 pages, with frontispiece. $1.50.

Bishop McConnell writes an arresting Introduction for this biography. He says that in 1903 he became pastor of a Methodist church four or five blocks away from Dr. Cadman's church in Brooklyn. Immediately he became conscious of the pull upon the neighborhood toward Dr. Cadman. And that drawing power, due to the inspirational character of Dr. Cadman's ministry, has now grown to inconceivable dimensions through his radio and newspaper ministries.

Withal, Dr. Cadman is a simple, warm-hearted man, able to lay himself alongside a single individual in human fellowship.

This biography only touches the high spots, but it enables the reader to know something of this genius who has such worldwide influence on the side of Christ.

George Fox, Seeker and Friend, by Rufus M. Jones. Harper & Brothers, New York. 224 pages, with frontispiece. $2.

Dr. Jones writes for the larger public who are only remotely acquainted with George Fox as founder of the Quakers. For he considers that Fox was the forerunner and champion of much that is vital in the religious thought of today.

The circumstances of his life from his birth in 1624 until his death in 1691 are set out, and especially his mystical experiences, the movement he started, his sufferings, his social work, his character. A chapter of 34 pages covers his American invasion in 1671-73.

One could not desire a more understanding biographer than Dr. Jones.

Of Historical Significance.

History of the Modern Church from 1500 to the Present Day (A), by J. W. C. Wand. Thomas Y. Crowell Co., New York. 314 pages, with two maps. $3.

The 16th century is recognized as the successor of the Medieval Ages. The Renaissance of learning was in full swing. The church was hopelessly corrupt and inefficient, so the Reformation found ready acceptance.

This book, which is closely printed and so contains a great deal of matter, follows developments in church history on the continent and in England through the 17th century. The Eastern church is also surveyed up to recent times. The author gives the facts and interprets them, though the largeness of the subject precludes too lengthy lingering on detail.

Pietism and Methodism, the vicissitudes of Romanism politically and religiously, the Oxford movement, educational and social movements, American Christianity, reunion efforts and modern missions, these subjects bring the study up to date. A closing chapter has something to say on current problems in the church of England.

A table of Principal Events, 1509-1929, in four columns (England, Germany, France and Italy, Elsewhere) is useful; also a list of Popes and Archbishops of Canterbury.

History of Some Scientific Blunders (A), by George McCready Price. Fleming H. Revell Co., New York. 138 pages. $1.25.

A wholesome corrective of the fanciful notion that scientists are infallible! It is not an attack upon scientists, but rather upon hypotheses and even fraud they have put forward and that have passed as gospel sometimes for long years, even centuries. Of 16 chapters all but the first and last tackle separate instances of exploded speculations.

The author is thoroughly at home with his subject: and in this connection a Bibliography of four pages, which includes scientific and biographical books in several languages, is expressive. The blunders of scientists in astronomy and other directions are well known, but the reader may be surprised to get the truth about Darwin and his theory of organic evolution and about certain other speculations that have been undermined by advancing knowledge. Prof. Price is a firm believer in the Bible as a revelation of God that has not been shaken.

How Came Our Constitution? by Mary Clark Barnes. Fleming H. Revell Co., New York. 98 pages. $1.

A small book, but packed full of information that everybody in this land should have in mind or within reach all the time. Starting with the beginnings of government about 1600 it follows its development through the Constitution and its Amendments down to "Article XIX—Woman Suffrage," adopted in 1920. Enough of the historical background is portrayed to give the setting to each new Amendment.

The official observance this year by the state of Massachusetts of the Tercentenary of the granting of a royal charter by King Charles I of England to the Massachusetts Bay Colony, which opened the way for setting up independent civil government on this continent in 1630, might well have had a paragraph.

Rome and the Papacy: An Essay on the Relation between Church and State, by Gilbert Bagnani. Thomas Y. Crowell Co., New York. 259 pages, illustrated. $3.

The author is a Romanist and an Italian. His essay is frankly one-sided. At one place he says:

"As a Catholic I shall not even pretend to be impartial. I accept without reserve the definitions and implications of the Vatican Council."

Again, "As Catholics we believe that our Lord gave a primacy to St. Peter, that St. Peter became bishop of Rome, that he transmitted this primacy to all his successors. These principles are matters of faith, not of reason. . . . . Our belief is quite independent of historical evidence. . . . . Should it seem to be opposed to the evidence we would unhesitatingly reject the evidence rather than abandon the dogma."

Now that we understand the author's bigoted and blinded standpoint we are in a position to assess the value of his judgment and integrity upon disputed questions all down the centuries, his estimates of political and religious opponents of the papacy and the church.

Beginning with a survey of the pagan world and the propagation of the Christian religion in the Roman empire,—by the way, he asserts that a "true religion" is "exclusive, dogmatic, sacramental and sacerdotal,"—he follows the vicissitudes of the early church up to the peace of Constantine, 313 A. D. Here the church and state locked interests. As the greatest landed proprietor in Europe the church was entering into new and peculiar relations with the temporal power. The primacy of Rome was eventually realized.

The centuries of barbarian invasions and the Dark Ages to the triumph and fall of the medieval papacy are followed by the revival of learning and the Protestant Reformation. Meanwhile the papal monarchy has arisen, presently to give way to the loss of temporal power to united Italy and the settlement of the Roman question just accomplished.

What with the early metaphysical doctrinal disputations and continuous political and personal machinations, with puppet popes often of scandalous character and unholy conduct all through the ecclesiastical system, it is a sorry story on which to build the present pretensions of the papacy.

Story of the Pilgrims (The), by Roland G. Usher. Macmillan Co., New York. 142 pages, illustrated, decorated cover. $1.

An attractive little volume on a subject that never gets out of date, and which should be put within the ken of every rising generation.

This author has the gift of story-telling, and limits himself to accurate history. The contents are in 18 chapters. Illustrations every few pages are of equal value.

Psychology and Religion.

Psychology and Religious Experience, by W. Fearon Halliday. Richard R. Smith, New York. 320 pages. $3.

This volume, by a professor of Theology at the Selly Oaks Colleges, Birmingham, England, aims to provide busy and often troubled pastors with psychological principles which will helpfully guide them in their work with anxious souls.

While much of modern psychology is vitiated with mechanism, or borders on quackery, it would yet be perilous for the minister who desires to be a leader of men to ignore it altogether, or even to go back to some of the psychology taught a decade or two ago. If God has made human minds we must know how these work.

Recognizing that when one affirms he may make mistakes, yet must act (while judgments are suspended), Prof. Halliday discusses suggestively the topics: Psychology and the Christian Ministry; Religion and Psychology; Love and Religion; The Hidden Motive; Religion as a Substitution; False and True Sympathy; The Saint and the Sinner; The Importance of the Home; The Minister as a Pastor; The Minister in His Study; Religion and Tabu; and Ultimate Sanction. It will be inferred from these titles that the treatment is rather popular than strictly technical, yet no injustice is done to a valid science.

Perhaps the most significant chapter is that on Religion and Psychology. Starting from the premise that adaptation to environment and development in it is the law of life in the natural world, the author argues that the psyche has also an eternal, spiritual environment with which to deal,—indeed, this broader setting of one's life is in a real sense in process of creation by the individual within it. Furthermore, serious attention need not be given to the objection that if religious experience be described in psychological terms it becomes a natural phenomenon. Moreover, only the religious philosopher (and psychologist) can rightly interpret such experience, for he alone possesses the necessary data. Real personal religion remains a fact, and the sense of contact with a personal God will be maintained. In short, psychology is no substitute for religion, but its ally and interpreter.

The book is a sane and serious study of the faiths and experiences that men need to lift them out of captivity to groveling, or at best groping, sense, and therefore may be commended.

Prof. Halliday conducted the ministers' hour at Northfield a few summers ago with much acceptance.—C. A. S. D.

Psychology for Religious and Social Workers, by Paul Vining West and Charles Edward Skinner. Century Co., New York. 528 pages. $3.

The title of this excellent book is rather a misnomer. It is really a straight psychology —and a good one at that,—with certain insertions and additions that serve a practical purpose in presenting the claims of religion. This treatment appears more in Part III.

The principles enunciated are sound, and the text is clear in its presentation of such topics as the senses, heredity and environment (found in almost all books published today), habit and learning, feelings and emotions, and the like.

The book somewhat approaches an educational psychology, with some references to educational sociology. These facts ought to be mastered by all religious teachers and workers. The trouble with a good deal of the so-called "religious education" of the day is that it is too superficial, and tends to feed a vanity in the recipients of small doses of it who hastily assume themselves to be good trained teachers. It is not the business of psychology—or any other science—to give us the content of our religion, but it may supply insight as to the workings of divine grace through human personalities, and furnish guidance as to the best methods to be used in adapting teaching to the individual needs of the candidates for it. The study of mind is certainly necessary for all intelligent people. This book will serve as an excellent elementary introduction to the problems relating to the use of mind.—C. A. S. D.

Psychology in Service of the Soul, by Leslie D. Weatherhead. Macmillan Co., New York. 215 pages. $2.

A first class book dealing with the commonsense and scholarship of psychology and religion. The author knows enough science to strengthen religion and enough religion to strengthen his science. We heartily commend it to all who would be true to the new discoveries of truth without letting go that which is essential in the old.—H. P.

Sermons and Essays.

Ever Open Door (The), by George H. Morrison. Richard R. Smith, New York. 286 pages. $2.

A Preface by Dr. Morrison's widow emphasizes the deep emotion with which all who knew or know of him will take up this book. She says the words, "The Ever Open Door," were his last conscious words, and the last of the 52 chapters "Bread on the Waters," is the last sermon he prepared a few days before his rather sudden death in 1928.

This reviewer used to read eagerly Dr. Morrison's articles in the "British Weekly," reveling in their devotional tone, their comprehensive interpretation, their evangelical directness, their insightful application. They are full of ideas, often expressed as nuggets of truth. A preacher will find this book a mine of suggestion and personal help.

Foolishness of Preaching (The), and Other Sermons, by Ernest Fremont Tittle. Henry Holt & Co., New York. 314 pages. $2.

By way of Introduction Dr. Tittle, pastor of the First Methodist Church of Evanston, Ill., claims all of life as the field of the pulpit, the life of the individual and the life of society. There follow eight topical sermons on Religion and the Individual, and seven on Religion and Society, and four Lenten sermons on Jesus' Experience of Life and Ours. A sermon that gives title to the book is the Conclusion, defending the Protestant pulpit in distinction from the ritualistic altar.

Dr. Tittle is one of the recognized great preachers of America. Originality of thought and illustration distinguish these utterances.

Great Men, by Alfred J. Penney. S. S. Scranton Co., Hartford, Conn. 154 pages.

The first chapter is of the same title as the book. There are 13 chapters in all, dealing in a readable way with topics such as Success, Education, Books, George Washington, Paul and the Gospel.

The author is a minister, and the book is dedicated to his parishioners.

His Peace: The Way of Living without Worrying, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 46 pages. 25 cents.

The current effort to secure peace among nations is the cue that suggests the need of personal peace of soul. Modern progress only increases man's restlessness.

This booklet quotes and expounds a number of Bible verses and hymns on peace, together with sections developed on the same plan on Why We Worry, Why We Should Not Worry, and How Not to Worry.

Life on Patmos and Voices of the Silent, by William Lawson. Christopher Publishing House, Boston, Mass. 138 pages. $1.50.

Nine textual sermons or homilies, of which the first is "Patmos Life," and five chapters on Whittier, Stevenson, the Carlyles, Tennyson and others whose voices are now silent.

Pew Preaches (The), edited, with an Introduction, by William L. Stidger. Cokesbury Press, Nashville, Tenn. 251 pages. $2.50.

Fourteen chapters by prominent men, all on some aspect or other of personal religion or the church. The contributors include Babson, Henry Ford, Markham, Penney, William Allen White, Curtis D. Wilbur, Owen D. Young, and other big men. Their attitude is constructively helpful. Their autographs are reproduced on the book jacket, making an interesting exhibit.

It is a rare privilege to hear such men talk out of their hearts on such themes.

Remember Jesus Christ, and Other Sermons, by John Snape. Richard R. Smith, New York. 174 pages. $1.50.

Ten textual sermons, most of them with footnotes giving the occasions on which they were preached. Every one starts off at full speed, and keeps up the pace to the end. There is nothing hackneyed about them.

Sermon on the Mount (The), by Clovis G. Chappell. Cokesbury Press, Nashville, Tenn. 227 pages. $1.75.

Seventeen addresses, some on single texts, some on topics that cover a number of verses selected from the Sermon on the Mount.

Dr. Chappell is a leading preacher of the Methodist Episcopal Church, South, and pastor of the First Church at Memphis.

Wrestlers with God: Prayers of the Old Testament, by Clarence Edward Macartney. Richard R. Smith, New York. 207 pages. $2.

Dr. Macartney is a Biblical preacher. The 13 sermons in this book take for their themes the short prayers of different Old Testament persons from Abraham to Manasseh. A wide variety of aspects of prayer is the result.

Interesting Literature.

Famous Dogs in Fiction, by J. Walker McSpadden. Thomas Y. Crowell Co., New York. 342 pages, illustrated, decorated cover. $2.

An album of 12 of the best known dogs in literature, namely, Rab and his friends (Dr. John Brown), a Dog of Flanders (Ouida), Bill Little's dog and Dora Copperfield's Jip (Dickens), Rip Van Winkle's dog (Irving), Dandie Dinmont's terriers (Scott), Tolstoi's dogs, Bob, son of Battle, Beautiful Joe, the Hound of the Baskervilles (Doyle), Buck (Jack London), and Gray Dawn (Terhune).

Who is there to whom such a collection

will not appeal? It is a happy idea to gather these tales into a single volume.

Famous Girls of the White House, by Kate Dickinson Sweetser. Thomas Y. Crowell Co., New York. 299 pages, illustrated, decorated cover. $2.50.

The word "Famous" doesn't mean anything distinctive beyond the fact that the girls here described have occupied public attention by reason of their residence in the White House. They range from Nellie Custis of George Washington's day,—though there was no White House then,—to the three daughters of President Wilson.

Most of the girls are little known, but even in the case of Helen Taft and Alice Roosevelt and Frances Folsom one reads with avid interest the personal and social information here given. There is no political background in the book, but of course men and women important in the history of the nation appear in all the pages.

The illustrations add to the pleasure and interest of the book.

Journey's End: A Novel, by G. W. Marque Maier. Christopher Publishing House, Boston, Mass. 142 pages. $1.50.

Journey's End was the name of a pioneer home out West. In time a thriving village grew up there, followed by a town.

With this start the novel introduces a number of characters whose vicissitudes during the years give material for the plot. The author's theme is growing old gracefully and happily, a problem which confronts everybody and which is apt to be neglected nowadays while youth occupies so much attention.

Various Themes.

American Charities and Social Work, by Amos Griswold Warner, Stuart Alfred Queen, and Ernest Bouldin Harper. Thomas Y. Crowell Co., New York. 616 pages. $3.75.

Back in 1893 Professor Warner wrote a book on American "charities." In the intervening years the philosophy, the technique and the vocabulary of "social work" have changed. To exhibit the differences this volume reprints Prof. Warner's study of 1893. Over against it, occupying about 400 pages or two-thirds of this book, is the section on contemporary social work with its current methods, agencies, interpretations and attitudes. The volume is thus a manual of the rising profession of social work.

The matter is presented in textbook style. The particular subjects developed in successive chapters include social maladjustments, mental hygiene, family welfare, children's aid and protection, medical social work, probation and parole, homes for the aged, neighborhood and community work, recreation, and a dozen more: with a closing chapter on social work as a profession, two appendices, and three indexes.

The contents are so varied and widespread that the book ought to appeal to a large and ever increasing constituency. To master it would almost be the equivalent of a college course.

Behaviorism, A Battle Line, edited by William P. King. Cokesbury Press, Nashville, Tenn. 376 pages. $2.25.

Behaviorism cannot be a played-out novelty when so many leading men are willing to participate in the present discussion. Most of them are college professors, a few are preachers, one is a rabbi.

There are 17 papers in all, of which five are classified under Part 1—The General Principles of Behaviorism; eight under Part 2—Behaviorism and Value; and four under Part 3—Behaviorism and Metaphysics.

However much the writers differ among themselves they are one in opposition to Behaviorism. They have a subject that wakes them to battle, apparently.

Christian Life (The): A Handbook of Christian Ethics, by Joseph Stump. Macmillan Co., New York. 308 pages. $2.50.

To one old enough to remember it is a gratifying experience to come upon a fresh textbook on Christian ethics. From the modern catalogues of publications and curricula the inference would be justified that there was no longer such a subject,—that it had passed, along with alchemy and astrology, only more completely, since they are the objects of at least antiquarian interest.

With a quiet firmness that characterizes the book throughout the author proceeds upon the assumption that Christian ethics is a reality, and that it "alone furnishes the true ethical goal."

Although Dr. Stump introduces the book as a textbook and implies his expectancy that its use shall be chiefly if not wholly in the classroom, it is no dry, tedious treatise that he has given. The style is smooth, easy and clear, but lively enough to avoid dryness.

The position is Protestant and evangelical, the authority of the Scriptures being recognized as final.

An extensive bibliography, much wider in range than the specific subject treated and carefully classified, adds much to the value of what is already a worthwhile book.—W. O. S.

Christian Reunion in Ecumenical Light, by Francis J. Hall. Macmillan Co., New York. 150 pages. $1.40.

Church reunion and unity have had their eyes badly blacked on several occasions lately, but that is no reason for dropping such matters. This volume is an apology for the "Catholic" position, that is, it stands for the Anglican views of priesthood and sacraments and other stumblingblocks in the way of unity. Better understanding all around is needed before the churches can get together.

Death and Renewal, by Poul Bjerre: translated from the Swedish by I. von

Tell. Macmillan Co., New York. 346 pages. $3.

On the bosom of the swift and somewhat turbid tide of present day literature this book seems to have floated in from distant shores and long passed days. To one who was young when Victoria reigned not only over the British dominions but also over the manners and customs of all right-thinking and English-speaking people, what vivid memories are awakened by the following:

"Oh, this child that is destined to search and to wander through the coldness of the world, how often will it clutch the empty air as it did in the first hour of its life! As its entrails screamed with hunger, its withered soul will cry out in distress: and when it opens its arms with smiling welcome to the beloved, they will embrace a phantom. The most exquisite things will lose their luster and become worthless in its hands. And as millions of others have done in all times it will cry out to the twinkling stars on lonely nights, 'Why, why was I born with desires that cannot be satisfied in the world where I must live?'"

Or again, this: "The longing of men made them build temples and kindle the lights on the altars, but the impostors killed their inspiring peace with their mumbling and magical trash. . . . . The sound of the word of God suggests to our minds the shout of Crusaders, the stench of dungeons where the pure in mind pined away, and the flames of the autos-da-fé rising towards the sky!"

Can it be that both Carlyle and Ingersoll yet speak?

But this book is an arresting one. It is full of a mystic philosophy that is somewhat difficult to identify, but in the beauty and pathos of its expression exercises an alluring charm. Many of its apparently fragmentary sayings will be pondered over by the reader as he realizes their dim depths and feels their elusive quality.

The manner reminds one of Amiel's "Journal" and Pascal's "Thoughts," though there runs through these detached paragraphs not only an essential unity of thought, but also an unmistakable though faint thread of modern psychological theory.—W. O. S.

Emerging Christian Faith (An), by Justin Wroe Nixon. Harper & Brothers, New York. 327 pages. $2.50.

The Christian religion needs a new house of faith, says Dr. Nixon, since the modern world has advanced beyond the old scheme of thought. He illustrates by his own experience,—growing up in a minister's home 40 years ago, emerging into a world where he says the historical study of the Bible, critical methods, psychology, and comparative religion impugned the old ideas, until now the younger generations have no emotional concern about Christian traditions, and the question is, Can the church create, absorb or tolerate a new religious mind?

In considering the issue Dr. Nixon is of the conviction that a far richer religious view will be arrived at, containing the old and the new. He works over some of the materials in successive chapters. He is a wide reader as evidenced by allusions and quotations, and a serious thinker with constructive aspirations.

Evolution and Christianity, by Jessie Wiseman Gibbs, 319 South Lauderdale Street, Memphis, Tenn. 222 pages.

The author's whole aim in writing has been to direct attention to Scripture and to exhibit its supreme authority. Her work is "in the realm of faith and pure reason," meaning that she depends on the writings of others in her attack on evolutionary theories and more modern speculations from Darwin down.

Fine Art of Motherhood (The), by Ella Broadus Robertson. Fleming H. Revell Co., New York. 126 pages, with frontispiece. $1.50.

Mrs. A. T. Robertson has given talks to mothers and teachers during the years, and out of such experiences have come the contents of this book. Types of wives and mothers, keeping hold of one's children, letting go one's children, children's questions, and similar practical matters occupy the chapters. Everything is well balanced and in the best spirit.

The book offers a fine series of subjects for a mothers' meeting to take up.

His Glorious Body, by Robert Norwood. Charles Scribner's Sons, New York. 229 pages. $2.

These are Lenten meditations on five of the great epistles of St. Paul,—1 Corinthians, Ephesians, Colossians, Galatians, and Philippians. We love to hear Dr. Norwood preach, and we love to read his books, but the only way to best appreciate both is to have a heart-to-heart talk with him in his study. Then you understand what you read and what you hear.

This book is an appeal to join in the great adventure of faith. It is a tribute to the romance in religion. Dr. Norwood believes that we inhabit the physical and spiritual bodies simultaneously. We have them both now. At death we leave one behind and continue with the other. This interpretation of the resurrection has come to Dr. Norwood as he tells us from a study of Paul's letters. Jesus had already attained deathlessness as revealed in the Transfiguration, and it was Paul's great ambition that he too might attain "unto the power of his resurrection." Jesus had crucified his lower body years before he climbed to the cross. "He stands unique among the masters not as a teacher but as a demonstrator of the truth which one of the Apocryphal writers enshrined in a sentence, 'God created man to be immortal.'" "Christianity is a spiritual brotherhood, a communion of saints, or, as Paul described it, a heavenly colony. We who have accepted Jesus as master belong to that colony and are one with the sons of light." Such a

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statement stamps Robert Norwood as a broad churchman. The Prayers that follow each meditation reveal him as something much more important,—a Christian.—H. P.

Princess of the Fallen Castle (The), by Leon Shant, translated from the Armenian by Hagop Baytarian. Christopher Publishing House, Boston, Mass. 133 pages. $1.50.

A drama in four acts of fighting and intrigues and murders in Armenia in the beginning of the 12th century. The lord of Kesuni captures Princess Anne's castle and murders her husband and two boys. She lives for revenge, and does not kill herself till both sons of Lord Kesuni are dead by his own orders.

Religion Whence and Whither, by Clifton Macon. Association Press, New York. 101 pages.

Based on destructive theories of the Bible and evolutionary theories of man (e.g., "At the beginning man was ignorant and bestial"). With such a "Whence," what is the "Whither" likely to be?

Tour in the Near East (A), Including the Holy Land, by James Hunter. Marshall, Morgan & Scott, London. 96 pages, illustrated. 3/6.

English edition of a travelogue first published in French. The author and others made a trip through Italy, Greece, Turkey and Asia Minor to the Holy Land with Bible in hand. The reading matter is in short sections descriptive of the illustrations, 45 in number. These are quite out of the ordinary. There are many views new to the reviewer, most interesting and informative.

ALSO RECEIVED.

The Creed in Bible Phrases, by John S. Wurts, Germantown, Pa. 24 pages. 25 cents.

A tastily printed pamphlet, whose title is the least commendable thing about it. It is not "The" creed, not one of the historic creeds, but an extended creed of the author's own. It is, indeed, a condensed system of theology, fortified by footnotes on every page giving the full text of Scripture on which each of the 126 numbered items in the creed is based.

The creed is orthodox, and includes detailed paragraphs on our Lord's coming again, the church, the devil, sin, God's plan for each life, the Bible as the Word of God, and other topics. Obviously some of these are debatable among believers. Indeed, the author occasionally argues his point in the footnotes, as where he takes a column to show that our Lord was crucified on Wednesday.

The author is an attorney.

The Mississippi Flood Disaster of 1927: Official Report of the Relief Operations. American National Red Cross, Washington, D. C. 152 pages, illustrated.

A permanent record of the immense humanitarian work undertaken by the nation through the agency of the Red Cross three years ago. There is, of course, much material and statistics that we did not read in the papers at the time.

Report of the National Committee on Calendar Simplification for the United States, submitted to the Secretary of State. 119 pages.

Religious Aspects of Calendar Reform. 39 pages.

What is Your Opinion on Improving the Calendar? 20 pages.

This matter is before the League of Nations. Mr. George Eastman of 343 State Street, Rochester, N. Y., is chairman of the U. S. Committee. Presumably any one interested can get copies of the above from him.

AMONG NEW BOOKS.

Autobiography of God (The), by Ernest R. Trattner. Charles Scribner's Sons, New York. 312 pages. $2.50.

Awakening College (The), by C. C. Little. W. W. Norton & Co., New York. 282 pages. $3.

Behaviorism. Cokesbury Press. 376 pages. $2.25.

Between the Americas, by Jay S. Stowell. Missy. Education Movement, New York. 180 pages. $1 and 60 cents.

Child's Approach to Religion (The), by H. W. Fox. Richard R. Smith, New York. 95 pages. $1.

Chorus of Life (The), by Murdoch Mackinnon. Cokesbury. 267 pages.

Emerging Christian Faith (An), by Justin Wroe Nixon. Harper and Brothers, New York. 327 pages. $2.50.

Ethics of Paul (The), by Morton Scott Enslin. Harper. 335 pages. $4.

Evolution and Christianity, by Jessie Wiseman Gibbs, 319 Lauderdale St., Memphis, Tenn. 222 pages.

Foolishness of Preaching (The), by Ernest Fremont Tittle. Henry Holt and Co., New York. 314 pages. $2.

Freedom, by Welthy Hornsinger Fisher. Friendship Press, New York. 112 pages. 85 cents.

Freedom and Restraint, by Robert F. Campbell. Fleming H. Revell Co., New York. 207 pages. $1.75.

Golden Sparrow (The), by Irene Mason Harper. Friendship Press. 150 pages. $1 and 75 cents.

Great Men, by Alfred J. Penney. S. S. Scranton Co., Hartford, Conn. 154 pages.

India on the March, by Alden H. Clark. Missionary Education Movement. 194 pages. $1 and 60 cents.

Interviewing God, by John Franklin Troupe. Revell. 192 pages. $1.50.

Jesus among Men, by Henry T. Hodgkin. Smith. 158 pages. $1.50.

Life of Service (The), by F. J. Horsefield. Marshall, Morgan and Scott, London, England. 99 pages. 2/6.

Parallel Lives of the Old and New Testaments, by Clarence E. Macartney. Revell. 192 pages. $1.75.

Passion Week (The), by Walter E. Bundy. Willett, Clark and Colby, Chicago. 235 pages. $2.

Pew Preaches (The). Cokesbury. 251 pages. $2.50.

Remember Jesus Christ, by John Snape. Smith. 174 pages. $1.50.

Sermon on the Mount (The), by Clovis G. Chappell. Cokesbury. 227 pages. $1.75.

Tithing for Juniors, by A. T. Robinson. Revell. 93 pages. $1.

Two-Minute Stories, by Carl Patton. Willett, Clark and Colby. 131 pages. $1.25.

World's Debt to Protestantism (The), by Burris Jenkins. Stratford Co., Boston, Mass. 270 pages. $2.50.

EVANGELICAL SCHOOL OF THEOLOGY

Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 July, 1930 Number 7

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus!
Hebrews 12. 1, 2.

Religious Thought and Activity: At Home and Abroad

Rabbi Grunwald, historian of the Jews in Spain, has declared, according to a paragraph in "Le Christianisme au XXe Siècle" (Paris), that the Spanish government has sent a circular to all its consuls abroad inviting them to favor the return to Spain of the Jews: who were once driven out of the country.

The first woman to be ordained a minister in French Protestantism was recently consecrated to the ministry.

Mlle. Bertsch has served for three years as pastor of the Reformed Church of Mulhouse, showing so much tact and capacity and fidelity that no objection was raised against her ordination.

The National Bible Institute of New York has issued through its president Don O. Shelton an appeal for a 25th Anniversary Fund to be completed by March 31, 1932.

The amount sought is $1,200,000, which will wipe out mortgages on the headquarters property on West 55th Street, New York, and on its three mission halls as well as pay estimated current expenses up to the date mentioned.

The adjutant general of the United States army transmitted to the service the information that it was the desire of the secretary of War that each officer and enlisted man in the army write a letter to his home on Mother's Day, Sunday May 11th last, as an expression of the love and reverence owed to the mothers of our country.

A magazine called "The Army Chaplain" is about to be issued by the office of the chief of chaplains.

"Silver Trumpet," a novel by J. Wesley Ingles of Stony Brook, L. I., has been awarded the $2000 prize offered by the American Sunday-School Union for the best story on the Heroic Appeal of Christianity to young people. Forty-eight manuscripts were submitted.

It is described as a swift-moving, heart-gripping story of college life in a co-ed institution.

In the contest on the subject of Religion in Education the judges declared that no MSS. merited the award.

The Hallowed Name League is an organization formed for the purpose of checking the irreverent and thoughtless use of the names of God in everyday speech. Its aim is parallel with that of the Holy Name Society which has vogue in Roman Catholic circles.

The idea commends itself at once to every serious Christian believer, and also to those who value good conversation and deprecate the use of silly and unnecessary expressions with which everyday conversation is so largely and thoughtlessly interlarded.

Rev. Josiah R. Ellis of Amherst, Va., can give fuller information about the new society.

The Eleventh Convention of the World's Sunday School Association will be held in Rio de Janeiro in 1932. This will be the first gathering of world Christians to be held in South America, and will mean much to evangelical Christianity in all of South America as well as to the delegates who will participate from other nations. At the Tenth Convention, which was held in Los Angeles in July 1928 more than 8000 delegates were in attendance from 51 countries. The value of the spiritual contribution that will be made to the work in South America is incalculable.

Plans are in progress for the chartering of either the necessary ships or blocks of space on a fleet of vessels to carry the delegates from North to South America. Points of departure will be Los Angeles and New York City. It is expected that approximately a thousand delegates will travel in this manner. Similar arrangements were made when the conventions were held in Jerusalem, Rome, Zurich, Tokyo and Glasgow.

The constituency of the World's Association is 33,014,952, which is the enrolment throughout the world.

The denominational statistics of the American churches compiled each year for the "Christian Herald" by Dr. H. K. Carroll exhibit a few surprises this year.

Increase in membership has slowed up as compared with the year previous, with a total increase for all denominations of 300,419.

The most serious items are a decrease of 24,443 in the Methodist Episcopal Church, North, and a decrease of 15,198 in the Northern Baptist Convention.

The Southern Baptists gained 64,769; Roman Catholics 77,303; Congregationalists 10,572; Disciples of Christ 34,553; Missouri Synod Lutherans 40,535; Southern Methodists 13,153; Presbyterians 40,032; and Protestant Episcopalians 22,312.

At a recent conference of the Protestant churches of Spain and Portugal held in Barcelona one of the Portuguese speakers called attention to the fact that in his country, nominally Roman Catholic, the most influential people are classified in three groups, —atheists, agnostics, and clerics. Evangelical Christians are in the minority, owing to persecutions past and continuing. A similar picture was painted for Spain.

"Espana Evangelica" gives the following figures for religious groups in Portugal as being reported at the conference:

Spiritualists, 2000; confessed Protestants, 3000; Crypto-Jews (Jews outwardly Roman Catholic), 25,000; indifferent and atheists, 750,000; Roman Catholic in full communion, 750,000, and Romano-pagans (devotees of superstition), 3,000,000.

The recent ratification by the United States Senate of an international convention designed to secure religious liberty for native Africans under European governments is of peculiar significance to American missionary boards operating in Africa.

"This treaty, ratifying the General Act of Berlin and the General Act and Declaration of Brussels, has been called the Magna Charta of religious liberty in Africa, and is the first and only document giving a basis for diplomatic understanding between the United States and Portugal with regard to religious liberty for the natives of Portuguese colonies in Africa," says Rev. Ernest W. Riggs of the American Board. "It is the third treaty ratified recently by the United States which guarantees the welfare of the African peoples. The Slavery Convention and the Liquor Traffic Convention were both ratified in the spring of 1929 by the United States, and thus identify our government with international agreements."

Rev. C. Burnell Olds of Japan, located in Okayama, has been trying what one might call the Stanley Jones Method of interreligious understanding in Japan, cultivating some of the leading Buddhist priests of the community. At his suggestion a dinner was given at his home to which representatives from the largest sects of Okayama came,—one Buddhist, one Shintoist and three Christians, one a layman, one a social worker and one a pastor. They talked far into the night on the subject "My Experience of Salvation."

"I believe," says Mr. Olds, "the will to be friendly is the key to the situation, and I have no fear that the truth will be compromised."

Mr. Olds has also been experimenting in movies as a means of evangelistic work. In a brief space of time he held fifty meetings with a total attendance of eight thousand people. A simple message accompanying the pictures held the listeners.

Nowhere perhaps in all the world is there a presbytery constituted of such a heterogeneous group of Christian workers as that of Corisco, West Africa, says Rev.

I. W. Underhill in "The Drum Call." The native pastors and elders came from eleven different tribes, and represented as many tongues. The missionary pastors, though mostly American, indirectly represented many ethnic groups. There were English, Canadian, and a group of "hyphenates,"—Scotch-American, Irish-American, Welsh-American, German-American, Anglo-American and Afro-American.

As the presbytery was held in the land of the Basa people, and inasmuch as most of the other tribes do not understand the Basa language, it was necessary to hold all of the meetings in two languages. Bulu was the other language used. These two were sufficient, as everyone knew either one or the other.

The journey from Bululand into Basaland was a notable event in the lives of many of the native elders and pastors. "Several of them told me that before the advent of the missionaries to the Cameroun it was unheard of for a Bulu to go into the Basa country. To have done so would have meant either death or slavery." The area in which people could travel in those days was limited. No one dared to go as far as five miles from home and spend the night. Everyone lived in the shadow of a great fear and hesitated to stray from his town. Yet there they were, men of eleven tribes who a few years ago were sworn enemies, meeting together to discuss ways and means of advancing the kingdom of Jesus! Truly "these that have turned the world upside down are come hither also"!

The most epoch-making action of presbytery was the establishing of a Board of Foreign Missions. The black Christians who have experienced the joy of knowing Jesus and his saving grace want to send out their own missionaries to the less fortunate tribes in the interior. Most of the Cameroun churches are self-supporting, and now many of them are raising funds to finance this missionary project.

To Organize an Independent Methodist Church in Mexico.

Plans for the organization of the Methodist Church of Mexico by the uniting of the churches now in the Mexico Annual Conference of the Methodist Episcopal Church and in the Mexico Annual Conference of the Methodist Episcopal Church, South, were approved last May by the General Conference of the Methodist Episcopal Church, South. The conference appointed a commission to meet with a similar commission of the Methodist Episcopal Church and work out the details of union.

This action brings into its final stage the desire of the missionaries and nationals of the two branches of Methodism in Mexico to unite into one church. Since 1919 they have been working in separate fields in Mexico, holding separate conferences and conducting separate institutions.

It is expected that the joint commission will meet soon in Mexico City. These commissions, together with commissions from the two annual conferences in Mexico, are "authorized to formulate a basis of union, to call an autonomous conference in Mexico, and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico." The joint commission is instructed also "to provide for continued organic relationship of the present conferences with the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively."

For Peace in the World.

Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth: that in tranquillity thy kingdom may go forward till the earth be filled with the knowledge of thy love: through Jesus Christ our Lord! Amen.

Abolish the Open Casket at Funerals!

We agree to a large extent with the Protestant Episcopal clergy of Rhode Island who discussed of late ways to abolish the custom of the open casket at funeral services. They called it both "ghastly and pagan." They contended that it defeats the purpose of the Christian rite. The message the priest brings through the liturgy—the message of immortality, of hope,—is offset by pathetic clinging to lifeless flesh, they said.

Discussion brought out these views, as reported in the "Living Church":

The undertaker has assumed authority

over the priest in the conduct of funerals, at least to the extent of instituting the open casket in the church service. Rather than cause unseemly contention the priest will endure the unhappy custom.

The undertaker, according to others, does not care for authority so much as consideration for and service of his patrons, and it is because they insist upon the practice and hope to put it into effect through him that he has thus struck a blow at Christian burial.

Relatives and friends, many of whom come from a distance and arrive only in time for the funeral, have had their full share in maintaining the practice.

It may not be easy to change this custom, which is particularly well established in rural districts, but the Rhode Island clergy propose to enter upon a campaign of education for their people. That, they thought, is the best way to meet the situation.

While the foregoing action was dominated by sacerdotal views of the function of ministers of Christ, we rise to ask why Christian funerals are conducted in a pagan or Old Testament atmosphere. Our Lord broke up every funeral it is recorded that he attended. His revelations regarding death and the hereafter, and subsequent teachings in the New Testament, should shed a glow of assured hope and triumph upon Christian funerals. Our uplook should mean more than our outlook.

Cello and Flute: A Parable.

Miss Helen Grace Murray, Mexico City, Mexico.

In the darkness of a great music hall a famous orchestra was playing. It was Dvorák's World Symphony, and I found myself borne along by great waves of harmony until I lost all sense of time and space. At last, however, the music became thin and clear,—the cello was carrying the air alone, unsupported by the other instruments. Higher and higher rose the strain. Thinner and thinner grew the voice of the instrument. A moment of suspense.

"It will break!" I gasped to myself. "It can't go any higher!"

It couldn't,—I was right about that. But there was a more excellent way. There was another instrument that could. The flute caught the last note of the cello and held it for a second, dipped like a lark and then soared once more,—higher and higher and higher. "Is there no limit?" I asked myself. There seemed to be none indeed. The flute could be trusted,—its liquid, lyrical notes were clear and full and perfect. Exquisite, free melody!

And suddenly I knew that at last I could express what I had long been striving in vain to find words to frame. I almost cried aloud.

"They can do it,—I know they can do it! I see it clearly now. We're only cellos, we missionaries, and we've gone about as high—some of us,—as our range will let us go. But the national workers,—the Chinese, the Indians, the Mexicans, the Peruvians, the Africans, the national Christians on every mission field, all of them,—they are the flutes! They can carry the melody higher than ever we have carried it, than ever we can carry it. The upper range is theirs. We need not be afraid,—we can rejoice!"

And the flute sang on, while in my inmost heart a little song of thanksgiving intertwined itself with that golden melody.—"Woman's Missionary Friend."

For the Head-Hunters of Borneo.

From a little praying band of students of the Melbourne (Australia) Bible Institute there recently sprang into being an organized effort to reach the unevangelized millions of Borneo, the second largest island in the world. By a series of providential leadings three men, Messrs. Davidson, Southwell and Tolley, came to the point of offering their lives for the work of bringing the gospel to the aborigines of this island. There has recently been a widespread stirring among Christian people regarding the need of these inland tribes, the wild, head-hunting men of the inner Borneo jungles; and this new missionary venture is at present concentrating its efforts upon the interior of Sarawak, a state which is governed by a rajah under British protection.

The party obtained the permission of the rajah to settle in the Limbang district, and pending the erection of their own living quarters on the station granted them they were allowed to occupy a government bungalow 40 miles up the river. They have now settled on their station at Sungai Pranga.

The principal difficulty confronting this pioneer band was that of getting into touch

A health wagon at work in the Near East

with the people to whom by divine guidance they hope to take the glad tidings of salvation. All the tribes appear to have some belief in a future life, but their customs present great and formidable barriers which nothing short of divine wisdom and grace can surmount. Perhaps the noblest type of native is found among the Ibans, an intelligent, industrious and progressive race, but this tribe has long been notorious for its head-hunting propensities, which still survive. The pioneer missionaries had experience in their visits to the native kampongs of such grim sights as blackened human heads hanging from the rafters. Simple medical work has been one of the means used for getting into touch with the natives. In one special case the brother of a headman was healed of a poisoned foot, the only means used being (to quote the missionary's own words,) "glycerine and prayer."

The earnest prayers of God's people are asked upon this difficult pioneer work. The Borneo Evangelical Mission is an interdenominational mission based on what are commonly known as faith principles, and its headquarters are at 38 Williams-road, Prahran, S. 1, Victoria, Australia.

Health Wagon in the Near East.

The itinerant health service of the Near East Foundation is a good example of its welfare and educational work in Bible lands, which already has been divided into some 21 projects. Health wagons serve poverty-stricken, doctorless and nurseless villages in Armenia and Syria. Capable nurses, most of whom have been trained in the American orphanage schools, combat disease and attack causes,—insanitary conditions, filth, physical neglect, ignorance, undernourishment. A wagon visits 30 to 40 villages a month, giving 5000 to 8000 treatments each a year. The nurses carry their own medicines, antiseptics, disinfectants, canned food, bedding, courage and cheer. They perform minor surgical operations, set bones, treat ailments, teach proper child care,—one has extracted 484 teeth. Improved sanitary and living conditions follow the monthly visits to the villages, where the native home is often a windowless, chimneyless, furnitureless stone-and-sod shelter for both family and cattle.

Four of these wagons are now in operation. Ten more are needed. The itinerant health wagon service costs $225 a month; $665 equips a wagon; $490 pays a nurse's salary for a year. Near East Foundation, Cleveland E. Dodge, president, has been incorporated at the request of the board of trustees of Near East Relief to carry on this and twenty other types of service to rural and refugee people in Bible lands.

Progressive Sunday School Work in South Africa.

It is always a matter of interest to observe Sunday school methods in various countries. The following is a description of the work at a mission of the American Board in South Rhodesia, South Africa, and it was sent by Rev. John S. Marsh.

"Here at Mount Silinda I have been for

the past three years—or rather two years, for one was spent in language study and part time work,—in charge of the Sunday school and teaching some Bible classes in the Teachers' Training School and Bible School. The Sunday school is made up largely of the school boys and girls of Mt. Silinda School in its various departments. The past year we have divided the school into Intermediate and Senior departments, and have introduced a series of lessons published by the Christian Literature Society of India and Africa, which has its headquarters in London, namely, Clayton's 'Graded Bible Lessons.' There is no Junior department, but we hope to organize one this coming year if it is possible. The Primary children have been meeting separately during the morning preaching service, and have suitable handwork and worship service. The number of pupils ranges from 150 to 200 altogether, with a staff of volunteer teachers 14 to 18 in number.

"Another phase of the work is the classes in the regular Training School. During the past year I have been teaching the pupils of the two upper standards special Bible classes, one in the 'Teachings of Jesus' and the other in the 'Methods and Materials of Religious Instruction.' In connection with the latter course I have tried to inspect some of the practice-teaching of these pupils and give them suggestions for better methods. The coming year I hope that it will be possible to give as careful attention to the methods of Bible teaching as is given to the teaching of proper methods in other subjects. The government is constantly raising the standards for the Training School, and if Bible and religious instruction is not to become a back issue they must be brought up to at least the same standard. I have mentioned these details because I thought you might be interested in what is taking place in a part of the world not always observed—apart from the Zimbabwe Ruins and the Victoria Falls."

Paraguay—A Land in Need.

MISS ALMA HOELLEIN, CONCEPCION.

We have just returned from our Annual Conference, and it is with heavy hearts that we are confronted with the urgent need for more workers in this section of the field. Only the mighty power of God can intervene and arrange things so as to make it possible for our dear fellow workers who are worn out by the heavy strain of service on the field to return home for much needed rest and change.

Where are all the trained men who are waiting for some call? Here is a vast field! True, it is not a large country, but comparing it with other nations where workers are numerous it is a huge place for missionary work. At the present time in dark Paraguay there are just 16 missionaries. Seven of them are confined to the largest city, Asuncion, and are of other missions or independent workers. The situation is appalling. Think of it: only nine missionaries among all the other towns except the capital!

As I came up the river the other day I got talking with a young woman on the steamer who was to disembark at one of the larger ports up this way. She was asking me about our religion (as she called it), and in the course of the conversation she said:

"There isn't one person of your faith that has ever come to our town. Why don't you send somebody to teach us?"

That is only one of the many towns in which there is not one single witness to the gospel. And in many places we have groups of saved people who have been converted through the simple ministry of the faithful believers, and they are pleading for pastors, yet we have none to send. Oh, how much we need workers at the present time; men who have the courage to face loneliness, discomfort, persecution and indifference! Are we not debtors to these people? Surely God must be saying, "Who will go to Paraguay for us?" Some are waiting, some are pleading, and some are dying without hope because there are none to tell them of the Christ of Calvary. How can they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

Another year has passed with its problems and difficulties as well as its joys produced by the changes we have seen in the lives of some of those to whom we minister. There have been conversions: not many, it is true, but enough to make our hearts rejoice. Then there has been God's faithfulness in meeting our needs. Oh how marvelously he has undertaken for us and answered prayer when there did not seem to be a way out of our difficulties!

From a Korean Girl's Autobiography.

Mrs. Induk P. Kim.

When I was a little girl my father and my brothers died. It was a terrible situation for my mother, because if we did not have any boy in the family it was the end of the family name.

One morning my mother, not knowing what to do, sat down. Just then her cousin, a Christian, came to see her. He persuaded her to go to church and take Christ as her comforter, for he was the best man of all. She wanted to know the advantage of being a Christian. He said:

"For one thing you will be able to educate your little girl."

On Christmas, I shall never forget it, when I was about five and a half years old I went to church. About 12 people sat around singing Christmas carols. We joined the church, went back home, and my mother looked around to see where she could educate me.

There were no schools for girls then. There were a few for boys in the big cities. Finally she decided on one village school 50 or 60 miles from home. Early in the morning she took everything we had, put a boy's dress on me, and we moved into the town where there was a boys' school.

Mother took me and never told anyone but the schoolmaster that I was a girl, because we have a custom that from the age of seven boys and girls are not supposed to sit in the same room. Do you have morality like that? All the boys have long hair, so I braided my hair like the boys, and put on a black ribbon instead of the red which girls wear. I walked into the class room of about 40 boys, and sat down on the floor with them and started to read. I studied there for two or three years. A girl can learn the same as a boy if given the opportunity.

We have now found our own individuality, our womanhood. Isn't that a great thing? We never had it until Christ came. We never had the proper opportunities until Christ came to Korea.

When I left Korea my mother said: "I do not want you to lose Christ. He is the only One who will give you power, light, life, and everything. I am praying for you every day when the sun sets in the evening, because I do not know where America is, but I was told it is somewhere in the sunsets in the West. I want to pray for you and your friends in America, particularly at that time of day."—Told at Northfield.

Almighty God, our Father, who hast united us in the fellowship of thy Son Jesus Christ, grant that we may increasingly realize our responsibility for the furtherance of the gospel in all the world! Draw our hearts to thee by the power of thy love! Teach us what thou wouldst have us do! Take from us all doubt and mistrust! Lift our hearts to thee in heaven, and make us know that all things are possible to us, through thy Son our redeemer! Amen.

Fifty Years in West Africa.

Fifty years ago three "hardy pioneers" opened up the work of the American Board in the West Central African Mission. May 16 to 25 last, in Bailundo of that field, a great celebration marked the half-century of almost unbelievable progress. From America a party sailed to represent the interest of American friends.

Five years ago in looking forward to the Jubilee the West Central Africa Mission and the churches set before themselves five goals, which have been practically fulfilled:

1. A deepening of the spiritual life of the church;

2. An ordained ministry,—one pastor for each station to receive ordination, thus laying the responsibility upon the native church itself;

3. The whole Bible translated;

4. The consecration of many young lives, both African and American. Several young African couples have gone out to different tribes to make a beginning, and it is hoped that from America there will be two or three new missionaries;

5. Consecrated gifts. The gifts of the African church have greatly increased. On the American side this was to take the form of $100,000 as a Jubilee Fund.

Miss Minto writes from Bailundo concerning the ordinations: "If any of us had doubts as to the preparedness of these people to take over their own church responsibilities, I am sure they are being swept away by the tremendous earnestness with which the church is responding." As one of the newly ordained pastors put it, "Through all these years we have been your children. You have taught us, we have learned of many things from your teaching. Now you say the time has come for the child to walk alone. Someway we had not thought of that time when we must walk by ourselves, but we are glad to try, because you have shown the way. We shall consecrate our own leaders whom we have chosen. They will guide us, and the Holy Spirit will guide them."

The program of the celebration included a great historical pageant. The grand finale brought together the entire cast, over 600 people slowly taking their places under a huge softly-illuminated cross, as they sang, "Beneath the cross of Jesus I fain would take my stand." Five thousand new Christians beneath that cross on a hill!

During ten days of conference the general theme "The Church and Native Life" was discussed by able leaders from Africa, Canada and the United States.

A call was sent out to all those who participated in the Jubilee Fund to have special prayer for the West Central Africa churches and for the success of the Jubilee with its five thousand delegates.

American Tract Society Activities.

Dr. William Henry Matthews, secretary of the American Tract Society, in stating the aims of the Society at its 105th annual meeting said:

"We are laying special stress without controversy on Belief Building Books, and are gradually increasing the number of these books. My annual report is called the 4 B's, or the Bible and Belief Building Books. This name has been selected because the American Association for the Advancement of Atheism calls itself the 4 A's."

Dr. Matthews reported that the endowment of the Society had been doubled since 1922, and that an indebtedness amounting to $60,000 had also been paid off in this period. He likewise reported the doubling of the contributions for the general work of the Society notwithstanding special drives for the Bunyan Fund of $50,000 to print "Pilgrim's Progress" in many languages, and the Centennial Fund raised some years ago. He stated that contributions had increased since the depression following the stock market crash.

Four million pieces of Christian literature were printed and distributed last year, two million of which were tracts in thirty languages. Notwithstanding religious restrictions, thousands of tracts were circulated in Russia. Three hundred thousand Scripture tracts were distributed in Latin-America. Dr. Matthews reported that there was grave danger that the countries of Latin-America would become atheistic unless Christian forces made every effort to spread the gospel through the printed page. India, where 120,000 of the Society's tracts were distributed, was also reported as moving toward atheism.

The secretary said that atheistic literature in foreign languages was circulated in large quantities in New York City, especially among the working-men. He stated that the method adopted by the American Tract Society in counteracting atheistic literature was not controversial, but consisted in a positive presentation of the gospel, especially in the form of Scripture tracts in 22 languages. Throughout its history the Society has printed and circulated Christian literature in 179 languages and dialects, given away two and three-quarter million dollars' worth of literature, and distributed gratuitously five and one-half billion pages of tracts. Its colporters have visited two and one-half million families and placed eighteen million volumes.

Dr. Matthews reported that the need of Christian literature for distribution in this and in foreign countries was greater than at any time in the history of the Society. Tracts had a far greater effect upon foreigners than English-speaking people, and for this reason the American Tract Society specializes in tracts in foreign languages with workers at Ellis Island and wherever the foreigner can be reached.

Telugu Village Mission, India.

Rev. C. H. Billington, Makhtal, Deccan.

Some time ago we received a petition from the people of a village called Pedda Kadoloor, which read:

"We are 95 families,—this refers to one section of the village only. The village has a population of over 1000 souls. Hitherto no one ever came to our village to preach Je-

A coffee-house in Mosul, Mesopotamia. (*See next page.*)

sus the Saviour. We never heard about this salvation. We are willing to leave our sins. . . . . We therefore request you to come to our village. Please send us a teacher to lead us and our children into the way of salvation! (Signed) Seven elders."

A copy of this petition was sent to a friend in the homeland who answered by supporting a teacher for the village. Result? At the time of writing there are over 200 baptized believers; a fine day and Sunday school of over 40 children; a night school with some 20 young fellows attending. The church has passed through many trials, and there has been much to hinder progress. About three years ago a piece of land was given for a church building, and the building was commenced. Then came failure of crops and other troubles. The year following disease broke out among the cattle, and many died. This year things have been a little better, and the church which is being built of stone is nearly finished, the converts themselves giving two-thirds of the cost. The work has also spread into other surrounding villages, and many have been brought to a knowledge of Christ as their Saviour.

There are some 800 villages in the districts that the mission works, and we aim, the Lord willing, to place out 100 Indian evangelists—many of these are already out,—with (say) 50 Bible women to work specially among the women. This plan would, I think, make it possible in a great measure to evangelize the whole district, so that every one might hear of the Saviour who died for them. The population of these 800 villages is roughly a million souls.

Wonderful results have followed the labors of a number of the Indian evangelists that are already in the field. To speak of one man who is in charge of several villages: A few days ago he told us that both he and his wife spend one hour a day in prayer for the work. It is a pleasure to be able to say that this man has been used of the Lord in a wonderful way during the past two years. He has been the means of over 200 heathen confessing Christ as their Saviour. Of course, it will be understood that we cannot say this of all the workers. Some labor most faithfully in difficult stations and see but little visible results. But advance has been made in all departments of the work. Churches have been founded, day and night schools opened in many villages. Thousands of Gospels and Gospel portions have been given away to those able to read. In the early mornings and in the cool of the evenings open air meetings are held. People are visited in their homes. At Makhtal we have a small dispensary where over a thousand patients have been treated during the past few months.

I believe it would be possible to carry the gospel message into every home in the district if we had the men and women I have asked for. The commission is—"The gospel to every creature!" Will you help us? From fifty to one hundred dollars a year will support an evangelist, from forty to eighty dollars a year a Bible woman. I am sending out this appeal after visiting parts of the district and seeing village after village and not a single Christian or any witness for Christ!

By Way of Suggestion.

An "Every Family in Church" Sunday has been recently observed wth marked success in certain churches. In each place the list of the families of the parish was divided among a selected committee of families, each of whom invited in person or by telephone several other families.

A translation of what Rev. Harold H. Cook of Brazil has on his printed letter paper reads:

"The Word of God commands us;
The Need of Brazil entreats us;
The Love of Christ constrains us."

"We desire your prayerful coöperation in the fulfilling of the command. We long to so write that you may more and more understand and feel the need of Brazil. And finally, that the love of Christ may more and more abound in all our hearts."

It will be a great day for the church when she rebels against the tradition that summer is her slack season: when she makes up her mind to go out into the air and the sunshine where the people are, and to regard our healthy modern open-air habits as an opportunity rather than a handicap. My view of an outdoor evangelism for this age is the preaching of a radiant gospel to people who are hungry for happiness and peace and consolation. Open-air preaching should be a major activity of the church.—Ernest H. Jeffs.

Shortly before the famous Vatican Council of 1870 Mr. Gladstone made a visit to the Vatican and had an interview with the pope. In the course of that interview Mr. Gladstone is reported to have asked the pope this question:

"During these centuries of change, revolution, controversy, your church has maintained its existence, supported its authority, exercised its vast spiritual power over men. Peoples have migrated from East to West. Nations have risen and fallen. Dynasties have passed away. Yet the church has gone on its unbroken way. To what human happening or trait do you attribute that fact?"

His Holiness made this response:

"I attribute it, Mr. Gladstone, humanly speaking, to three things. The first was consultation. The second was consultation. The third was consultation."

Coffee House Evangelism Succeeds.

Rev. Albert G. Edwards, Presbyterian missionary stationed at Hillah, Iraq, reports to the Presbyterian Board of Foreign Missions that coffee house evangelism is one of the most resultful of methods in the United Mission in Mesopotamia. When the missionary appears, poring over the pages of Scriptures, the native greets him thus:

"O Father of the Bookbag, what are you reading? Is it Arabic? Let me see it!"

Then a portion of Christian literature goes into circulation, for the Arab takes the tract, sits down on another bench in the coffee house, and reads it. Before long, attracted by his interest, others are almost sure to make the same request.

This describes in essence the method of evangelism which missionaries have been led to use in Hillah, Iraq. If the Arab would not come to hear the gospel, then the gospel must be taken to the Arab.

The coffee house has an important function in the life of the Arab, especially in Iraq. It is, of course, what it appears to be at first sight,—a loafing place for the idle, whether idle from necessity (as are so many of the unemployed in Iraq,) or from choice. It is the Arab's chief place of recreation. After work he goes to the coffee house instead of to his home and whiles away the hours with backgammon, chess, checkers, or cards, or in sitting and watching, or listening to the phonograph. The coffee house is also the place for the retailing of news and discussion, the debating club of the Arab. Besides this it serves as a reception room for many men, as the majority of them live in tiny houses and the seclusion of their women makes it impossible to receive guests at home. Finally, the coffee house is a business office where many important transactions are negotiated and the necessary documents signed.

Here, then, is an ideal field for evangelistic work, and its advantages have appeared to the missionaries more and more as they have gone on with the work. Here the Arab can be met informally and seen as he really is. Here the Christian gospel can be presented to all classes of men in personal conversation, for all classes frequent the coffee houses. Here the people are seldom preoccupied, and like the people of Athens are eager to hear or tell some new thing. Many feel lonely with the loneliness that exists in crowds, and want something to read or someone with whom to talk.

The Arab's hospitality is another factor which makes the coffee house an ideal center for work, and nearly everywhere the missionaries have been welcomed. In only one coffee house among the scores visited have they been refused permission to sit, and in nearly all they have been served. Among the more fanatical of the Shiahs the Americans' cups were taken to the river after they drank the tea, and washed ceremoniously to free them from defilement; but even so they were welcomed.

Once seated and served the question becomes, "How get the literature into circulation?" Often the missionaries have found that to sit quietly and read silently is sufficient, for curiosity is a powerful motive with the Arab: he wants to know what the stranger is reading. Sometimes the colporter and Mr. Edwards sit together and one reads to the other. Before long they find an audience "listening in." One man, a "hamal" or carrier of burdens, could not read, but liked to listen to the gospel stories. In time he came to buy Scripture portions so that his friends could read them to him by night. Often when he would find Mr. Edwards in a coffee house he would drum up an audience and get him to read of "the feeding of the five thousand." He kept the crowd in order and quizzed various ones on what they had been reading, being particular about the arithmetic. Once in a neighboring town by the same method of reading to the colporter Mr.

The coffee-house is a social and business center of the Arabs. (Picture by courtesy of the "Outlook of Missions.")

Edwards gathered an audience of 60 people, who sat through the reading of six chapters of the gospel, with explanations and testimony to the power of the Saviour frequently interspersed.

As a result of this method of work seed has been sown throughout the whole Hillah district, and over 20,000 tracts and books have gone into circulation. Many have learned what Jesus Christ claimed to be and what he claimed to do.

One mullah, a teacher and well read in things Moslem, heard the Christian message in a coffee house in a neighboring town. He followed Mr. Edwards to Hillah, and came often for reading and instruction. Then one day, after spending much of the night in meditation, he told the missionary how God had led him to faith in the crucified and risen Saviour. He asked for baptism quickly, saying that he was an old man and wanted to make his profession without delay, that it might not be put off too long. Last November he was baptized, and since then he has been out among the tribes, witnessing for his Saviour and reading with friends and distributing tracts. All this is done together with his own work, for he receives no remuneration from the mission.

"But these results are external," says Mr. Edwards. "What silent pervasive testimony has been borne only God knows! It is only as his Spirit works in the hearts of the people that they will turn to Jesus Christ for salvation from their sins. The chains of custom, the fear of ostracism, the loss of means of livelihood and the dread of sudden death can only be overcome by the power of God, and men be given courage to come out openly and fearlessly as Christians. It is our request to those who read this that they will continually remember the work in Iraq in their prayers, that the Lord may strengthen our work by his Spirit, and raise up from among this people a strong witnessing church."

Needed: An Electric Light and Power Plant!

Sir Wilfred Grenfell, K. C. M. G., M. D., Labrador.

I have just had notice that I must raise $20,000 for a light and power plant for St. Anthony Hospital. It is my oldest hospital station, and the apparatus I put in a quarter of a century ago is played out, so that it is uncertain now both in operating and in our ward work, and in the orphanage, and in the machine shop, and in the industrial department, and in the school, whether or not we are going to have any light every night. We always cut down so as to use it for a minimum of hours, and we run on daylight-saving time, so we do all we possibly can: but when you have worked with electric light in the delicate work we have to do you do not feel you are giving the message of God's love to others in the way you would like it given to you if the workers have to do their jobs in semi-darkness.

It is absolutely essential that we raise this $20,000 somehow, and we cannot draw on the General Fund for it. Our schooner took down the material in early June, and the work will be begun by our boys whom we have trained, as you know, through our orphanage and through such splendid institutions as the Y. M. C. A. Electrical School and Pratt Institute and Wentworth Institute: but even our boys have to be paid enough to live. I thought that as I so seldom ask for special things through any other channel except our own little magazine the **Record of Christian Work** might like to help in this matter.

I would not ask even now for that help but I have just had to raise the money to put engines into our schooner which carries the supplies. It is too risky and too slow continuing to run her on sails, which has also hitherto forced us into the expense of hiring a steamer. That money will be saved now.

(Sir Wilfred Grenfell should not be subjected to anxiety or delay over the electric light and power plant at St. Anthony's. We hope that many of our readers will be able to rally to his side. Gifts large and small may be sent to this magazine, or direct to Dr. Grenfell, care of the Grenfell Association of America, 156 Fifth Avenue, New York City, specifying the object.)

Upon thy bended knees thank God for work,—
Work once man's penance, now his high reward!
For work to do and strength to do the work
We thank thee, Lord!

—John Oxenham.

D. L. Moody Memorial Tablet in Boston.

On May 16 last a wall tablet was unveiled at 43 Court Street, Boston, commemorating the fact that on that date in 1855 D. L. Moody had given his heart to God in a shoestore on that site in which he was working at the time as a clerk. The wording on the tablet is as follows:

D. L. MOODY
Christian Evangelist
and
Founder of
The Northfield Schools
was converted to God
in a shoestore on this
site
May 16, 1855

President Elliott Speer and several trustees and staff members of the Northfield Schools were present at the unveiling, as well as a number of former students and friends of Northfield. A brief dedicatory address was given by A. P. Fitt, as follows:

Boston has many monuments and markers erected to keep alive the memory of great men and women and notable events. I make bold to say that the marker we are unveiling today is unique among them all, for it signalizes a spiritual crisis in the life of one whose career proved and is still proving to be a blessing to all the world.

Back in 1855 a shoestore owned by one Samuel Holton stood on this site. A nephew of his from the town of Northfield in this state,—a lad of 17 who had heard the call of the big city,—had come to Boston and got a job in his uncle's store. The boy attended the Mount Vernon Congregational church and Sunday school. One day his Sunday school teacher Edward Kimball called on the young class member in the shoestore and talked to him of God's love in Jesus Christ. The boy then and there gave his heart and life to Jesus Christ.

His name was Dwight Lyman Moody. The date was May 16, 1855,—75 years ago today.

That decision of his was momentous, and opened the marvelous career of D. L. Moody, first and always foremost as an evangelist of God's love to the unsaved, and also as an upbuilder of the membership of the churches and founder or promoter of numerous Christian institutions and agencies. It is literally true that hundreds of thousands of men and women in this and other lands received spiritual impulse under the preaching of D. L. Moody.

I voice my prayer that this modest tablet may be a challenge and an inspiration to all who read it, and especially to young business men and women, turning their thoughts Godward and leading them to give their hearts and lives to Jesus Christ and his service as young Moody did with such glorious results 75 years ago this date.

The Indian: Management and Mismanagement.

Miss Frances Garside, New York.

The well-being of a government depends largely upon the solidarity of the family, a truism recognized the world over. They will proclaim this in government legislative bodies, and these bodies at the same time will sanction the methods long in use for weakening the family life of the Indian. The tendency has been always toward weakening Indian family life and community activities rather than toward strengthening them. The long continued policy of removing Indian children from their homes and placing them for years in boarding school largely disintegrates the family and interferes with developing normal family relations. The belief has apparently been that the shortest road to civilization is to take the children away from their parents and insofar as possible stamp out the old Indian life.

The results are sometimes tragic, and are always a strain on the child's understanding and affection. The child is happy in the care-free life it knows in the tipi: no duties, no clocks, no lessons, enough to eat, and too young to know the discomfort of sleeping on a bundle of rags on a tipi floor. The transition to a government school is a trying one, be that school ever so antiquated in its architecture and methods. Here there are clocks, and they are tyrannical. There are tasks to be done, and taskmasters to enforce the rules. But in all these years of preparation to make the child a wage-earner there is no vocational training, and no training in the handling of money. Not only is the youth unfitted for taking a position in the city, but he does not know what to do with his money when he gets it. The idea of taking him from the most primitive of homes and training him for taking his place among the ranks of wage-earners in the city is a beautiful one, but something has gone awry with the plan. The Indian youth cannot, after school days end, return to the blanket: which would be achieving the impossible feat of going back into yesterday. Neither can he take his place beside those who are equipped for marching forth into tomorrow.

The Indian youth is the heir to many traits which cannot be called vices in his ancestors, but which do not serve him as virtues. One is the virtue of hospitality. The Indian was the earliest of all races to lead a communal life. What was his was his neighbor's. Today should the government endow him with a plot of ground on which there are chickens, a garden and a cow, he'd be happy in dispensing a hospitality to all who came to see and admire that knew no end until the garden, the chickens and the cow had been eaten.

This trait, as predominant today as ever, makes life difficult for the young married couple who are ambitious to get ahead. To refuse to be hospitable is in the mind of the Indian an unforgivable rudeness. Because all that he has is another's if that other desires it, it is beyond his reasoning that that which is the property of another is not his if he wants it.

His ancestors were silent. A virtue, surely! But when he is silent some call him sullen. He is slow, having known nothing of clocks and of the importance of being on time. Sometimes he is lazy, but there has been nothing in his past that has called for steady employment. If given his choice of land, he selects that which is near a stream and bears some trees, following a primitive instinct. This land is not good for agricultural purposes. If by chance he is given land which is ready for the plow it is not difficult for a white man to induce him to trade it for land that meets the Indian's primitive needs, and which is a greater distance from the market.

Although the problem of the Indian student returning to his home has been much discussed, and it is recognized that the child returns to his home poorly adjusted to conditions that confront him, the Indian Service has lacked the funds to attempt to aid the children when they leave school, either to find employment away from the reservation or to return to their homes and work out their salvation there. Several of the industries taught them in school may be called vanishing trades, and others are taught in such a way that the Indian students cannot apply what they have learned in their own home: and they are not far enough advanced to follow their trade in a white community in competition with white workers without a period of apprenticeship.

Conditions are particularly difficult for the Indian girl. She goes to the city to seek an escape from that, and escapes into what? Lonely, misunderstood, unprepared for earning, knowing little of work, and less about the disposal of her money when she earns it, she is in grave danger. In her behalf the Y. W. C. A. is opening as rapidly as possible information bureaus about rooms and positions in many of the larger cities in the so-called Indian country.

Chicago As A Religious Laboratory.

William Revell Moody.

An old city directory promises as little interest as almost anything that could well be imagined. But to generalize is unwise. For example, the Chicago Commercial National Bank in 1903 reproduced the "Directory and Business Advertiser of the City of Chicago for the Year 1844," which is of fascinating interest not only to citizens of the Western metropolis, but to all students of American history. The quaint phraseology in which is recounted the achievements of the seven years since the city's incorporation reflects the spirit of enterprise which characterized Chicago even in those early days.

The venture of a city directory was uncertain in the mind of the editor, who naïvely says that it "may be regarded as an experiment." He acknowledges difficulties in definitely locating residents who so frequently change their place of residence, and as the houses are not uniformly numbered he can only give the name of the street and the proximity to some other street or better known landmark. "The present population now exceeds 8500," the editor affirms, and then analyzes it as made up of "males 3792, females 3190, colored 65, transients 533." It is amusing to note that in addition there are "Irish, Norwegians and natives of other countries" who are not included in the enumeration of "males and females." Apparently the editor of 75 years ago entertained strange views in anthropology.

In a review of the growing commerce of this inland port there is appended the "imports and exports" of the preceding year, and among other items it is stated that "628,967 bushels of wheat" were "exported" in 1843. He notes with laudable pride the orderly society of the growing town. "Brawls and affrays are extremely rare in our streets," while churches and schools are numerous, and there is reported not only a First but a Second Presbyterian Church. "Our citizens have always been distinguished for intelligence and morality, and for the uniform observance of all the proprieties of life," the editor affirms.

Such is the record of early times in Chicago. What a story is the subsequent three-quarters of a century! It is unique in history. Men still live who recall those primitive days, and Chicago of today seems little less than a miracle. Now with a population of nearly three and a half millions, with great material wealth, unsurpassed educational privileges and all that contributes to physical comfort and cultural privilege, what more, one may ask, is needed?

Two or three modern apartments of today would provide not only comforts but unimagined luxuries for the entire population of three-quarters of a century ago, while in the Merchandise Mart of the present the entire business of that city would have found ample provision on only two of the twenty floors. The 533 transient residents can now be computed by scores of thousands. Irregular stage coach schedules and lake steamers with their semi-weekly service and consequent infrequent mails have given place to the marvels of modern means of transportation. In place of the taverns advertising as among their advantages the ample accommodations for horses and wagons in the adjoining stables there are now palatial hotels capable of entertaining in almost Oriental luxury a continuous stream of guests from all parts of the world. Art galleries, museums, theaters and an opera house equal those of century-old capitals of Europe.

But even the superficial observer will recognize that with all that Chicago posseses there is something not yet mentioned. It is the one thing needful. Define it in whatever terms you may, it is in the last analysis spiritual resources. Wealth and culture do not insure the possession of what brings peace or joy or rest, which constitute the best in life. How can these be acquired? By the same means by which our fathers attained them, in Christian discipleship and a recognition of the preëminence of the kingdom of God.

As in every walk in life, thoroughly trained leadership is essential. Spiritual leadership implies, first and foremost, sacrificial loyalty to Jesus Christ. This cannot be over-emphasized. But leadership needs training more in our day than ever before. There was a time when a college education was the exceptional privilege of the few. Today the average minister has less knowledge of science, literature or art than many in his audience. It is a time of highly specialized training. The minister no less than the doctor, lawyer, banker, engineer or educator requires a thorough and broad education to equip him for efficient service. Nor is mere academic training sufficient. There is generally recognized the need of supplementary practical training with or under experienced men. Thus the young lawyer or engineer finds in some large office the practical application of theory. In hospital or clinic the young doctor applies the lessons of laboratory and lecture hall. Similarly the youth in preparation for the ministry must have a clinical training, and this implies proximity to centers of population where he may see for himself the conditions of society which it will be his ministerial duty to serve.

No better spiritual and social laboratory could be afforded than Chicago for the prospective minister. Here converge peoples from all corners of the globe, representing widely differing racial temperaments and conflicting national prejudices and traditions. To fuse these peoples into a homogeneous society, loyal to the land of their adoption, is the function of public school and state agencies. To bring them the high ideal of Christian society is the duty of the church. It is this that makes this great metropolis exceptional in its location for preparation for the ministry whether in homeland or foreign field.

The Christian church with whatever may be its denominational connection is looked to as the depository of spiritual resources. To its leadership in all efforts for the uplift of the community the public may rightly look. A church spire should ever symbolize its function in turning men's minds from that which is seen and temporal to the unseen and eternal.

The Wrong Sort of Sex Novel:

An Admirable Statement in "The Christian World" (London).

Ernest H. Jeffs.

In considering this difficult question it is essential that we should suppress any tendency in ourselves to be shocked or panic-stricken. Sex is an immensely important human concern, and the wise education of sex emotion is perhaps the supremely important responsibility of the novelist—as of all who assume in any way the function of the teacher. I cannot, therefore, range myself with those who dispose of the sex novel by throwing up their hands and advising young people to "read something clean and wholesome, like Dickens or Jeffery Farnol." Much of the "clean and wholesome" fiction is itself treacly with sex emotion,—sex emotion sentimentalized and falsified until it drives away an intelligent reader with a shrug of contempt.

* * * * *

We must not ban from the serious novelist's range of interests any of the universal sex problems. The novelist must be free to deal with the troubles of adolescence, the problems which arise within the marriage relation, the conflict of passion and duty, and—a vital issue in these days!—the personal problems arising out of changing moral standards. We shall certainly not see clearly into the question of the sex novel until we accept the fact that it is far from being a simple question. It is as intricate and hazardous as the problem of sex itself. I, for one, certainly know of no short way with it.

There is no short way. There are, however, certain perfectly clear principles which our novelists could adopt, and ought to adopt. It is possible for a novelist not only to preserve his liberty of prophesying and to satisfy his artistic conscience, but also to avoid the suspicion of "meddling with the worst of trades"—see Browning's "Holy Cross Day,"—under pretence of a serious handling of grave issues.

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The first principle is to avoid unnecessary descriptions of the attractions and intimacies associated with sex.

There is a world of difference between a reticent and reverent celebration of human beauty and the deliberate lingering of the bad novelist over the details of the flesh. It is like comparing Botticelli's Venus with a coarse French print. The point is that these details are not only morally harmful, but artistically insignificant. A novelist who cannot convey the effects of temptation or passion without exposing their physical mechanism simply does not know his business. It may be essential to the story that we should be convinced of the strength of Philip's physical attraction to Ann. Well, does Dante leave us in doubt as to the passion of Paolo and Francesca, or Shakspere as to the flame which destroyed Romeo and Juliet?

In particular, is it not time that our novelists (and especially our young women novelists,) allowed us to take it for granted that their heroines put on their clothes and take their baths in the usual way?

* * * * *

My second principle is honesty in dealing with sex attraction.

Many of our clever young novelists are unworthily false to their own convictions. In their revolt from sentimentalism they insist that sex attraction is nine-tenths physical,—and in the case of most "problems" it undoubtedly is. But how many of the novels dealing with such problems make that point perfectly clear, or deal with the case on that basis? Few! What happens is that the novelist surrounds the animal attraction with the glamor and poetry which he resented so much in the older presentations of romantic love.

"Call it by its right name!" said Mr. Shandy.

I would add: "Call it by its right name—and then consider whether such commonplace animal experiences are worthy material for a novelist's pen!"

* * * * *

The third principle is really a supplement to the second: Except in the case of abnormal people for whom life is a succession of sex adventures, the storm and stress of sex are only a temporary element in experience.

The novelist too often persists in isolating that element and excluding every other interest and aim in the lives of his characters. It is false to life. The older novelists were truer artists in this respect. Sex is a dominant motive in Fielding, Jane Austen, Meredith and Hardy. But the final impression they leave on the mind is not that of a brooding obsession with sex. In the order of their names it is—the color and variety of life, the comedy of life, the emergence of a robust philosophy of living, the solemn mystery of existence. How petty and furtive beside their great novels is our sex-obsessed contemporary fiction!

* * * * *

My fourth principle is that no novelist should attempt to deal with this most intricate of questions unless he is sure that he has something definite and valuable to say.

It is dreadful to think that every bright young person just down from the University with an English degree, bitten by the desire for literary fame, imagines that he or she is competent to dispose of problems which involve a knowledge of the most profound secrets of the human heart. Too many people in these days have the gift of writing with facility but without inspiration. They naturally follow the literary fashion of the day, and to this circumstance is largely due the flood of worthless novels which are so misleading young readers both as to the relative importance of sex in life and as to the wise direction of sex emotion.

* * * * *

There is another principle. To insist upon its adoption may seem, at first sight, to beg the whole question, but without it the subject of sex passes, with many other vital interests, clean out of the domain of art. No novelist has a right to deal with sex unless he has some higher view of the subject than that of the mere animalist.

The psychologist, the sociologist and the doctor have a right to deal with it on that basis, but not the artist.

If sex is mere animalism, outside the range of any morality but that dictated by hygiene, then the poetry and romance and high passion associated with it are mere delusions: to use a time-worn image, the rainbow hues of putrescence. I do not claim that every novelist should write in defence of marriage as we know it, or of chastity as we have understood it. But I do claim that he has no right to a hearing, as an artist, if his interest in sex problems is not connected with a belief in the soul of man (using the term in its widest sense,) and in the vital bearing of sex upon the health of the soul. I have deliberately under-stated this aspect of the question. The thing that matters is that art without a belief in the spirit of man is meaningless.

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What can be done about the sex novel? That is always the question when one has laid down a set of principles for the correction of an abuse. In this case we are seriously handicapped by the weakness of modern literary criticism. An exaggerated respect is shown to novelists who display "courage" or "frankness," as if those qualities are in any sense virtues when divorced from wisdom or principle. I want to see the advent of a criticism which will drive the undergraduate sex novel out of court, and which will have the courage to tell such a gifted and serious writer as Mr. Aldous

Huxley that he is at times (quite unnecessarily and inartistically) a mere purveyor of filth.

For parents, pastors and teachers the right attitude, as I have said, is to avoid being shocked when their young people read and discuss sex novels, but at the same time to point out (perhaps along such lines as I have suggested,) the danger and falsity of a fiction which throws the mantle of art over mere mechanical animalism,—the least interesting subject in the world.

Christian Personality, the Goal for Pupil and Teacher.

Closing Address at the Northfield Conference of Religious Education, by Herbert Wright Gates, Dean.

We have spent eight days together in a fellowship of study and of the quest for truth. The aim suggested for this conference in the opening address was that of a more intimate fellowship with God through Jesus Christ. What has been the result? What effect will attendance upon this conference have upon our work as teachers and leaders and in our individual lives?

One impression that has been made in various classes has been that the purpose of religious education is not the imparting of knowledge as an end in itself, nor the adroit arousing of emotions, nor the development of habits of conduct held to be correct, but the development of Christian character, of a personality growing out of sound knowledge and deep feeling and expressing itself in genuinely Christian conduct. It is this of which I want to speak briefly: Christian Personality as the Goal for Pupil and Teacher.

THE SIGNIFICANCE OF PERSONALITY.

Note, first of all, the significance of personality in the Christian religion!

We know a good deal about the Jesus of history. There is little doubt among thoughtful people regarding the fact of Jesus. The biography of no other person has been written so often. But this is not enough for vital religion.

Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul is yet forlorn!

The steadfast courage and power of the apostle Paul and of others like him came to them not because they knew that Jesus was born in Bethlehem of Judea, but because they could say:

"Christ liveth in me!"

How may we achieve the Christ of experience? How bring him down along the ages to be a living power in our own day and generation? It is the universality of Christ's teaching that makes this possible. He dealt not with rules and precepts that were limited in their application, but with principles and ideals that may be shared by any person of whatever age or time, race, color, nationality or social condition. But—and this is the important point!—each one must share these for himself. Our aim cannot be reached by just knowing that these vital forces can be appropriated, by assenting to the fact that they are worthwhile, or by watching other people use them. We must make them ours, each one for himself.

THE INDIVIDUAL CENTRAL IN TEACHING.

This explains the central importance of the individual in our teaching.

We have been studying the psychological principles which govern the development of life and those principles based upon these which make up the technique of teaching and learning. These are of great value, but only as they enable us more quickly and more thoroughly to understand Mary and Susan and Charles and John. Every one of these individuals is a mixture of conformity to type and of special variation. The pupil of the textbook is a composite with all the blurring and vagueness of that kind of portraiture. We must be able to see our pupil clearly and to interpret each expression of his character without confusion.

Let us state our aim again even more exactly! It is not the development of character in general. Character does not exist in the abstract. What we want is to see that boy or girl of whom we may be thinking at this moment grow as did Jesus himself in wisdom and stature and in favor with God and man. We shall never reach the heights of success until we can think of our teaching in such individual terms.

THE EFFECT UPON THE INDIVIDUAL AS A TEST OF TEACHING.

Moreover, the effect of our teaching upon individuals is the best possible test of our work.

To be sure, there are certain results that we look for in the class or group, but these are produced by the interaction of individuals. As long as we think merely in terms of mass effects we are apt to be vague and to generalize too much. But watch Mary! What ideas of God is she getting? Does she like and respect him? Is Susan growing more kindly and considerate of others? Is she developing in the direction of human fellowship, or in the other direction? Does Charles enjoy coming to church and Sunday school? Has John increased in those traits of character that make him a good scout?

Incidentally, let me say to any of you who have supervisory duties in your church school that you can render no higher service to your workers than by talking with each of them personally about the individual problems of their pupils! It is hard to go on theorizing aimlessly or to practise rule of thumb methods in the face of something we find we have done to a child.

I once talked with a teacher about the problems of her class. She had none that she knew of. Everything was going well. I asked her:

"Do you know what Dorothy said to her mother when she went home from Sunday school last week?"

"No. What was it?"

"She entered the house, ran up to her mother, and almost in tears burst out, 'Mother, I think God is horrid, and I hate him!' "

It was a shock to that teacher to discover she had done that to a child's idea of God through her teaching of the Flood story in Genesis with no thought of the full revelation of God's character found in other parts of the Bible.

I remember, too, that young man in a Western university who was unhappy and restless because he had lost his religion. He too lost it in a Sunday school class when his teacher tried to justify the story of God striking Uzzah dead because he put out his hand to steady the ark and keep it from slipping off the cart. Lacking the experience and knowledge that would have enabled him to interpret that story aright, this teacher sent a boy out with every sense of justice and square-dealing outraged, and through the years since that time he had been fighting off the image of a God who never existed.

I beg of you constantly to hold before your mind what you are doing to the religious ideas and feelings and attitudes of each pupil. There is no other guide or corrective that can equal it. And the same applies to parents in their relations with their children, and to each one of us in the exercise of influence upon another.

THE INFLUENCE OF THE TEACHER LARGELY DETERMINED BY HIS PERSONALITY.

One more thought follows close upon these. The influence of each of us upon the character of the individuals with whom we have to do depends largely upon our own personality.

Principles and ideals are revealed and interpreted only as they are practised in human lives. Jesus revealed God in this way. He translated the divine purpose and will into the terms of human life and expressed them in the language that all understand,—conduct. If we, following in his footsteps, would be leaders in the way of life we must do the same. Jesus was conscious of this characteristic of his work. He sought not to exalt himself, but to manifest God to others. "If ye had known me," he said to his disciples, "ye would have known the Father."

There is no more futile practice than that of talking to children about ideals and virtues in the abstract. When we do this we speak a language foreign to them. Your ideals and mine were not acquired full blown, but took shape by degrees as we put together this and that trait of character observed in other persons. There is no other way to teach ideals and virtues. Need I add that unless we can reasonably portray the virtues we profess in our own character it might be better for the cause if we refrained from talking about them at all?

It is through personality, also, that ideals become desirable. "Ideals are poor things until they become incarnate in human beings," said George Eliot. We do not admire courage in the abstract. It is the heroic deed of a brave man or woman that thrills us. I was never particularly allured by any of the precepts I heard in my boyhood about unselfishness or goodness, but I did rather like certain unselfish and good people I knew. There is no more powerful influence for the development of idealism in the soul of a youth than contact with a sincere, likeable person who has high ideals and lives accordingly.

So we all come together in the pursuit of our aim. If we seek fellowship with God through Jesus Christ, then the Jesus of history must become for us the Christ of experience. And this can happen only as we develop, each for himself, a personality like that of Jesus. And if we seek to help another in the development of such a personality, our only assurance of success is that we achieve it for ourselves. And if, again, you ask "How?" I leave with you two prescriptions which are old and yet modern, because ever true.

The philosopher Lotze said: "All growth in character comes through personal association and work." As we associate with those of high ideal and worthy performance we find our own ideals taking shape before our eyes. As we work them out in daily life we find them taking possession of our souls.

The apostle Paul confirmed this testimony out of his own experience and suggested its meaning to him in these words: "We all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

May not this experience at Northfield make it more possible for each of us to grow in like manner, and to find in life and service an ever increasing glory?

Saints and Saintship.

Rev. G. Campbell Morgan, D. D., Philadelphia.

Scripture Reading: Romans 1. 1, 7; 1 Corinthians 1. 1-3; 2 Corinthians 1. 1, 2; Ephesians 1. 1, 2; Philippians 1. 1, 2; Colossians 1. 1, 2.

The text of the evening consists of but one word occurring in all these letters,—saints. Turning to Ephesians 1. 1 and 5. 3 I indicate the line of our thought by the two phrases "to the saints" and "as becometh saints." The theme is Saints and Saintship.

In the reading of these verses the whole pagan world in the beginning of the Christian era is seen. Rome, Corinth, Ephesus, Philippi, Colosse! Are you going back to look at the world as it then was? The outstanding cities of the time are there.

Rome sitting in proud, despotic insolence and power upon her seven hills, having plunged the world into submission!

Corinth with its luxury and its beauty, its flowers and its esthetic movement, becoming so fine in the use of the language that Corinthian words stood for eloquence!

Ephesus, capital of a confederacy of states, with the temple of Artemis, and all its life gathering around that great and marvelous wonder of the old world! Ephesus, home of luxury and lust, necromancy and the black arts of spiritualism,—Ephesus was the great center of it all!

Colosse, may I say an aristocratic and suburban city, with its gentility and its esthetic interests!

Philippi, a colony in a Roman sense on the outposts of the empire!

The great pagan world of the hour is suggested by that grouping of those cities. In every one of the letters I see one man, who said of himself that the care of all the churches came upon him daily, a man whose watchword had been the regions beyond and who was ever pressing on, a man who had under God planted churches here and there wherever he went. And I see him writing letters which are to arrive at these cities. Some of them are addressed to a company of people described as the ecclesia, but with a qualifying phrase: for if Paul had written to the ecclesias in Corinth or Ephesus or Colosse the letter would never have arrived where he wanted it to arrive, because each one of those cities had its own ecclesia. The ecclesia of a Greek city was the governing body: to use our modern phrase, the town council or selectmen. So Paul had to qualify his description and say, "ecclesia of God."

And so the letters arrived where they were intended to come.

In each one of these letters he is writing to the ecclesia of God, but in each case he names those constituting it as "saints." It is a common method of address.

You will notice in my reading when the phrase occurred "called to be saints" I left out the words "to be." It did not say these people are called to be saints as though it is a postponement of the idea. Paul said, "Called saints."

It is a remarkable thing how afraid truly Christian people are of the word saints. If you doubt what I say let me put it thus! Suppose I had begun my address by saying, "Will every saint in the assembly stand up?" how many of you would have risen? Suppose some of you had arisen, what would the rest of you have thought of those who did rise? But if I had said, "Will the believers or Christians stand?" you would have done so without hesitation. In regard to saints there is a reticence and reserve and a marked fear in one's heart at the word. I might stay discussing it at length, but I am going to make only a brief reference to that haunting fear. I think in part it is the result of medievalism, and a good deal of the modern feeling of the most orthodox people in the world in their interpretation of holiness, in their interpretation of saintship.

Let me make a proposition to open with! If you are not a saint you are not a Christian! I put that the other way, it is a little softer: if you are a Christian you are a saint! It does not necessarily follow that you are living as a saint. Now when I speak of medievalism I mean that whole attitude toward saintship which grew up in the Middle Ages, and which you will find represented in the great art of those ages, and in the whole monastic movement that was born and flourished in the Middle Ages.

I suppose there is nothing more wonderful in the world today from the standpoint of art than the great pictures of the great masters. And never forget, you young folk, the master minds in the world of art have gathered around the cross of the Redeemer. And yet when you look at them with eyes illuminated with the New Testament you will see how they misrepresented Christianity. That great master of interpretation, John Ruskin, in his "Modern Painters" has given us the best criticism of one of the greatest pictures.

In "Modern Painters" John Ruskin takes Rafael's cartoon of the Miraculous Draught of Fishes. Have you tested it as John Ruskin does by the New Testament story? It is found in the Gospel of John, chapter 21. Seven disciples are seen gathered in the early morning around Jesus as he talks to one of their number, Simon. Now as Ruskin points out, Rafael painted that picture, and the first thing you notice is an Italian landscape, and it took place in Palestine. The next thing you notice is that Rafael has painted 12 men standing around Jesus. There were only seven there. The last touch of inconsistency is seen in this fact: when you look at those 12 men standing around Jesus. each one of them is arrayed in the most marvelous and gorgeous ecclesiastical millinery,—and they had been fishing all night! You see what it means. It was impossible for Rafael to paint fishermen in fishing garb as apostles and saints. He had to indicate the distinction by the garments they wore.

That accounts for painting haloes around the heads of saints. If you had seen Simon Peter that morning after fishing all night, dead tired, greatly refreshed because the Lord had given him breakfast, you would not have seen any clerical garments, and no halo around his brow.

You see, the idea was that saintship was only made possible by such separation from ordinary secular avocation.

Look fairly at the monastic system! Men and women living in the segregation of stone walls, having a double passion, a passion for holiness and prevailing power in prayer. That is how it all began. They said that in order that we may be holy, in order that we may be completely set apart and sanctified to the great things of our faith, let us leave the world and all its callings, take upon us vows of chastity and poverty and loneliness, and cultivate holiness separated from the turmoil of everyday living! That was the reason they did it, in order that they might be free to pray for the world.

It was a holy passion, but the principle was absolutely wrong, because saintship is only perfected by the friction of the commonplace and the everyday. The moment you take human life away from all the friction in which you mostly live it has lost one of the forces that make for the perfection of saintship. And it is wrong because if you remove yourself from the world you are cutting the life of prayer. If you are to pray for the world you must live in it. If you and I are going to know what sanctification means in all the fulness of the great word and thought, we will have to live just where we are.

Let me speak softly and respectfully! The most perilous years for a man whom God calls to the ministry are the years when he is in the seminary. There is a certain wholesome friction when you have the forces of the world beating upon you. You are largely relieved of these when you are living in a community of Christian souls.

That great letter falls naturally into two parts. The second part begins at the beginning of chapter 4: "I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling wherewith you are called." To the saints, the calling wherewith you are called. In chapters 1, 2, and 3, as we have divided it, and in this case particularly, Paul is dealing with the calling; in chapters 4, 5, and 6 he is dealing with the conduct which results from the calling. In the first part he is dealing with the heavenly calling of the saints, and in the last he is dealing with the earthly conduct which results from the heavenly calling. In the first you will find out, if you ponder it at your leisure, exactly what Paul means when writing to the "saints." In the last you will find out what Paul means when he says, "As becometh saints." He is writing to saints. What is the purpose of his writing? That they may live as becometh saints.

1.

Now with first these three chapters open before me I am not going to deal with the massive argument of them, I am going to deal with the wondrous teaching found there. Chapter 1 deals with predestination; 2, with edification; 3, with vocation. I happen upon three things he says about saints, and doing no violence to the context, I am going to take those three things out.

In chapter 2 he speaks of "the glory of his inheritance in the saints." To put that in the simplest form, the first thing I notice is that Paul says the saints are the property of God.

What are saints? They belong to God. Property, yes, but property in another sense: property inherited originally by Christ, but God's inheritance repossessed for himself by redemption.

I run on until I happen on another expression. Paul says we are God's workmanship. That is an added idea.

In that chapter again I happen upon another thing Paul says: "Ye also are builded together for a habitation of God in the spirit."

I am catching up incidental little words that show me Paul's teaching upon saintship, and I find these three ideas. May I express them in the first person singular with all reverence, and yet with boldness? I am a Christian. That means I am a saint. What does that mean? I am the property of God; I am the workmanship of God; I am the dwelling-place of God. The ultimate is the whole, but out of the marvelous argument I catch these three ideas. He is writing to saints who are that inheritance of God, that workmanship of God, that habitation of God. I am his, I am bought with a price, I am not my own, I do not belong to myself. I belong to him spirit, mind and body, and that means that when I drop from the nominative to the possessive and say "My," whatever is mine is his, and blessed be the whole!

I am his. That is true of every human being, saint or no. Every human being is the property of God. Back in those dark decadent days they coined a proverb—and the marvel of it is, people are still quoting it as if it were true!—"The fathers have eaten a sour grape, and the children's teeth are set on edge." There is an element of truth, I admit, but a lie that is partly true is harder to meet than a whole lie. You will find it in Jeremiah. You find the prophet Ezekiel in the days of Jeremiah talking to that crowd of disgruntled Jews who are blaming their fathers. "Nail that base coinage to the counter forevermore! Thus saith the Lord, All souls are mine, the soul of the father, the soul of the son. The soul that sinneth it shall die!" In effect he said, no man ever died because his father sinned. If your teeth are on edge you have been at the sour grapes. It is true of every man and woman. Essentially, all are mine, says God, but the saint is one whom he repossesses through redeeming grace. His inheritance purchased, redeemed. I am his property by creation, but now by redemption. That is a saint. Are you a saint?

We are his workmanship. Now for me that is where the song of hope and comfort begins. I would be frightened of the first, because when I say I am his I am not talking for effect, I am talking out of my life, deeply. Even today I say I belong to him, and I am almost ashamed because I do not feel there is anything worth his possessing in me. But wait a minute,—we are his workmanship! That means he is working on us. There is the suggestion in it of artistic beauty. We are his workmanship, not yet perfected, but in process.

The figure of the potter helps me. The wheel is revolving swiftly with the aid of the potter's foot on the treadle, and he gives speed or slowness as he wills to the revolving wheel. What is on the wheel? Clay. There is no beauty in it, but it is the stuff the potter wants. And humanity is just the stuff God needs, and that is why he created man for an infinite purpose we have not yet begun to see. Now watch the wheel revolving! The clay is taking form and fashion as the wheel turns. Then he takes it off and puts it into the fire. Then it is taken out and he lays on the colors, puts it in the fire again, and when the potter is done the vessel is for beauty and for use.

We are his workmanship. He is going to do something with me, out there yonder, because beyond is reality. Everything here is preparation, he is going to do something, his hand is on the wheel. He hasn't finished you or me, but we are his workmanship.

We are his dwelling-place. Suppose that potter could not only deal with the clay, but could enter into it and dwell within and give it power to think with him, to feel with him, and in fellowship respond! That is exactly what God is doing with us. That is the deepest and profoundest fact in saintship. Your bodies are temples of the Holy Ghost. It is not only God working as is the potter standing outside: it is God in you to will and work of his good pleasure. We are habitations of God.

2.

Now take the other phrase and apply it for yourselves! I can't do it for you. A final line of application must come in the inner chamber, and you're not discussing the thing, but facing it.

"As becometh saints." That is the point of my responsibility, and if these be the facts of saintship how am I to live as becometh a saint? All I have to do is take that threefold illustration and apply it.

If I am his property I live as becometh a saint when I refuse to rob him of anything that belongs to him. When I can sing that hymn in truth, "Take my hands and let them move at the impulse of thy love!"

If I am his workmanship I walk as becometh a saint when the common attitude of life is that I will not hinder him in his work in me. Whether sunshine or shadow, whether it be a pathway flower-bestrewed or sharp with thorns, I will tramp on, knowing that he has a purpose even though I do not understand it. No lifting of the will in rebellion against his will!

And when I come to the last fact I come into the realm I love. If I walk as becomes a saint, how do I live worthy of my saintship? Simply when I give him right of way in his home; when I make God at home in me.

Do you see what that means?

Home, what a word it is! Can anybody define home? I will give you a perfect definition: Home is the place where I am perfectly at home. When every now and then I get home in these days of wandering about, I go into every room in the house from cellar to attic. I am at home, that is all. I know there is no door barred against me. There is no place in the house in which I am not welcome. Thank God for home!

Are you making God at home in your life? Have you a hall of imagery where your pictures are, and you do not want him there? In the office of your personality have you some plan you do not want God to know? I say again, to walk as becometh a saint is to have no department of life, no compartment of personality with the door barred against God. The dwelling-place of God: that is just the difference between the grace man, the saint, and the man who is not.

Now, beloved, suffer this as I close: Do not apply the meditation to your neighbor! Apply it to yourself!

The Old Testament Apocrypha—II.

Rev. Henry J. Wicks, D. D., London.

Now we come to the Book of Ecclesiasticus.

You may describe the Apocrypha as a collection of books containing many varying types of literature. There are histories, romances, psalms, and prayers. One book closely resembles the prophetic books of the Old Testament, and bears a strong family likeness to the Apocalypse in the New Testament. And as the Old Testament has its wise men, so the Apocrypha has its sages. Such books in the Old Testament as Job, Proverbs, Ecclesiastes are much like Wisdom, Ecclesiasticus, and Part of Baruch in the Apocrypha. It will quite suffice for our purpose if I confine myself to the Book of Ecclesiasticus.

If you open the book at its prologue you see at once the book bears the title "The Wisdom of Jesus, the Son of Sirach." It has borne that name since the middle of the third Christian century. The church already possessed the wisdom of Jesus in the life and words of her Master, and the name Jesus was consecrated to him, it was his prerogative right. It was almost profanity to call any other man Jesus. It may have been for that reason that the church preferred not to use this title for the book. They came to call it by its subtitle "Ecclesiasticus."

Some suppose that the word means "The preacher," like Ecclesiastes in the Old Testament. Today it is the firm opinion of scholars that the name means "The church book," the ecclesiastical book, and properly it bears the name because it was such a favorite book for reading in church.

We usually call the author of the book Ben Sirach, and it will be convenient to use that name for him this morning.

Now for the purpose of the book! I just read a few lines of the Prologue:

"My grandfather Jesus, having much given himself to the reading of the law and the prophets and the other books of the fathers, and having gained great familiarity therein, was drawn on also himself to write somewhat pertaining to instruction and wisdom in order that those who love learning and are addicted to these things might make progress much more by living according to the law."

So then the purpose of the writer is to help men to live according to the law.

Why does our Lord say it is so serious to be angry, to say, "Raca, Thou fool"? It is a grave thing to be angry, it is more grave to say, "Raca, You fool," because that word damns a man's moral character. The fool is the irreligious man, the man who lacks the moral sense. The wise man is supreme, is the religious man, consequently we have the definitions in Ecclesiasticus in the first chapter: "The fear of the Lord is the beginning of wisdom"; "The fear of the Lord is the fulness of wisdom"; "The fear of the Lord is the crown of wisdom." But as you go on to read the book you begin to discover that according to the writer the man who would be wise must be a patient student. He who would live the religious life needs to study the maxims of the wise and the godly, who will give him detailed instruction as to right conduct. Moreover, religion gives rise to difficult problems which can only be solved by men who are both scholarly and religious.

May I remind you of what a famous French statesman, the Duc de Sully, said about King James I of England:

"James is the wisest fool in Christendom."

Now that is a contradiction in terms. You can't be a wise fool. You can be a learned fool. On the other hand, one may be a peasant unacquainted with books and be a supremely wise man in the truest sense of the word.

Tennyson's distinction holds: "Knowledge comes, but wisdom lingers." There is a world of difference between knowledge and wisdom. Now Ben Sirach never saw that. To his mind knowledge and wisdom are much the same thing. He says this in chapter 38, "The wisdom of the scribe cometh by opportunity of leisure, and he that hath little business shall become wise." But the ploughman, the artificer, the carpenter, or the smith cannot be wise. He says, "They will maintain the fabric of the world, and in the handiwork of their craft is their prayer."

Lord Bacon told King James it was unwise to maintain too many clergy because they were non-producers. Ben Sirach did not entirely agree with that. The thinker is a great producer, and a most important man according to him, and it is as a scribe that Ben Sirach comes forward to offer the benefit of his wisdom and counsel to all mankind. I wonder whether perhaps men came to his house in Jerusalem, about the year 250 B. C. or later, desiring the benefit of his advice, because he says, "Draw nigh unto me, ye unlearned, and lodge in the house of instruction!" However that may be, he offers himself in this book as guide, philosopher and friend to all mankind. It does not seem that he speaks as one who claims to be inspired. He does not claim to be a prophet. Rather he speaks as a man of experience, as a scholar and a thinker.

Now I have seen Ecclesiasticus described as a manual of ethics, and it is quite good as far as it goes. Again and again he offers shrewd maxims as to right conduct. He does not disdain to give counsel about the most minute details. He even condescends to give advice as to what constitutes good behavior at table. Yet it is not sufficient to describe the book as a manual of ethics. It might be called a manual of religion, and sometimes the writer enters into the deeper questions of theology. And I want to try to give some idea of the ethical and religious teaching of the book.

Ethical Teachings.

First, the ethic!

George Eliot tells us that her hero, Adam Bede, was extremely fond of the Apocrypha, and especially took keen delight in the sharp-edged sayings of Ben Sirach. One thing in which Adam Bede delighted was the privilege of occasionally differing from an Apocryphal writer. Now that is a privilege you are bound to take sometimes with this man if you are thoughtful, because his teaching is sometimes faulty. I can best illustrate what I mean by another quotation from George Eliot.

She says that her Mr. Poyser would have nothing at all to do with wickedness of any kind because he was certain that money got by such means would never prosper. Ben Sirach, too, is fond of that sort of argument. Take this passage for instance:

Gain trust with thy neighbor in his poverty
  That in his prosperity thou mayest have gladness!
Abide stedfast unto him in the time of his affliction
  That thou mayest be heir with him in his inheritance!

I would not give a button myself to have a friend like that. A man like that does not begin to have any idea of what true friendship means: he is all for self. But it is only fair to recognize that Ben Sirach is not always reasoning that way. For example, this is fine, I think:

Be as a father unto the fatherless,
  And instead of a husband unto their mother:
So shalt thou be as a son of the Most High,
  And he shall love thee more than thy mother doth!

It must, however, be acknowledged that his ethics are open to criticism on other grounds. Sometimes he praises good women. In my judgment one of the best criterions of a really improving civilization is man's estimate of woman. Does he put on womanhood the dignity he ought to put on her? Now Ben Sirach says in chapter 26: "The grace of the wife would delight her husband." But then he also says this,—I wonder whether the words he uses come out of his experience of a too talkative wife: "A silent woman is a gift from the Lord, and there is nothing so much worth as a well instructed soul." And what is written in chapter 25 I think points to the fact that he had a talkative wife: "As a going up the cinder way is to the feet of the aged, so is a wife full of words to a quiet man." He never should have said this: "From garments cometh a moth, and from a woman a woman's wickedness." He should also have said, "From a man a man's wickedness."

His notion of parental discipline is stern. We sometimes think today that gentleness has swung to the opposite extreme. Listen!

Coddle thy child, and he shall make thee afraid;
Play with him, and he will grieve thee;
Laugh not with him, ...
Give him no liberty in his youth, ...
Bow down his neck in his youth, ...
And beat him on the sides while he is a child!

In one passage he declares that he counts the man happy who liveth and looketh on the fall of his enemies, and in another place he celebrates the felicity of a dying father who leaves behind him a son to avenge him on his foes. I am not sure we understand him. An Oriental man living hundreds of years before our time is not easy to understand always. One must bear this in mind. It is plain that Ben Sirach's teaching badly wants qualifying and supplementing. Curiously enough he himself supplies a corrective in noble words:

Wrath and anger, these also are abominations,
And a sinful man shall possess them.
He that taketh vengeance shall find vengeance from the Lord,
And he will surely make firm his sins.
Forgive thy neighbor the hurt that he hath done thee,
And then thy sins shall be pardoned when thou prayest!
Man cherisheth anger against man,
And doth he seek healing from the Lord?
Upon a man like himself he hath no mercy,
And doth he make supplication for his own sins?
He being himself, flesh nourisheth wrath:
Who shall make atonement for his sins?

That is language closely resembling the New Testament. I am not surprised that Edersheim regarded that passage as a Christian interpolation. Since, however, the teaching is that a neighbor should be forgiven it is possible that the verses are from the pen of Ben Sirach, and that he was a man who believed in the maxim, "Thou shalt love thy neighbor and hate thine enemy."

Professor Toy says that in the great legal schools of Judaism in the second century B. C., so far as we can judge from the saying preserved to us, the teachers did not fail to distinguish between the moral and the ceremonial, the outward and the inward. Now that is equally true of Ben Sirach. He was a devout Jew. He taught men that they must offer sacrifice and pay reverence to the priests. But like the first chapter of Isaiah he fulminates against men who join together "wickedness and worship." Contrast what he says in chapter 7. 31 with chapter 34. 18-21!

Again, he is a great opponent of falsehood. That is remarkable, because falsehood was a common sin in the ancient days. He says:

"A lie is a foul blot in a man. It will be found continually in the mouth of the ignorant."

What surprises me is that few of his sayings have passed into common speech. I find only two. One is: "He that despiseth small things shall perish by little and little." The other is: "He that toucheth pitch shall be defiled." He has much to say about the tongue, like St. James and the book of Proverbs. For example, "A slip on a pavement is better than a slip with the tongue." Again: "The stroke of a whip maketh a mark in the flesh, but the stroke of a tongue will break bones." That is much like the Old Testament saying, "A soft tongue breaketh the bone." It is surely a much truer saying than our common proverb, "Hard words break no bones."

Then he has two sayings which will surely never be out of date so long as the tribe of hasty talkers is not extinct:

Make a balance and a weight for thy words,
And make a door and a bar for thy mouth!
Blame not before thou hast examined:
Understand first, and then rebuke!

A great silence would fall on many a gathered company and many a man would be mouthing without speaking words if that counsel was obeyed. That is one of the things which shows how well worth reading this book is.

Religious Teachings.

Considering him as a religious teacher I find myself unable to agree with Edersheim when he says that this writer represents a moderate but orthodox Judaism. To my mind the writer is not always orthodox. For example, he teaches that a sinful man may make atonement before God for bad conduct by subsequent good behavior. That is a doctrine not authorized by the Old or the New Testament, and certainly is Ben Sirach's own.

And certainly he is not cold. Here are the words of a man who has passed through trouble and great experience of God's help:

My soul drew near even unto death,
And my life was near to the grave beneath.
They compassed me about on every side,
And there was none to help me.
I was looking for the succor of men, and it was not.
I remembered thy mercy, O Lord,
And thy working which hath been from everlasting, ...
And I lifted up my supplication from the earth,
And prayed for deliverance from death.
I called upon the Lord, the Father of my Lord,
That he would not forsake me in the days of affliction,
In the time when there was no help against the proud.
I will praise thy name continually,
And will sing praise with thanksgiving;
And my supplication was heard,
For thou savedst me from destruction,
And deliveredst me from the evil time.
Therefore will I give thanks and praise unto thee,
And bless the name of the Lord!

Again, his words in chapter 1. 11:

The fear of the Lord is glory, and exultation,
And gladness, and a crown of rejoicing.
The fear of the Lord shall delight the heart,
And shall give gladness, and joy, and length of days.

The fear of the Lord is just shorthand for religion. Now I venture to say those are the words of a man who found triumphant joy in his religion. For further illustration of what he means by fear of the Lord take this out of chapter 2. 15:

They that fear the Lord will not disobey his words,
And they that love him will keep his ways.
They that fear the Lord will seek his good pleasure,
And they that love him shall be filled with the law.

In each of these phrases the two sentences are in poetic parallelism. The fear of the Lord and the love of the Lord are one and the same thing. The man was far from supposing that the fear of the Lord is the same as being afraid of the Lord.

I want to direct your special attention to one word in that context in the second chapter, a word that might well be in Holy Scripture itself, for it is worthy. It is one of the greatest sayings, I think, in literature. It is for a troubled man:

"For as his majesty is, so also is his mercy!"

His love is as great as his power.

Now see how great the God of Israel is in the sight of Ben Sirach!

When ye glorify the Lord, exalt him as much as ye can,
For even yet will he exceed:
And when ye exalt him put forth your full strength!
Be not weary, for ye will never attain!
Who hath seen him, that he may declare him?
And who shall magnify him as he is?

With just a brief calling of your attention to two important topics I am going to close. The first thing is sin, chapter 25. 24:

"From a woman was the beginning of sin, and on account of her way all die."

It is curious that after the 3rd chapter of Genesis right through the Old Testament you never have reference to the sin of Eve in the Garden. This is one of the earliest references in Jewish literature, if not the earliest. It is a brief summary of what happened in Paradise to the mother of our race.

There is quite a different view in 21. 27. I do not suppose he was consistent, or concerned to be consistent:

"When the ungodly curseth Satan he curseth his own soul."

Blame yourself, not the devil! There is a saying like it in the Apocalypse which says:

"Every man is the Adam to his own soul."

Now it is quite certain, of course, that a man like Ben Sirach with all his shrewdness must have been aware that there is a problem for faith in the sorrows especially of the righteous. In one passage he says this: "The more part of God's ways are among hidden things." In another place he declares in rather picturesque fashion that all men have sorrows—"From him that weareth purple and a crown even unto him that is clothed with a hempen frock." So intensely did he feel the problem that he was obliged to brace himself to a great effort of faith: he willed to believe. He could not find an adequate explanation of the facts of life. He was not able to bring in the new world to redress the balance of the old. He did not believe in a future life wherein wrongs would be righted. He was a Sadducee, but there were two things in which he found strong consolation.

First, he firmly believed that God seeks to discipline men when he sends them sorrows: "He that feareth the Lord," he says, "will receive his discipline." And again this word which I am sure will find an echo in some of your hearts as it does in mine:

"There is a prosperity which a man findeth in misfortunes."

Again, he was quite sure that God would never fail to help men who serve him. The noblest words in which he expresses that are almost at the start of the book, in the second chapter: "My son, if thou comest to serve the Lord, prepare thy soul for temptation!" It should not have been rendered temptation: it is trial. If you will serve the Lord, expect trial! Cleave unto him and depart not, put thy trust in God, and he will help thee! Ye that fear the Lord, hope for good things!

Upon the blackest day in my life, the blackest day of sorrow, when I felt the bottom seemed to be gone out of things and for the time being I had lost desire to carry on, a friend, one of the saints of God, came to my house and offered prayer with me, and before he went away he said to me in words, that despite all faith seemed unbelievable then:

"My brother, God has surprises of joy in store for you!"

I did not believe, I could not believe it, but now I know it is true. God had surprises of joy in store for me in sorrow. Ben Sirach saw it long before I was born. Ye that fear the Lord, hope for good things!

This last part I want to read, and with it I close. It has made an abiding mark upon our literature. It is one of the great gems of all literature. John Bunyan was not a doctor of divinity by examination, but he was a doctor of divinity by the grace of God, by the truth, and in that great book of his he says:

"This word brought me comfort, but by and by it daunted me somewhat when I discovered it was in the Apocrypha: but because by this time I had learned more by experience of the kindness and goodness of God it daunted me the less, and though it wasn't in the books a good many called holy and canonical, it was a word of God to me, and I thought it my duty to take comfort of it, for a word of God indeed it was to me."

Here it is:

Look at the generations of old, and see:
Who did ever put his trust in the Lord and was
    ashamed?
Or who did abide in his fear and was forsaken?
Or who did call upon him and he despised him?
For the Lord is full of compassion and mercy,
And he forgiveth sins, and saveth in time of
    affliction.

(To be concluded.)

The Modern Message of the Minor Prophets.

4. Zechariah and Haggai.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

I confine myself exclusively to the first eight chapters of the book of Zechariah.

Like Zephaniah, from whom he is separated by the long period of the Exile,—Zephaniah prophesied during the reign of the good king Josiah, Zechariah prophesied after the return from Exile,—Zechariah is a young man, but if Zephaniah is one of the saddest books in the Bible Zechariah is one of the gladdest books. If in Zephaniah it is hard to find anything except a minor note, in Zechariah you have to search to find a single minor note. It is one glad book of courage, of optimism, from first to last.

Zechariah returned from Babylon to Jerusalem with the first band of exiles in 537 B. C., and 17 years later he prophesied, around 520 B. C. When Zechariah prophesied times were bad and things were in a sad condition. The Jews had returned with high hopes and great enthusiasm, but when they arrived at Jerusalem their enthusiasm gradually disappeared and all the gladness turned to sadness. They had started by building an altar on the ruins of the Temple, and were filled with high hopes of soon repairing not only the Temple, but Jerusalem itself, and then one discouragement happened after another. The Samaritans plagued them, the heathen tribes worried them, their crops failed, the harvest was poor, and the people became terribly discouraged. The work of the building of the Temple lagged. At such a dark time as that Zechariah suddenly lifts up his voice, and he utters this great, beautiful, hopeful, glowing prophecy to be found in the first eight chapters of his book.

Now from a literary point of view this material consists of two sorts. In the first place, there are some perfectly plain ethical passages reading just like Amos or Micah or any of the older prophets,—just plain, straight reading. But in the next place, these chapters are filled with a lot of visions, visions that may seem at first sight to be obscure and fantastic. It has bothered some critics that in Zechariah you find both of these kinds of writing. I am saying it is precisely because we find those two kinds of writing in Zechariah that in my judgment he presents us with one of the most complete statements of faith to be found anywhere in the Old Testament. I want you to feel this with me.

OUTLINE.

1. Ethical writings.
    1. 1-6, The Past.
    7, The Present.
    8, The Future.
2. Visions.
    5. 1-4, The Flying Book.
    5. 5-11, The Caldron.
    3, The New Raiment.
    4, Church and State.

1. 7-11, God's Scouts.
1. 18-21, God's Carpenters.
2, The Unwalled Town.
6, The Four Horsemen of the Apocalypse.

Look then, first, at the plain simple chapters, the ethical teachings!

Chapter 1. 1-6, lessons from the past. They read just like a passage from Deuteronomy or Amos, simple straightforward preaching in which the prophet seeks to encourage the people by lessons from past history. Your fathers have gone, he says, and where are the prophets of the past? But my word and my will, these have not died, but they are living and active in the world today. "John Brown's body," these verses say in their own way, "lies amouldering in the grave. God's truth goes marching on." God's workers may have disappeared, but not God's work. All through the life and death of man, like a golden thread through the ebb and flow of human idealism, there is the will of God. As Zechariah views the past he finds "nothing so clear, nothing so tragic, nothing so convincing as the word of God." He had seen one kingdom after another dissolving into dust, but the spirit of God had gone on conquering and to conquer.

That is Zechariah's hope out of the past, and it is the Bible's hope. The Bible everywhere sees God at work behind the temporary framework we call the universe, and underneath the fallibility of man. Moral victory is God's victory. We cannot doubt the one if we are not also to doubt the other. Zechariah shows us God standing not only on but in the field of history. And such an appeal to the people as that is full of faith and optimism, and we need to learn the lesson today. How true it is that the moral advance leaves our fathers far behind, and the growth of moral ideals make them seem but the voice of a day that is gone, but God's word goes marching on, and we have but to lay hold on God's word and his will in order to be brought into the promised land of our hope!

Now chapter 7, the lesson from the present. A man had come to Zechariah to inquire if they ought to keep up the fasting they kept while in Babylon, and whether to go on mourning, but in his free way he pushes the suggestion to one side and gives the present-day message. Of what good are mere fasting and mourning? he asks. The thing to do is to turn to God in penitence and confidence. Let us forget the mournings and fastings, but let us remember God!

This is the real way out of bad times. There is no use in wringing our hands over evil days, or in fasting over misfortunes that have overtaken us. The thing to do is to right-about-face, lay hold of neglected duties, practise simple virtues, replace selfish and evil dealing with fairness and honorableness, lay hold on present tasks, practise elementary virtues, put into operation fundamental principles that underlie domestic prosperity. That is the way out of misfortune and the way to retrieve disaster.

How plain, straightforward, practical, and true such preaching is, and how needed it is at the present time! I hear people sighing over the world, wringing their hands over conditions, fasting and praying as if that can change things. Zechariah says to you: If you want a different world, be yourself a different person! If you want a better world, be yourself a better person! Let everybody start practising simple virtues: be just to people even if you do not like them, show mercy toward people even if you feel like despising them, cultivate sympathy and understanding with your brother even if he is your competitor in life! Do not think evil of people, but think good of them! Do not ascribe unworthy motives to people, but rather be magnanimous toward them, take their point of view! It is as we practise virtues like this that we will approach the solution of our social problem.

In the 8th chapter we have the future. One of the most beautiful chapters in the Bible is Zechariah 8. It is an immortal picture of a restored society, it is a bright promise of a new heaven and a new world. Old men and women, instead of being beaten in the struggle for existence, are found spending their closing days in comfort with their staff in their hands. Girls and boys, instead of being forced into premature child labor, shall be playing in the streets as girls and boys should be playing. People shall be prosperous, and there will be a plentiful harvest, thanksgiving, feasts of joy, gladness, and cheerfulness. Men will turn to the Lord and worship him. People from all over the land, seeing the prosperity of God, will say, We will go with you, for we have heard that God is with you! Isn't it beautiful?

VISIONS.

The larger part of the remaining chapters is given up to visions, and the keynote is in Zechariah 1. 8:

"I saw by night, and behold!"

If you can't see anything in the nighttime you are gone so far as being a real missionary or real social worker for righteousness is concerned! It was night in the time of Zechariah. Things were black and dark. But although things were black and dark Zechariah saw things: and it is in proportion as we can see something when it is night and black and dark that we shall be given heart and enthusiasm for our Christian task and work.

Now let us note what Zechariah saw when it was night! What would it mean for us if we could see some of these things too? I call it prophecy at its glory! Seeing things in the night,—that is what I think the most wonderful thing in the world.

First, chapter 5. 1-4. "And I saw in the night, and behold, a book!" and in the roll written all the crimes and all the sins and shortcomings of the people of Israel; and as soon as they were all written in the roll, the roll wound up; and as soon as it was wound up it took wings, and it flew, it flew like a Zeppelin, crashing right through the sins and crimes of the people, upsetting the dens of the gamblers, usurers, procurers and all evil-doers in Israel, and smashing them. After it had smashed them it continued its flight until it came to rest in that mythical No-man's Land of Shinar. Wonderful! When you are working away, and are oppressed with the sin and shame and crime you see around you, when all seems to be dark, it is a wonderful thing if you can see the sin and shame written in God's book, and take wings, and as it flies it upsets, destroys everything you confront that seems horrid, and after it has destroyed them flies out of the land and comes to its everlasting rest in Shinar. If anybody can see that he can go on working with joy and hope!

The second thing Zechariah saw in the night is in chapter 5. 5-11. He saw an ephah (that is, the biggest kettle the Jews knew anything about), and with her head sticking over the top of the kettle Zechariah saw Temptation. And then Zechariah saw two great invisible hands, and they took the top of that kettle and slammed it down, and riveted it down. Then two celestial angels came, picked up the pot and flew away with it, and nobody ever saw it again.

It is a wonderful thing to see in the night! You cannot stamp evil down. The more you throw it down the more it jumps up. You get tired of slamming it down only to have it jump up again, and you say: "Am I going to keep this up forever?" O Zechariah, in the nighttime you saw somebody with hands not your own who took the evil that seemed so irrepressible and shoved it into the bottom of that kettle, and put a cover on it, a cover glued and riveted that would not come off, and then with angels' hands bore it away forever and forever! I can go on working everlastingly if I can see that in the night. I have got God's book, and I can see it.

Chapter 3. Here we meet Satan face to face. And Satan points to Joshua the high priest, and Satan taunts, and mocks him, and says:

"Look how filthy Joshua's clothes are! Look what dirty clothes he wears, and he is a high priest!"

Satan running true to form! And the Lord looks at Satan and he says:

"Satan, you might just exactly as well disappear, you might just as well make your bow and get away, because I am going to take from Joshua the raiment that is soiled, and I am going to clothe him with pure white raiment, and put a miter on his brow, and a signet ring on his hand, and he shall be fit to stand with angels, and the people will crowd around him for his purity!"

In the nighttime Zechariah saw that. Do you wonder who will take the rags off the souls of men, the soiled clothes they wear? And I saw in the night, and behold, the Lord said, I will clothe them in pure white raiment, and will put a miter on their head. Are you working amongst people that seem dissolute, degraded, and are you often oppressed because of the soil on their souls, the filth encompassing their lives? This beautiful, everlasting thing Zechariah saw in the night,—the Lord God shall clothe every one in pure white raiment and make them fit to stand amongst angels,—if I can see that in the nighttime I can go on working.

Chapter 4, Joshua the high priest and Zerubbabel the governor standing amongst the candlesticks, clasping hands! And now the most familiar quotation in the book of Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." In the night of his discouragement Zechariah sees Joshua, symbolizing the church, purified, spiritualized, not trusting in mechanics, in outward forms of prosperity, but a church that has been spiritualized through and through, and an instrument of the spiritual energy of God; and he sees a state that has become a spiritual state, no longer trusting in armies, or guns, or armaments, but actuated only by a spiritual impulse to do the work and the will of God. And he sees a church and state like that clasping hands, going forward to make this world the kingdom of our Lord and Christ. "I saw in the night, and behold!" Well, we do not see that yet when we look around, we do not see a church and state like that, but if I have the eyes of faith to see what Zechariah saw, in the fulness of time I know that standing amidst the candlesticks of God there will be a spiritual church and state working together for the redemption of the people of God!

Chapter 1.7-11, God's scouts. It is a swift, crashing picture of the cavalrymen of God who are out in the world spying around and coming back and reporting to God all they see. They come back to report:

"We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest!"

When I read my newspaper I think of what Zechariah saw. When I read my newspaper I say:

"Never mind, this all looks queer and mixed up, but God's cavalrymen are all over the earth, his scouts are keeping track of everything that is going on, and are reporting back to him!"

I do not know how it is with you, but with me the whole aspect of what we call political happenings makes me feel still and quiet and at rest inside when I stop and see God's scouts taking it all in and reporting home to God, who has his hand on the outcome. I just love that picture of the invisible scouts of God!

Later on in this chapter, verses 18-21, you have God's carpenters. He looks and he sees two horns sticking out, and those two horns are so thick and so piercing and so terrible that nobody has been able to destroy them. And those horns are piercing the peace, the prosperity and the soul of man, and so long as those two horns continue to operate there is no peace for the people of God. And then all of a sudden he sees come out two carpenters, and those carpenters have files in their hands, and they set to work on those two terrible horns. They never stop filing, and the files they operate eat right through those horns. You watch the filing, and you are fascinated to see them continue to file, and your eyes are fixed on the progress of their filing, and you see nothing to stop them, and when they get through those horns will be no more.

"And when it was night I saw and behold!" You see those terrible horns: have you got your eye on the carpenters? You see the evil: do you see God's craftsmen at work? When I confront something that seems to be impregnable and indestructible, I see God's carpenters silently filing away, and I smile in my heart, and I am at peace!

Chapter 2, the unwalled town. A young man has an idea he will measure and see how big Jerusalem is. He goes with a yardstick and begins to measure. An angel says:

"Young man, you have all your pains for nothing! You do not need to measure how big Jerusalem is, because Jerusalem is a city without walls. It has no boundaries, no frontiers, and the fulness of the earth belongs to God."

I leave it with you with this one word, What is the trouble with this world? It is the walls. What is the matter with this world? It is boundaries, frontiers. And God's hand wipes away the walls, obliterates boundaries, wipes out frontiers. And when I think of nations quarreling over frontiers, boundaries, walls, I see what Zechariah saw, an unwalled town, a country without frontiers, nations without boundaries, and I smile and am at peace!

And finally chapter 6, The four horses of the apocalypse, made immortal by Ibanez' famous novel. There are four horses, white, brown, black, red, and they start and they ride to the four points of the compass. The black horse rides North because North is where lies the enemy of the people of God, and the four horses of Zechariah's apocalypse destroy the enemies of God's people. The black horse that rides North tramples them under his feet, and his name shall be the Prince of peace, and he shall reign forever and forever!

There is Zechariah. Past, present, future, a crashing book, a closed caldron, a purified people, a spiritualized church and state, God's scouts, God's carpenters, God's horsemen.

HAGGAI.

Just a few words now in closing about Haggai!

Two chapters, 15 and 23 verses in plain prose. He prophesied in 520 B. C., at about the same time as Zechariah, and there is no greater contrast than between Zechariah and Haggai. It is rather a good thing we have Haggai between Zephaniah and Zechariah. These are two tumultuous books, and right between these two are these two plain prose chapters.

It is a good thing the Bible has some plain prose in it. I think some preaching today would be better if it had more plain prose in it. Luther, Savonarola, and Wesley had considerable Haggai in them.

In these two short chapters there are four messages.

The first message is found in the first chapter complete. You have no trouble with Haggai, there is nothing to be explained. He says to the people:

"You say you are not prosperous. Well, why should you be prosperous? You have built everything else, but you have not built religion."

That is all of it. You built houses for yourselves, you are all shut in, and where is the church, where is the Temple? If you want to be prosperous all you have to do is give the attention to the building of religion that you have given to the building of other things.

What a message for our modern world! See what we have built! Look at the skyscrapers we have built, the railroads we have built, the automobiles we have built, the aeroplanes we have built, the bridges we have built! We have built everything material, but can you honestly say that we have tried to build religion into the world? And until we try to build religion the way we have built other things there is no use in talking about peace and about prosperity. As long as people spend a thousand dollars on the upkeep of their cars and are satisfied to give ten cents a week to missions, how can you expect that we are going to have peace and prosperity in the world? You can take that first chapter of Haggai, translate it verbatim, and you have the case of our modern world.

In the second chapter there are three short messages. In the first place, the people had started to build the Temple, and they got discouraged, and now Haggai says to them, "Do not get discouraged!" After they got going it looked like a bigger thing than when they started out, and then Haggai, plain man that he is, gets excited himself. I do not think there is anything more pathetic than when an unemotional person gets excited. When I see Haggai beginning to shake with excitement I look at him with intense interest. He says, "Don't you get discouraged! God himself is going to take a hand and give the nations a good shaking. And when he has given them a good shaking then the Desire of nations shall appear." That is as far as Haggai ever got in poetry, inspiration, excitement, but it is a wonderful thing. If missions workers ever get discouraged just remember that some day God is going to take a hand and give things a good shaking-up!

In the middle of this second chapter there is an obscure prophecy. I am not saying I altogether understand it. Haggai appeals to the law that if you touch an unclean thing then you get unclean, but if you touch a clean thing the cleanliness is not communicated to you. I think goodness is as infectious as evil. All the same, Haggai says, you are suffering from the infection of your immoral people. And so we are today. If we are discouraged, remember we are suffering from the infection of our immoral people! For the last three generations we have done nothing except to produce, manufacture, and distribute wealth. That has been the passion of our modern world, and spiritual work can never be done with people who are too exclusively devoted to material interests.

And the last word is beautiful. "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, I will take thee, my servant, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts."

Dear, quiet, homely spirit of Haggai, who speaks the truth to my own heart and at the end gives this beautiful, triumphant prophecy of ultimate victory!

Be Ye Imitators of God!

Rev. Paul Scherer, D. D., New York.

Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor! Ephesians 5. 1, 2.

I want to speak tonight about just one way in which you can turn your Christian life into something vivid instead of allowing it to stand stale and unprofitable all the while. Religion is vivid to all those who know anything about it,—to men like Abraham coming out of that far country with a whisper in his heart,—like Elijah betting their lives on God,—like Moses at the head of his fugitive slaves marching through the wilderness,—like John the Baptist,—and like Jesus Christ with everything that he loved and hoped for staked on one throw of the dice, and that a cross! There is nothing dull about that!

It may be hard to get away from the wording of the King James version, yet we should not read, "Be ye therefore followers of God," but "Be ye therefore imitators of God as dear children!"

If there was anything at all in the process of autosuggestion Paul wanted to make use of it. He knew as much about psychology as the average popular lecturer on the subject. His terminology was simpler than the terminology of these lecturers of today, and that seems to be a disadvantage. His knowledge wasn't academic. He had to glean it from the textbooks of life. But he knew enough to make this practical and rather startling suggestion, "Be ye therefore imitators of God!" These Ephesians were to practise a kind of sanctified Coué-ism, a sort of hallowed expedient, if you please. Like dear children they were to array themselves —be young for a minute and go back to your own childhood!—not in patches and scraps of truth and beauty like spiritual vagabonds: they were to array themselves like dear children in God's own garments of power and distinction. Try them on, the apostle urged, in all the simplicity and intimate tenderness of your Father's house, and stride about in them once in a while! Stride up and down in this one of his many mansions, trailing behind you robes of life, love, and peace, as God would wear them,—as that elder brother of yours, Jesus Christ, did wear them! Something will come of that, he said. The king's son, no matter how small he may be, will always manage to walk with a kind of royal air whenever you clasp around his shoulders the royal ermine and lay the heavy-jeweled scepter in his hand. That youthful excursion into sovereignty will be good for him. It is tremendously worthwhile to stretch now and then toward the stature of some lordly presence. "Be ye therefore imitators of God!"

Of course the mood has to be right. There are many people in this new world of ours who seem willing to undertake the rôle of the Almighty, but it is the willingness of Absalom who stood at the gate of the city and cried, "Oh that I were made judge in the land!" There is a sort of imitation which tries to become usurper, and I don't think it is a stranger on our modern horizon.

Listen to this! Here is a professor in the State of New York,—so much of unbelief comes out of upholstered academic armchairs!

"God must go," says he, "and when he is gone we need spend no time in the effort to bring him back. We have to find something else that can inspire and strengthen character as the thought of God once did,"—now listen! —"and that we shall find in bio-social relationships,"—whatever that means! I wonder how a prayer to bio-social relationships would go! "When once a man lays hold on them," says he, "he will find himself refreshed and at peace."

That is imitating God, but in the wrong mood. There is a great deal of it loose just now in our colleges. I understand from some of them that at last there has been laid down in politics a highway to the perfect state, preparation has been made for the rearing of the child-paragon, and we are urged to complete our apocalypse with a religion manufactured to order that shall be as flawless as all the rest. You see, there is none of the innocence about that that you will find about dear children. There is in it all the sophistication of an Absalom: "If any man hath any cause let him come unto me and I will do him justice!"

When imitations try to turn themselves into substitutes you can well be on your guard! These would-be instructors of ours who wear the prophet's mantle so often solemnly tell us nothing, and promise what they can't achieve. My word to you is to let them alone. Someone said recently that the first curse of the Eternal upon those who deny him is to withdraw from them the sense of humor!

You and I have business which is far more important and useful than any they commend to us. "Be ye therefore imitators of God!" That is "neither commonplace in imagination nor emaciated in thought." It seems to me that great issues may come of it.

I want you tonight simply to take the Saviour's love for instance. We could take his faith, his hope, or any other quality of that radiant soul, but his love will keep us occupied.

Arrayed in Christ's Love.

What profit might there not be from arraying oneself in that now and then! I wonder how many of you have tried to do it, tried taking down that coat without seam woven from the top throughout, and striding about in it, back and forth, all up and down, one single happy hour in a love like Christ's!

May I speak to you of that love without being sentimental and yet without being afraid of sentiment? Unless you know what it is like you may not want to wear it or try it on. And may I ask you to put aside deliberately such difficulties as seem to stand in the way? Let us not inquire how such a love as Christ's can be, or why it is,—let us get through all such preliminaries! You won't find them discussed anywhere in the Bible. You won't find anybody trying to prove the love of God or of Christ. All you will find is a kind of atmosphere all-prevailing brought about by such quiet, simple, unbelievably great assertions as these:

"I have loved thee with an everlasting love";

"Like as a father pitieth his children, so the Lord pitieth them that fear him";

"When my father and my mother forsake me,"—that is, when their love comes to its end, and that's a long sea-mile away,—there God's love is barely beginning!—"then the Lord will take me up."

And at the end of them all there comes the life of a Man of which multitudes unnumbered have said it was the life of God.

"It came to pass as he drew near to the city a dead man was carried out, the only son of his mother. And when Jesus saw it he had compassion on her, and came and touched the bier: and they that bare him stood still." That was at Nain.

Then one day the Pharisees brought him a woman who was a sinner, and you remember how he wrote on the ground. I wonder if he wrote the words that stand there in the text, "Let him that is without sin among you cast the first stone"? Anyhow, "when he lifted himself up and saw no one but the woman he said, Where are those thine accusers? Hath no man condemned thee? She said, No man, Lord! And Jesus said unto her, Neither do I condemn thee: go and sin no more!"

A love like Christ's! Do you remember that last evening of which I read? The apostles were having a nasty quarrel on the way to the upper room. It was a question as to who should be first. They got along like the two missionaries that lived together with difficulty at the station until finally one of them went away for a vacation. When he was to come back he sent a telegram:

"Be much in prayer: I am coming home!"

They had their differences this evening. E. Stanley Jones has drawn the picture for us. Peter said, "Now you get back! I am leading, don't forget that! I am the oldest." But John said, "You're the oldest all right, but you have not the best family. I should be leader." But Andrew from across the way called, "Yes, Simon, but remember one thing: I brought you here. If I hadn't you would still be fishing in Galilee."

They were all determined to be first. Then they came to that upper room. Whenever they met it was the custom of one of them to wash the feet of the others, but tonight whose turn was it? It did not matter. It wasn't going to be done. Nobody would make that much of a concession. They saw the basin and the towel, and pretended there was nothing the matter. They went to their places, and there was an embarrassing silence. You have seen people pretending there was nothing the matter when everything was wrong. And they waited. And it became more embarrassing as the patient eyes of that Galilean began to swing around the circle. Then it happened: they might have known it would happen,—"Jesus rose and girded himself"!

It was with scenes like this burned and seared in his memory, with all the assurances and promises of God ringing in his heart, the light of all the glory that shone down along the rough ways he had come, that Paul wrote in this letter to the Ephesians:

"I bow my knees unto the God and Father of our Lord Jesus Christ, that ye may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge."

There it is, the love of Christ. Try it on, says the apostle, and see how you look in it! "Be ye therefore imitators of God as dear children!" I do not suppose Paul would ever have spoken of the dimensions of Christ's love if he had not often spent an hour or so trying to gaze wistfully across its breadth and down its length. Did you ever do that?

How broad was his love? "Him that cometh unto me I will in no wise cast out!" Broad as it was from Nathaniel to the women of Samaria. Think of the sweep! Broad as it was from Nicodemus in Jerusalem to the centurion in Capernaum. That is how broad.

And how long? "Greater love hath no man,"—that long! "It was the third hour, and they crucified him,"—that long!

And how deep? Deeper than sin, deeper than death, the love of Christ. "Be ye therefore imitators of God!"

It isn't child's play I am talking about: I would not bring it to you if it were. It is not something fanciful either: I haven't time to look for queer ideas, and you have not time to listen to them. What you want is something that will serve you, and this will. If I were preaching my last sermon tonight I should have to tell you of it. Not that it is the whole story. It's just a hint dropped out of the life of a great Christian. A bit of technique, if you like. Paul has discovered that he can simply and deliberately, with knowledge aforethought, simply and deliberately array himself in a love like Christ's.

On one of his journeys he was taken ill in Asia Minor, and a physician was called in. Now any traveler can be taken ill, but when illness comes to an apostle something is likely to happen in the kingdom of God. Luke came a physician. He left an evangelist!

A love like Christ's! Do you see Paul wearing it? Time and again the hour struck and this one-time Pharisee moved out in dyed garments like those another wore up a lonely hill where death was waiting for him. Do you remember the cities that flogged and stoned him, and left him for dead? Well, this Paul lifted up his head and drawing around him the royal robe of a love like Christ's fared back to the whip and the stones! He stumbled and fell,—he tells us he could not manage a robe like that long, but every time he gathered it around him he walked more majestically. There was something more kingly about his bearing, as one would move who had got sight of a splendid destiny long enough to draw himself up into it and march on with a firmer tread.

That simple experiment I commend to you because I know what will come of it. I know what it is worth to draw your shoulders up and square them toward the purple they put upon that scarred body, and the reed they put in his hand, and the crown upon his head, and the inscription they wrote above him: "His Majesty, Jesus of Nazareth, King." I know what it means to square away your shoulders into a love like Christ's, and I know how it will make you feel to try it on. My friends, if it doesn't break your heart you haven't any! A love like his over all my littleness, and unkindness, and indifference! What a caricature you and I make of it,—we who are such fine critics when anything goes wrong, ready with words that hurt, so quick to take offence, we the followers of that dauntless, pure and peerless Nazarene! God knows how it shames us,—but it covers us too! I don't want you to forget that the love of Christ covers as well as shames.

Will Houghton once said at Northfield to an audience like this that he wanted all the good people who were copying Christ to stand up, because he wanted to get a good look at them. Perhaps we can repeat his challenge! We need a love to cover us. But under its cover let me have my fling at royalty! Tonight perhaps, tomorrow, this week, for an hour or a moment, to sit down by the side of someone, to march up to some chance occasion with a love like Christ's!

You need not say: "How far I will fall short! What a sorry figure I'll cut! I know, but let me have my fling! If I receive a scathing letter,—to try to answer it with a love like Christ's! If I meet with nothing but criticism and discouragement, to have my fling at the purple and the thorns just to see if for a while I can wear them like the king!"

You remember that touching scene from "Les Miserables" where the old bishop is confronted with the captured ex-criminal, Jean Valjean. He had spent the night in the bishop's house and then had run away with the silver. The officers had him and were waiting for the bishop's word to send him to the galleys for life. "Be ye therefore imitators of God!" Listen to the bishop!

"The silver is his," and he goes to the mantelpiece, takes down two candlesticks and adds them to the booty. "I gave it to him. And by the way," he said, "when you come back do not use the garden path, it isn't necessary: come in by the door, it is always open! And never forget that you have promised to be a better man! Jean Valjean, it is your soul I buy from you, and give it to God. Now go in peace!"

A love like Christ's!

I remember how it startled me not so long ago when I saw an account of an attempted suicide. It did not draw more than an inch of space. "Ill health and unhappiness,"—and the thought struck me, "I wonder what the king would do." The thing gripped me. I could not get away from it. What would the king do? That one human life among all those milling millions, tired of itself and tired of them! And that morning men would throw the paper down, push back their chairs from the breakfast table and say, "There's no news." But the king would not have done that! It kept staring me out of countenance, that inch of type and tragedy. "That ye love one another even as I have loved you." To take down that seamless coat and try to wear it for a single happy hour! I tried it, you see. Maybe you have tried it often, but it startled me as though someone had put his hand on my life, and I did not any longer belong to myself. I shan't forget that item of news, and what it kept saying to me till it haunted me,—"Can you bear yourself now like the king?"

"Be ye therefore imitators of God!" Call it a dream if you want to, but what stumbling excursion into sovereignty a dream like that might not bring a man to make!

The Faith of Abraham.

Rev. Prof. Charles R. Erdman, D. D., of Princeton Theological Seminary.

We are to review together the short story of a long life. It is the biography of Abraham as recorded in the 11th chapter of the Epistle to the Hebrews.

As it is found in this particular chapter it is of course a story of the power of faith, but it is significant that of the score of names mentioned in this chapter more than half of the verses are devoted to this brief review of the life of the "Father of the faithful."

In connection with his name and in this honor roll of the heroes of faith no explicit definition of faith is given. At least, the lives of these heroes are mentioned not so much to tell us what faith is as to illustrate what faith does. Probably a sufficiently accurate definition is that given by the little girl who said, "Faith is just taking God at his word." This is quite different from that given by the small boy who said, "Faith is believing things that ain't so." A good many people seem to think that faith is a form of credulity.

Jonathan Edwards is quoted as saying that "the essence of faith consists in accepting the things which God has revealed." In this chapter of the Epistle to the Hebrews we find in each instance that the faith of the hero consists in accepting something that God has said and then in acting upon it as though it were true. Surely such an attitude toward God will transform any life! Whether he speaks to us in conscience or by his Spirit or by his Word or by the providences of life, if one obeys God and accepts his promises as true life will be made beautiful and fruitful, and its influence will abide.

Obedience.

For instance, in the case of Abraham the first thing we read is this: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." He obeyed, and the beginning of a Christian experience or the undertaking of any new service for Christ is in each instance an act of obedience and of trust.

There were two things which made obedience difficult for Abraham. One of these is emphasized in the Old Testament story, the other here in the New Testament. The first difficulty was that obedience involved the loss of much that the old hero held precious. The command which came to him was to leave his kindred and his father's house. It is always difficult to turn from the past. But there was a greater difficulty. It was the uncertainty of the future. We read here in the New Testament that he went out not knowing whither he went. Before him lay a journey across three hundred miles of desert over the burning sands, but he went out "by faith," for he believed the promise of God, "I will bless you and make you a blessing."

So in entering upon a Christian life one reason which makes men hesitate is that they must leave so much behind, a loss at times of friends and companions and an abandoning of habits and practices which are hard to leave. However, there is even a greater difficulty. It consists in the uncertainty of what the new life of loyalty to Christ may involve. But by faith one obeys the voice and goes out not knowing whither he may be going.

We are told by the biographer of Phillips Brooks that the young man who was to become the great preacher experienced the real crisis of his life while in the theological seminary. He had hesitated to yield himself to Christ. He feared that it might involve the loss of so much that was precious to him, and he did not know what a life of complete surrender might involve. He hesitated, but finally when he had made the surrender he found to his surprise that most of the things which he thought he must lose were given back to him more beautiful and precious than ever before, while the days that lay ahead were found to be of increasing gladness and delight.

If any of us have not yet yielded ourselves to Christ as his followers, let us now go forth believing that he is ready to lead us out to a better life than we ever before have known!

It is exactly the same in beginning any new Christian activity. Most of us hesitate because the future seems uncertain. We are not so much afraid of sacrifice as of failure. If, however, we are called to do any work for God we can be sure that he will give us the strength and grace which we need.

We have often been reminded that when Morrison started for China some one said:

"Why, Mr. Morrison, you do not expect to change China, do you?"

"Oh no," was the reply, "I do not expect to change China, but I think that God will!"

He was a man who had heard the call and was not afraid to go out not knowing whither he went.

"So on I go not knowing,
I would not if I might;
I would rather walk with God in the dark
Than to walk alone in the light;
I would rather walk with him by faith
Than to walk alone by sight."

A Sojourner.

In the second place we read: "By faith he became a sojourner in the land of promise as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise."

Why did he dwell in the land which God had promised as in a land which belonged to some one else? Why did he dwell in a tent? Surely his mode of life was not due to the fact that he could not afford to build a house, nor did the fact that his property was in flocks and herds make it necessary for him so to live. About him there were palaces and temples, but he lived in a tent. The answer is given in the story: "He looked for the city which hath the foundations, whose builder and maker is God." He lived as a sojourner in the land of promise because in that land God's city had not been builded. He was not willing to settle down among those idolatrous and godless people, but he was waiting for the city of God to be established upon earth.

What does that mean for us? What is it to live a pilgrim life? It is not that we should be longing for heaven above, but that we should be eager to have heaven come down upon earth. It indicates that meanwhile, until the city of God has been established here, we regard the place and kind of an abode as a matter of secondary importance. If God gives us a house in which to live which is beautiful, or if for a time we live in a tent, we are not too much concerned if only our efforts can do something toward hastening the coming and the reign of our Lord.

Some persons there are who spend their whole time building a house: they have no other or further thought. That is, they are gathering about themselves that which makes for their own comfort and enjoyment. They act as if they were to live here forever, and they seem to take no thought for the coming of the kingdom. Yet there are others who seem less concerned with the accidents of life, they are so deeply interested in that which is more essential. In order to hasten the coming of the celestial city they dwell in tents. They are willing to sacrifice. Their lives are unselfish, for their desire is to hasten the day when the earth will be glorious in the light of that city whose architect and builder is God.

Attainment.

In the third place, it was by faith that Abraham obtained the promises. And it is only by faith that we can receive the blessings which God is willing to communicate to us.

There is something surprising about this narrative. We are not told that it was the faith of Abraham, but that it was by the faith of Sarah that the blessing came from which benefit was to come to all the nations of the world. Suddenly in the midst of the story the name of Abraham's wife is introduced. This name comes as a surprise as we read the chapter. The writer has spoken of the faith of Abel and Enoch and Noah and Abraham, and he is to write of Isaac and Jacob and Joseph and Moses. Here in the midst of the story of the old patriarch he abruptly introduces the statement, "By faith Sarah."

This is the more surprising when we remember that in the picture of this woman which the Old Testament paints she is represented as lacking in faith. She is laughing in ridicule at the promise which has been made, and then when rebuked for her unbelief she denies that she has laughed. Here in the New Testament when we have read that Abraham obeyed and that he sojourned in the land of promise, we read next that by faith Sarah became the instrument of blessing to the whole world.

Perhaps we might conclude that the faith of Abraham had been communicated to his wife. This is not usually the case. More commonly the wife communicates her faith to the husband, yet it is not always so. The first chapter of the Life of Hudson Taylor begins with a description of the wedding day of his grandfather, James Taylor. At first one wonders why the story should begin there. We read, however, that on that day young Taylor came to the decision which was expressed in the familiar words, "As for me and my house we will serve the Lord." Not long after his careless and unbelieving bride was led to sympathize with him in his determination. Then we understand the story, and are reminded that a Christian household was established, and from this family came one by whose influence all the inland provinces of China were evangelized.

Our plea should be for Christian homes, for parents who are united in faith, for the family altar, and for every influence by which children may be brought into the experience of a Christian life and may be led out into fields of Christian service.

It may be possible for us to communicate our faith to others, to share with friends or associates or members of the family circle our knowledge of Christ and our experience of his love. If so, the consequences will be of wider helpfulness than we have ever dreamed. It was because of the faith which Abraham shared with Sarah his wife that the promise of God was fulfilled, and there sprang from one "so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable."

Testing.

Last of all, we are told that "by faith Abraham, when he was tried, offered up Isaac."

Why was this so great a trial? Not merely because a father was being asked to sacrifice a beloved son, an only son, but it was because God had promised to bless the whole world in Isaac, and now God is contradicting God, the promise never can be fulfilled! This was enough to make Abraham pause and wonder and delay.

Probably some of us would have given ourselves the benefit of the doubt in a situation so perplexing. We would have said that there must be some mistake and we would wait until we could get more light upon the problem. It was not so with Abraham. He rose up early in the morning and started with his son on the sad journey. He brought him to the mountain top and built an altar and raised the knife: and then his hand was stayed by the voice of God. He had really made the sacrifice. It was by faith. He believed that the promise of God to bless the world through Isaac would be fulfilled even though Isaac should die. By what means or method? It must be by resurrection from the dead. He so fully believed that what God said was true that he was convinced that if God asked the life of Isaac he would restore life to Isaac in order that his promise might be fulfilled. Abraham knew nothing about resurrection. He had to invent the doctrine in order to reconcile God's promise with God's command.

Our situation is far different. We know the truth concerning a risen Christ. The story of his resurrection is one of the most familiar features of our Christian belief. It should enable us to sacrifice with more confidence. We are often perplexed by our endeavor to reconcile the goodness of God with the providences of God. We are told that God is love, and then we hear his voice asking us to surrender the things which we hold most precious, and without which we feel life would be barren and worthless. Then we remember our living Lord, and the light which streams from his empty tomb illumines our darkness and helps us to solve the mystery. We believe in resurrection, and we remember the eternity in which God will work. We believe that at some time we shall see a vindication of his mercy and grace and love.

Alas for him who never sees
  The stars shine through his cypress trees:
Who has not learned in hours of faith
  That truth, to sight and sense unknown,
That life is ever lord of death,
  And love can never lose its own!

Such is the farsightedness of faith! By faith Abraham can look across the desert and can discover the glorious land of promise, and as Christ calls us we look into the mystery, and through all the uncertainty of future days we catch a vision of the life of gladness and of blessedness that lies beyond.

It was by faith that Abraham beheld what you and I have not yet seen, the city of God coming down upon earth out of heaven, the city with its streets of gold, its walls of jasper and its gates of pearl, and that sight determined his method of living. By faith we may catch a vision of that same city, and may be led to alter our plans and to sacrifice, if need be, that we may hasten the coming of the city of God.

It was by faith that Abraham beheld a great multitude like the stars of the heaven in number: and faith may enable us to catch some brightening vision of the unmeasured influences which go forth from those who accept as real the promises of God.

It was by faith that Abraham made his supreme sacrifice: and when we accept all that God has revealed to us through Christ we can see beyond the grave and the tomb. In hours of darkness we can catch the vision of a great light, and can believe in resurrection and eternal life.

'Tis by the faith of joys to come
  We walk through deserts dark as night!
Till we arrive at heaven our home
  Faith is our guide, and faith our light!

God's Guidance in One's Life Work.

Rev. Robert Laws, D. D., M. D., of Livingstonia.

I have recently been reading a book in which the author again and again asks his readers to share their Christian experiences with their fellow men, and so when I was asked to speak tonight I felt it was a call to tell you something of my experiences of the past, and also to say something which may help you for the future.

One of the serious questions presenting itself in some form to every young individual is, What shall I be? What shall I do? What shall I make of my life? This question is often answered and a man's life is carried out according to the decision of a boy of 10 or 12 years of age. I have often wondered how it was so few mistakes have been made, and how God's guidance was seen in the decision made by young boys and girls, young men and women, as to what their life work should be.

The first thing to remember is that each of us has received our life from God, and it is the duty of each individual to surrender himself or herself to God for his service, for doing his will throughout life. When our choice is made, when each individual has surrendered himself or herself to the will of God, then we can seek and expect the guidance of the Holy Spirit as to what our future may be.

God calls the majority of his children to the daily work of the world: it may be in business of one kind or another, in teaching, or various other avenues of life, but to each one there is some definite work in life.

But beyond that there is something else. There is a higher call to us as children of God when we have surrendered to him. We have to think of the life of Jesus Christ, how he came from heaven to this world of ours not to please himself, but to do the will of his Father which was in heaven, and to show us the example whereby we might follow in his steps. Just as Christ left his throne above and gave himself for us, the sinful children of men, Jesus Christ has called us who know his love and who believe in him as our Saviour to go and disciple all nations, to let others share the great joy we have received in knowing of our Father's love that they too may know it, that they may believe in Jesus, and so come into the great family redeemed by him for God.

When we look around we see good reason for Christ's call and command, and we also see great reason for shame: for it is the disgrace of the Christian church that all these hundreds of years have passed by and the world is yet unevangelized. Think of the vast millions of China and of the great empire of Japan! Think of the teeming millions of India and of the other nations of the world,—the great continent of Africa, where the light of the gospel is quite unknown except in a few scattered places! Yet this is the call that Jesus has given to each one of his children, to go and proclaim the gospel to these people. In the homelands of America and Britain and other Christian countries in Europe there is much yet to do so that the people of these lands may be altogether Christian, and not merely nominally so, but when we think of the privileges of every dweller in these lands, of the opportunities they have of reading God's Word, of hearing it preached, of knowing of God's will, and contrast these with the dense darkness of heathen lands, then we see the great difference and the call of Christ comes with greater emphasis than ever it did in the past.

I often think of China and Japan. China is not Christianized. Japan is not Christianized. For every advance of Christianity in China I am thankful to God. For the waking up of the native Christian church in China to its duty of spreading the gospel I am profoundly thankful. But, friends, there is a call for us to pray for China, to work for China, to seek to bring China the gospel of God. And so also for Japan.

Then think of India, and the readiness with which its people are now looking to Christ, seeking to know Christ: many of them seeking not our denominations, but seeking to know Christ himself, the Son of God, and knowing him they shall find his Father also.

Turn from this to Africa! Think of the vast size of that continent! We fail to understand its meaning often just because of this, and from the fact that Africa is so large that when we speak of it and tell of one portion of it we are liable to speak in a way which does not apply to the whole of it, and may misrepresent some of it. That is one of the trials of its size. With respect to Africa, there are many districts yet and many tribes who know nothing about God.

When I went there in 1875 I remember being taken aback one Sunday afternoon as I thought of my surroundings. North I knew there was not another missionary between me and Egypt. In the West there was not another missionary between me and the West coast, and it would take a three months' journey to reach it. To the East my nearest neighbor was at Zanzibar, and South I would have to cross the River Zambezi and come near to Natal before I would meet with anyone knowing Jesus or having the Word of God in his hand. A dark continent indeed! The River Congo and its tributaries with thousands of miles of navigable waterways was unknown then. Steamers are now plying along these waters with messengers of the gospel, but there is a tremendous amount of work to be done before Africa can be won for Christ.

God has helped us in that work. He has acknowledged the efforts that have been made, and has blessed the work of those who have been sent out as your representatives. My own experience in connection with our mission tells much, and proves that God is true to his promise to help.

It may be Christ's command to go and disciple all nations has been ringing in the ears of some of you. To some of you that call may come tonight. If it is, it may be you do not see your way clearly just now to surrender yourself entirely to the will of God, but God sees all the way, and if he wants you to be his servant in a foreign land, and you are ready to be his servant, he will open the way step by step, and lead you by ways which may seem strange at the time, which you cannot explain at the time, but in after years you see that it has been God's guiding hand all along.

Perhaps I may be permitted a personal illustration in regard to this. I was devoted to foreign mission work before I was born, although I did not know it until I was going abroad. In my early days my father took care to put foreign mission literature in my way, and as long as I can remember I had the desire to become a foreign missionary. But family circumstances intervened, and I felt that I had a duty to my parents. There had been considerable trouble, and as a boy of 12 I felt I was bound to leave school and go away and try to help at home by earning a little. It seemed to be the end of my missionary enterprise, but was it? No. I was only entering God's school. I was taken away to be an apprentice, and I learned to make tables, chairs, I learned to build houses, and a good many other things. By and by in an unexpected way it was opened up for me to get back to school, have private tuition, and go through a regular college course, and not only to become a missionary, but also to get a medical course, so that I might be better fitted for the future. When I was in Central Africa I could see the reason for God's working, for I had to take care of the work of the mission, which was industrial from its beginning. I had full sympathy with those in the industrial side of the work, and what was more I had been taught it myself and was able to carry on when I had no other European helpers: and so I could see it was God's leading hand.

So, if you do not see your way quite clear, be quite content when God shows you but one step at a time, for that is all anybody can take! The greatest runner that ever sped in the Olympic games could not take two steps at once; and so in the Christian life we need to trust our Father to give us light and guidance, and he will do it. What we really have to know is that we have surrendered ourselves entirely to know his will, seek to do it, and be guided in it bit by bit; and with this is peace, his greatest boon.

With your future lying before you, how I envy you! I do. I envy you the opportunity of service lying before you which has passed for me: but let me tell you, after 52 years of work and the danger of early missionary life, if knowing all that I had to make my choice tonight of how I should spend my life, I would be ready to start for Central Africa this evening! I know of no better way in which I could have spent those past years of my life than in carrying the gospel to lands where Christ's name was unknown, and opening up the path for others in spreading the kingdom of our Lord Jesus Christ. In that land where there was not a single church or school or professing Christian in the area I have mentioned, there are now several hundred missions, thousands of converts seeking to carry the gospel to their neighbors and thus forward the cause of Christ. I think I am safe and conservative when I say there are at least two hundred thousand Christians in Central Africa today. It is the change God has wrought in one man's lifetime.

And what is all this to you and me? It is God's challenge to you and me to serve Christ, to serve God in the way he opens up for us. The majority of you may have to stay at home, but that does not mean that you are to shut your ears to the call of the heathen. While one goes down into the pit you hold the rope! By your prayers, by your gifts, seek to help those who are in the foreign field, and by interest here get others banded together to realize something of Christ's call to them to take a share in this work: and in America there is plenty of room for you in your various churches and communities to do a great deal more for foreign missions than has been done in the past.

Friends, we neglect his command at our peril! I often think of the great Christian church that spread across the whole southern Mediterranean on the north shore of Africa, so great, so strong that the bishops of that church were numbered by the hundreds. But they kept the work to themselves. They were more concerned about themselves than others. They neglected Christ's call, and the Moslem power wiped that church out. We neglect Christ's command at our peril as churches and as individual Christians. But there is something better than that. There is a higher call than fear, something that puts new enthusiasm into duty. Duty can be a hard, cold word, but with love alongside duty, that is a different affair. It is duty for a man to love his wife, for a wife to love her husband, but I have not met the wife yet who would be satisfied with love of that kind from her husband. There is a better, deeper love which she craves. And so with our Lord Jesus Christ. He loved us, and loved us so greatly as to leave his throne above and come to this world of ours not as the greatest king of men, but despised and rejected of men, and crucified at last. And he bore that cross with pain and suffering.

You may think: "What can I do? I am only one, not even one,—I feel I am naught."

That is quite true. I felt that way in 1884 when I was coming home for the first time on furlough. Mr. James Stewart and myself had surveyed the west side of Lake Nyasa and had traveled among people of whom only we knew their need of the gospel. My friend was called home by fever, and his death left me alone. I was the only living person who knew the needs of those people. I felt that in the home church I was unknown, I could do nothing to meet the need. If any man felt he was a cipher I did, and all the way home I was thinking of that. And one day Mordecai's message to Esther flashed across my mind, and it kept ringing in my ears. I was anxious to have my wife hear Spurgeon, and we resolved to reach London on Saturday night. The next morning we went to hear Spurgeon, and when he gave out his passage to read from the Old Testament it was the very passage I had been thinking of, and he read the very message that had been ringing in my ears. I wondered what his sermon text would be. To my surprise his text was:

"Who knoweth whether thou art come . . . . for such a time as this?"

If that man had known the thoughts in my mind the three months past he could not have answered them better. He said:

"You consider yourself a cipher? Very good! Ciphers are useful things, and plenty in a bank account are good provided you have a unit before them. Put God almighty before you as a unit, and see what you can do!"

That was a message to me, and during all the time I was home it was ringing in my ears, and I had the satisfaction of seeing two or three companions go before I was ready to go back. Now if you feel yourself a cipher remember that you put Christ before you! He will not forget you, he will use you, he will keep you, he will guide you, and if you seek to fulfil his command, depend upon it your work will not be useless, it will not be in vain, for the word of God must accomplish his purpose!

It does not matter whether you see results or not. Some people ask, "How many converts have you made?" But Christ's verdict is not "Well done, good and successful servant," but "Well done, good and faithful servant." It is a harder task to be a faithful servant sometimes than to be a successful one, but be satisfied, walk in the footsteps of Jesus, do his Father's will, and he will guide you, and you shall see that no work or prayer or labor of love for Christ has ever been in vain! We can trust him, and whether we see results or not, if we are faithfully serving the Master he will see that results come in his own good time.

The Eleventh Commandment.

That original saint, Archbishop Ussher, used to visit his clergy unexpectedly, and see how they were employed and how their flocks fared.

On one occasion he went in disguise, we are told, and begged alms at a curate's house. The curate was out, and his prudent wife, though she gave the old man relief, soundly lectured him. Then she asked him how many commandments there were. The old man, with seeming confusion, answered:

"Eleven."

"I thought so," said the lady. "Here, take this book with thee and learn thy catechism, and when next you are asked say Ten!"

The prelate took his departure, and had it formally announced that he would preach the next day at the parish church. His text was:

"A new commandment give I unto you, that ye love one another."

"It would seem," he began, "by this text that there are eleven commandments."

The "old man" was recognized, and the curate's wife acknowledged, with some shame to herself, that there was another and a new commandment.—"Christian Register."

There is in the Bible a vast amount of moral beauty and grandeur. It is written in the noblest and purest English. By the study of what other book could children be so much humanized? The Bible has been the Magna Carta of the poor and oppressed. The human race is not in a position to dispense with it.—Thomas Huxley.

How shall I describe to you what I found in the New Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange than that which fell on me when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the key to all the seeming contradictions of the physical and moral world! The whole world seemed to me to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine I understand nothing at all. In all my studies of the ancient times I have always felt the want of something, and it was not until I knew our Lord that all was clear to me. With him there is nothing that I am not able to solve.—Max Müller.

The retirement of Dr. William Douglas Mackenzie as president of the Hartford Seminary Foundation, and his election as president-emeritus, after a 27-year administration marked by a notable expansion in usefulness, number of students and physical plant, has been announced by the Board of Trustees of the Hartford Seminary Foundation.

Coincident with the statement of the retirement of Dr. Mackenzie was the announcement that Rev. Dr. Robbins W. Barstow, pastor of the First Congregational Church at Madison, Wisconsin, accepted election as Dr. Mackenzie's successor.

Dr. Mackenzie has seen during the closing years of his term of office the realization of his dream and ambition for the seminary in its development into an interdenominational university of religion, in the erection of its splendid new buildings, and in the bright prospect for its future along lines developed by him. He made a large place for himself in Hartford and in Connecticut not only as the head of the Hartford Seminary Foundation, but as an outstanding citizen with a deep interest in all worthy community projects.

In addition to the executive and administrative duties devolving upon him he regularly taught courses in systematic theology, theological propaedeutics, Christian ethics, and contemporary religious thought.

Graduates and former students, numbering more than 2000, are scattered through every country of the world. The Foundation faculty has 29 members, with many annual lecturers.

Authority will be the special topic for the conference this season at Columbiona-on-Lake George, Silver Bay, N. Y. The authority of the Bible, the authority of the Church, the authority of Reason, the authority of the State, the authority of the "Inner Voice,"—these and other studies will be considered. This special subject of Authority will be studied, however, always in relation to the general subject: "The Functioning of the Group, with special reference to the more efficient functioning of the Christian Church."

This conference will be the sixth in the series conducted by Dr. Wilbert W. White, president of the Biblical Seminary in New York. Attendance is by invitation.

Dr. G. Campbell Morgan announces a schedule of lectures at Bible conferences as follows:

June 29-July 6. Winona Lake, Ind.
July 11-17. Northfield, Mass.
July 20-25. Binghamton, N. Y.
July 27-Aug. 3. Cedar Falls, Iowa.
Aug. 4-6. Dixon, Ill.
Aug. 7-17. Northfield, Mass.
Aug. 19-22. Massanetta Springs, Va.
Aug. 24-31. Stony Brook, N. Y.

The **Record** is still as interesting and as helpful as ever after more than 30 years as a subscriber. With every good wish for continued success.—T. R., Ireland.

Honan, China.

Dear Sir,

I want to thank you most heartily for the **Record of Christian Work** you have sent me regularly for several years. It has been a help and a blessing, a stimulus and an inspiration: also giving subjects for praise and prayer as we have read about work in different parts of the world.

(Signed)
Owen Stevenson.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Representative Men and Women of the Old Testament.

We now enter upon a six months' course entitled "Representative Men and Women" of the Bible, divided equally between Old and New Testament characters. Only one lesson is given to each person. While the Scripture references contain an extended survey of the person's life, the lesson portion to be printed confines itself to some outstanding incidents or characteristics of that person. The task before the teacher, then, is to review the person's whole life while specially driving home the traits that made that person great in God's estimate.

Bible history practically revolves around the biographies of a few outstanding persons.

The course offers unusual variety of material, but it will demand earnest preparation on the teacher's part to master the material well enough to be able to present a clear-cut, concrete picture to the class. Avoid loose ends! Condense your thoughts and plans! Finish your subject before the bell rings, as it will be a new subject the following Sunday!

Here at a glance are the sketches for this quarter:

Abraham—A Pioneer of Faith
Jacob—A Selfish Man Transformed
Moses—A Courageous Leader
Deborah—A Leader in a National Emergency
Naomi and Ruth—A Study in Racial Relationships
Hannah—A Godly Mother
Saul—A Man of Great Possibilities Who Failed
Jonathan and David—A Noble Friendship
Amos—A Herdsman Called to be a Prophet
Josiah—A Royal Reformer
Jeremiah—The Prophet of Individual Religion
Jonah—The Narrow Nationalist Rebuked

July 6, 1930.

Abraham—A Pioneer of Faith.

Genesis 12. 1-5; 13. 1-12; Hebrews 11. 8-10.

Abraham a real man.

Impress upon the class that we are not studying fairy tales, but the life story of a real man! Every day brings new evidence of the historical reliability of the Bible. Archeologists are discovering much about ancient Ur. Inscriptions have been found containing the names Abram and Abraham; not the Bible Abraham, however, as yet. Long before his day Ur had been the capital of a great empire.

Use an up-to-date map for these Old Testament studies!

Call and separation, 12. 1-3.

The narrative tells almost nothing about who or what Abraham was. We should never have heard of him if God had not commanded him to leave his homeland and emigrate to another land. With the command went a rich sevenfold promise of personal and worldwide blessing.

Separation is the key to Abraham's life. Continuous history in the Bible now begins with him.

Has Abraham been a blessing to the whole world by reason of his descendants according to the flesh? According to the Bible, Abraham's descendants ran in two main streams, through Ishmael and Isaac. Today they are represented by the Arabs, Bedouins, Jews, and such. The descendants of Ishmael have been static, but the descendants of Isaac are everywhere—where they can make a dollar. Have they been a blessing? Opinions may differ, but we are unanimous that the whole world has been blessed in the person of Abraham's Seed,—read Galatians 3. 16; Matthew 1. 1; etc. Every Christian is the spiritual child of Father Abraham, and the blessing of Abraham is spreading worldwide with the preaching of the gospel of Jesus Christ.

Be sure of this: NOT ONE WORD OF GOD'S UNCONDITIONAL PROMISES TO ABRAHAM WILL FAIL OF FULFILMENT! They underlie the national existence and aspirations of the Jewish people today.

Separation from Lot, 13. 7-12.

The limited pasturage on the uplands where Abraham and Lot had settled led to strife between their herdsmen. Abraham's character shines with new virtues,—magnanimity toward a younger man, generosity, unselfishness, peaceableness. His noble surrender to Lot ends in further spiritual experience.

Over against these virtues stand Lot's self-seeking and shortsightedness, his disregard of the moral character of the neighborhood he chose to live in. Lot overreached himself, for while his choice was excellent for his cattle it was poor for himself and his family, and the sequel was loss, both temporal and spiritual.

Be careful how you choose! One who is sure of God can let others take first choice.

A pioneer of faith, Hebrews 11. 8-10.

God's command must be matched by man's response. Abraham went out as commanded, and the secret of his obedience is what made him great, namely, his faith in God.

This passage in Hebrews shows the value or power of his faith in a twofold way.

It was faith that nerved him to go forth although he did not know his destination. But he did know his guide.

It was faith that not only gave him this initial impulse, but that kept him true to God through the long years of sojourn in a foreign land. It sometimes takes more heroism to hang on than to get started. Abraham's whole after-life was colored by his faith.

Looking back some 4000 years we see that in Abraham's obedience of faith lay the narrowing of the Messianic promise to his family line: the isolation of Abraham from his idolatrous surroundings (Joshua 24. 2) in order to become the friend of God and father of the faithful; the beginning of the Jewish race, God's Chosen People. All the rest of the Bible is the selective history of the family of this pioneer, this flesh and blood personification of faith in the living God.

Golden Memory Text—By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance: and he went out, not knowing whither he went. Hebrews 11. 8.

July 13, 1930.

Jacob—A Selfish Man Transformed.

Genesis 25. 29-34; 28. 18-22; 29. 18-22; 33. 1-4, 18.

The four passages in our lesson show contacts of Jacob with Esau—God—Rachel—and Esau again.

They may be viewed as four bargains that he made: with Esau for his birthright, with God for his favor, with Laban for a wife, and with Esau again by way of reconciliation.

Jacob secures the birthright, 25. 29-34.

The birthright was the rights and privileges of the firstborn,—family headship and rulership and priesthood, a double portion of the patrimony, the prophetic blessing of the father, lineal connection with the Messiah. It was the most precious thing in Israel's history. Yet Esau undervalues it, and is willing to forego it because of hunger.

Esau is an outdoor man, uncalculating, generous, a good sport.

Jacob is the opposite,—an indoor man, watching for opportunities, taking advantage of the other fellow, true to his name "Supplanter." He gets the birthright, and presently the patriarchal blessing. So the story begins. But how will it end? In the last analysis we shall see that Jacob had a more spiritual character than Esau, in spite of himself.

At Bethel, 28. 18-22.

Jacob has now secured the blessing of the Abrahamic covenant (28. 3, 4): he is "the Man with the Promise," whose line gives the key to the Old Testament, leading to Jesus of Nazareth. But he is in disgrace and in peril of his life at Esau's hands. He begins to reap the bitter harvest of his deception and wrong-doing, and has to leave home, a fugitive. Trouble comes from seeking even good things in wrong ways.

Lord, Give Me as a Teacher:

Consciousness of thy nearness,
Knowledge of thy book,
Vision of thy program,
Thoughtfulness of thy people,
Appreciation of thy love,
Faith in thy promises,
Humility in thy work,
Enthusiasm in thy service,
Quietness in thy still hour,
Faithfulness to thy calling,
Love for thy creation,
Gratitude for thy blessings,
Prayerfulness for thy leadership,
Consecration for thy calling!
—Rosalee Mills Appleby.

The vision came in answer to prayer (35. 3). It was Jacob's first direct experience with God, who ratified to him individually the Abrahamic covenant.

When he awakes it is with a new conviction of God's nearness, personality, guidance. Feeling as he does he performs two religious acts: he sets up a sacred pillar, and he vows a vow to God, a conditional promise of 10% of all that God will give him. Perhaps the tithe was to be his faithful recognition of God's favor.

The influence of this Bethel experience lasted through Jacob's life.

Love of Rachel, 29. 18-20.

The finest side of Jacob's nature appears in his love of Rachel. It was love at first sight for the only woman he ever loved, whose memory remained green even to his dying bed (48. 7). The story of his providential meeting with her and of his stay in the East is full of Oriental romance.

The history of Israel as a nation is laid upon the foundation of Jacob's family.

Reconciliation with Esau, 33. 1-4, 18.

God has directed Jacob to return home (31. 3). He manages to get away from Laban, but now the wrong done to Brother Esau 20 years before has a resurrection. How can he face him?

He first gets right with God in a great spiritual crisis at Jabbok (32).

But we read once again of scheming and cringing, trusting to his own subtlety rather than to God. Result? The unexpected happens. Esau shows no trace of resentment or hostility. He is courteous, affectionate, even generous. So the brothers are reconciled. But Jacob wisely does not unite with Esau, but pursues his separate way. Only thus could God's purposes be realized.

Does selfishness ever succeed?

Golden Memory Text—For what shall a man be profited if he shall gain the whole *world and forfeit his life? Or what shall a man give in exchange for his life? Matthew 16. 26.*

July 20, 1930.

Moses—A Courageous Leader.

Exodus 3. 1-12.

Moses is one of the greatest figures in human history. He became not only the deliverer and leader of Israel at a most unhappy crisis, but the fabric of law and religion he built up under God's direction underlies modern civilization.

Recall the romance of his humble birth and preservation, his princely education in the learning of Egypt, his hasty grasp at leadership of his own race, his flight from Egypt!

Throughout the years the burden of Israel grows heavier. They cry by reason of it, and God hears their cry, remembers his covenant, and proceeds to act (2. 23-25).

But God works through human agencies. Where will he find a messenger and a leader now?

Moses in Midian, 3. 1.

Six hundred miles from Egypt Moses has spent 40 years in obscurity. We know nothing about his character during these years. His earlier high spirit and faith are recorded in Hebrews 11. 24-27. Commentators usually assume that he fell in with the life of his wife's people, and draw on their imagination for the kind of education and discipline the shepherd life would give him in patience, self-control, reflection, desert craft, and the geography of Sinai. Perhaps so, but anyway he has Hebrew blood and Egyptian culture, and may have been the best available living Hebrew, humanly speaking, to undertake the liberation and leadership of his race. But something more was essential to success.

God in the burning bush, 3. 2-10.

One day while in the path of humdrum duty Moses stumbles onto the supernatural. A bush is visibly ablaze, but is not consumed. He will investigate.

It proves to be a manifestation of God's presence. The audible voice of God breaks the silence of 400 years, and calls him by name. This is no time for curiosity or cold investigation. God's first requirement is reverence,—the first use of "holy" in the Bible. Then God reveals himself as his father's God back along the generations to Abraham; his concern over Israel's plight; his intention to deliver Israel; and his commission of Moses for the task.

"Who am I?" 3. 11, 12.

The question voices his feelings of hesitancy, unfitness, unworthiness, humility. He is no longer impulsive and ambitious as in 2. 11-14. He fully realizes the power of Egypt and the difficulties of an exodus of Israel.

God answers by assuring him of his own companionship and by naming a token that called for faith before he would see its fulfilment: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

From this call and commission Moses goes forward under God to 40 years of service.

Keep open eyes for evidences of God in your daily path! Listen for and heed his personal call!

Golden Memory Text—By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. Hebrews 11. 27.

July 27, 1930.

Deborah—A Leader in a National Emergency.

Judges 4. 1-15.

Deborah seems to have been selected by the lesson committee as a lead in the consideration of notable women patriots and of woman's influence in community and national affairs. Modern history affords many examples in both directions, but in Deborah's day a woman leader was a rare exception. She is the first woman of record to hold political office in the Hebrew race. Certain other women are prominent in the book of Judges, some good, some evil.

Our lesson opens (1-3) with one of the several cycles in Judges of sin in the sight of God, oppression by foreign enemies by way of punishment, and repentance. In this case the oppression is localized in northern Palestine.

Prominent in the subjugated territory is this woman Deborah. She is called a prophetess, and the story told in chapters 4 and 5 reveals her as a spokesman for God. She is a wife, and refers to herself in 5. 7 as a mother in Israel. Further, she has acted as a judge in Israel. We have a picture, then, of a woman of unusual force and achievement.

This is the woman who is at length aroused in her anxiety over the servitude of her people. So she sends for Barak to be leader in a contemplated strike for freedom from the Canaanitish oppression. Barak says No—unless she will go with him. Deborah consents, and together they push through a campaign with the Lord's cooperation that ends in complete deliverance.

Chapter 5 is an ode by Deborah on the victory. It is regarded as the greatest ode of triumph in all literature, full of religious faith and fervor, though exhibiting something of the limitations of her time. The vigor and courage and poetic fire of the ode are taken as an index of Deborah's personality.

Barak is listed among the heroes of faith in Hebrews 11. May we not assume that

Deborah inspired him with her own heroic faith? For throughout the story she exalts the Lord for his direction and help.

Golden Memory Text—Say to them that are of a fearful heart, Be strong, fear not! Isaiah 35. 4.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

Joys and Dangers When Away from Home.

Genesis 28. 10-22. July 6, 1930.

Said a man: "I used to be interested in books and pictures and music and travel, but I am now so interested in my growing business that I have no time or thought for anything else."

Vacation away from home, away from business, gives us an opportunity, if rightly used, to regain our lost sense of values. That is one of vacation's chief joys and advantages.

* * * * *

A modern young man once stated: "What you are doesn't really matter. What actually counts in the world is what you can get away with."

Ever hear a modern vacationist say: "Nobody knows me here in this crowded seaside resort. I can take in some of the shady amusements and get away with them"?

Sin may be clasped so close that we cannot see its face,—never more so than when at some summer resorts—away from the homefolks.

* * * * *

Away from home influences, out of the rut of daily routine, one has time to think and dream dreams as did Jacob of old. There is no truer or more up-to-date statement in extant literature than that aphorism in Proverbs 23. 7: "As a man thinketh in his heart, so is he." When away from home,

If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

No man is in danger till he mentally sides with danger.

* * * * *

While off on a vacation a young man attended a Christian Endeavor prayer meeting. He debated within himself whether he should "take some part" among all these strangers. Finally he stood up and said:

"Though a stranger among you, I want to tell what Jesus Christ means to me,"—and he did tell his story in such simple and glowing terms that another young man, a stranger too, went up to the speaker after the service and said:

"I want to have that which you have."

Soon there was joy in the presence of the angels of God over one sinner that repented, and also in the hearts of those two vacationists.

Worthwhile Hobbies.

Psalm 8. 3-9. July 13, 1930.

Writes R. P. Anderson:

"Blessed is the man that has a hobby, be it photography, carpentry, metal working, mechanics, collecting antiques,—anything! Gladstone hewed trees. King George collects stamps. Faber became famous through his study of spiders. One young girl I know took up embroidery. Another made a specialty of candy. Yet another specialized in mayonnaise. A ministerial friend of mine set up a blacksmith shop in the parsonage barn and turns out as good iron-work as he does sermons. Another of my friends broke off drunken habits by cultivating a garden. The sky, the earth and the sea are open doors for the hobbyists."

* * * * *

"No creature lives that must not work, and may not play," but to play without a definite aim is wasteful. Substituting worthwhile hobbies for aimless play never yet retarded development of body, mind or soul.

* * * * *

H—obbies mean relaxation from our daily routine, but just to stop work and fill in the time with anything is to fall into a mental coma; and since
O—ccupation is the armor of the soul, therefore
B—e sure your hobbies produce both moral and spiritual values. Also
B—e sure your hobbies show definite and worthy results.
I—t is estimated that men live on an average much longer than fifty years ago. This length of life is attributed to leisure with hobbies.
E—nthusiasm of the hobbyist may be laughable, but if he is in touch with excellent things the laugh is on us.
S—olutions for amusement problems lie in hobbies intelligently supervised.

Some Good Summer Reading.

Ecclesiastes 12. 11, 12; 1 Timothy 4. 12, 13.
July 20, 1930.

Two mothers in the same town each saw her son reading "The Boy Burglar."

One mother switched her boy, threw the book into the ashbin, whence it was rescued later by the son, and read.

The other mother switched her boy also, but switched him off to such books as "The Boys' King Arthur" and "Leather Stocking Tales."

This suggests that some older boys and girls should not be above advice in their choice of summer reading. If you yourself do not know what to put into your grip for reading, ask some competent lover of books!

* * * * *

Said a man speaking before a group of young people at a summer conference:

"As a lover of your souls, I tell you in all sincerity that there is nothing which I would not willingly give to have the veil of oblivion cast over the scenes and sentiments of a highly illustrated corrupt volume which I read in my youth and which still haunts me."

Sin always leaves its mark. Therefore give attention to what you read!

* * * * *

Sayings from Many Sources.

S—erious reading should have its place in our summer reading.

U—nless you know how to read a newspaper, never touch one!

M—atters (it) not whether you read for instruction or amusement, unless it makes you think it isn't worthwhile.

M—odern readers can gain in a few days such knowledge as a few years ago could only be obtained by months of study.

E—asy reading is likely to be worthless reading.

R—ead the best books first or you may never have time to read them at all!

R—obinson Crusoe has sent to sea more sailors than the press-gang.

E—arly in life, said Benjamin Franklin, I read a little book, "Essays to Do Good," by Cotton Mather, ... and if I have been a useful citizen the public owes all the advantages of it to that little book.

A—s you grow ready for it, somewhere or other you will find what is needed for you in a book.—George MacDonald.

D—on't select a magazine for its brilliant cover! Poison ofttimes comes in fine wrappings.

I—f you love books you have found the avenue to contentment.

N—ovels in their best forms are the most powerful engines of civilization.

G—old there is even in the stones with which we mend our roads, but too little of it to be worthwhile. Alas, how like some reading matter!

Missions in Changing China.

2 Chronicles 15. 1-7. July 27, 1930.

For forty centuries most of China's people have been farmers. A professor in the University of Wisconsin tells us that China has produced the highest yield per acre of any nation in the world. China is still predominantly agricultural. The progressive farmer is adopting Western implements of agriculture and saying:

"What was good enough for our fathers is not good enough for me!"

No agency is doing so much to right the changing conditions of China as agricultural missions.

* * * * *

Chinese Endeavorers are learning to read the new Chinese script that they may read the Bible for themselves and teach others. We predict that if all the mission stations in China under the care of foreign missionaries were closed today they would be opened up again tomorrow by native Christian men and women with the open Bible in their hands.

* * * * *

When a Chinese student with Ph. D., A. B., B. D., and A. M. degrees from our American institutions was offered by an industrial company $4000 a year with an increase each year of a thousand dollars if he would stay and work for them for 15 years, his modest reply was:

"I owe all I am and have to Christ and must hasten back home to pay the debt."

He is paying in a way unsurpassed by none in one of the most difficult sections of China.

* * * * *

Beneath the awful, atrocious and unprintable things that are taking place in China today there lies an internal and unseen struggle in loyalty to Jesus Christ by Chinese Christians. Said one, conversant with the present situation:

"We must go back to the first century to find a parallel of such loyalty to Christ as is evidenced in the present revolution by Chinese Christians."

* * * * *

Christianity has been and is blamed, probably justly, for the shifting scenes and changing conditions in China. Said a missionary:

"Christianity has challenged everything in the earth and in the heavens,—religion, marriage, family affection, world-age customs and traditions, the relationship of children to parents, and much more. Thus it makes for Christian countries their hour of greatest peril in China, as well as their hour of greatest hope."

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

JULY, 1930.

Tuesday, 1st. *On thee do I wait all the day. Psalm 25. 5.*

It is the attitude of soul which each day should begin. On awaking in the morning, in the inner chamber, in quiet meditation, in the expression in prayer of our ardent longings and desires, in the course of our daily work, in all our striving after obedience and holiness, in all our struggles against sin and self-will,—in everything there should be a waiting upon God to receive what he will bestow, to see what he will do, to allow him to be the almighty God.—Andrew Murray.

Wednesday, 2nd. *Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

It is in prayer that God shows his face to his children, that they have visions of his beauty and glory, that the sweet things of his love come down as gifts into their hearts, and that they are transformed into his likeness. If you would be blessed, get many seasons of prayer into your busy, harassed, tempted, struggling life!—J. J. Miller.

Thursday, 3rd. *He went out, not knowing whither he went. Hebrews 11. 8.*

That is faith,—to do God's will here and now, quietly leaving the results to him!—J. H. Jowett.

Friday, 4th. *Redeeming the time. Ephesians 5. 16.*

Sometimes it is a moment of time to be saved, sometimes a soul to be led to Christ. Sometimes an occasion for love, sometimes for patience, sometimes for victory over temptation and sin. Let us redeem it!—A. B. Simpson.

Saturday, 5th. *And Jacob their father said unto them, Me ye have bereaved of my children! Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me! Genesis 42. 36.*

Faith's way of walking is to cast all care upon the Lord, and then to anticipate good results from the worst calamities.—C. H. Spurgeon.

Sunday, 6th. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8. 32.*

We praise thee, O God, for all light, truth, peace, hope! These are the great gifts of God. Every day do thou enrich us with them! This is the gospel of thy Son. This is life, this is immortality, this is heaven!—Joseph Parker.

Monday, 7th. *Then Peter came to him and said, Lord, how oft shall my brother sin against me and I forgive him? Matthew 18. 21.*

If I realize my sin and the full forgiveness of God, then it becomes an awful meanness to refuse to forgive my brother who has wronged me. The difficulty is overcome by my confession of my own need. I cannot live without God's forgiveness, and I cannot love my brother unless I forgive him.—Floyd W. Tomkins.

Tuesday, 8th. *And Elisha said to her, Wouldest thou be spoken for to the king? But she said, I dwell among my own people. 2 Kings 4. 13.*

To our regret each returning census proves that our villages are sinking into hamlets and the population is drifting cityward. Yet in the city one may be very lonely, friends may be few, while in the simpler life of the farm and village one may gain friends, health, liberty, and the most natural forms of happiness. The greatest minds have elected to live far away from noisy cities.—W. S. Bruce.

Wednesday, 9th. *Let us therefore come boldly unto the throne of grace, that we may . . . . find grace to help in time of need! Hebrews 4. 16.*

When? "In time of need." We might translate that word, in the phraseology of the present day, "in the nick of time." God never gives grace for tomorrow until tomorrow comes, but in the moment of temptation then we find "grace to help." Is not this a blessed thing?—G. Campbell Morgan.

Thursday, 10th. *To me to live is ———. Philippians 1. 21.*

Soon or late every human being is called upon to fill in that blank space for himself or herself.—John A. Hutton.

Friday, 11th. *Come unto me . . . . and I will give you rest! Matthew 11. 28.*

O tired woman in the household, the nursery, the school: O discouraged man in the office, behind the counter,—just be with Christ, and you are renewed! Be much with him! Be determined to give him his chance with you!—Maltbie D. Babcock.

Saturday, 12th. *O magnify the Lord with me, and let us exalt his name together! Psalm 34. 3.*

I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyments: and though I do not cast my eyes away from my troubles, I pack them in as little compass as I can for myself, and never let them annoy others.—Southey.

Sunday, 13th. *The coming of the Lord draweth nigh! James 5. 8.*

I dare to affirm that in the true church of Jesus Christ there was never such a longing for holiness as there is today; there was never such missionary zeal, such sacrificial passion to make Jesus Christ known to the ends of the earth; there was never such a drawing together of the people of God all over the world as there is today.—J. Stuart Holden.

Monday, 14th. *Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence when his father was dead he removed him into this land wherein ye now dwell. Acts 7. 4.*

Beware lest the ties of human affection withhold us from entire obedience to the call of God!—F. B. Meyer.

Tuesday, 15th. *From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3. 15.*

In our devotions we should hold the book in our hands for a moment and thank God for his gift, asking the Holy Spirit to guide us in our reading. We should not read too much, but having read we should meditate and seek to apply the message to our lives. Then we should offer a little prayer of thanksgiving and give an expression of loving gratitude. All through the day we should remember the message, and thus make God's personal word to us a constant help.—Floyd W. Tomkins.

Wednesday, 16th. *And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee! Luke 22. 31, 32.*

We little know what we owe to our Saviour's prayers. When we reach the hilltops of heaven and look back upon all the way whereby the Lord our God hath led us, how we shall praise him who before the eternal throne undid the mischief which Satan was doing upon earth!—C. H. Spurgeon.

Thursday, 17th. *Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive. Acts 20. 35.*

Love likes to give. It gives its money to help the needy. It gives its kind words in sympathy with sufferers. It gives its prayers in intercession for all. It forgets not foreign nations any more than home people.—W. S. Bruce.

Friday, 18th. *I will cause you to walk in my statutes. Ezekiel 36. 27.*

The highest spiritual condition is one where life is spontaneous and flows without effort. God leads us into spiritual conditions and habits which become the spontaneous impulses of our being, and we live and move in the fulness of the divine life.—A. B. Simpson.

Saturday, 19th. *My servants shall sing for joy of heart. Isaiah 65. 14.*

I wonder sometimes that so many of us are silent and dumb, that we have had no great experience of God's mercy, that we have no sense of wonder at his great salvation, that our hearts are not aflame with love. It is a rekindling of our love, a revivifying of our experience, that we need.—J. D. Jones.

Sunday, 20th. *They . . . . threatened them. . . . . And when they heard that, they lifted up their voice to God with one accord and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is! Acts 4. 21, 24.*

Here is the little primitive Christian church confronted by the threats and antagonisms of inherently worldly men! What will they do? . . . . They took them into the presence of the great God and surveyed them there in the wealth and glory of adoring communion.—J. H. Jowett.

Monday, 21st. *Which of you by taking thought can add one cubit unto his stature? Matthew 6. 27.*

Find a Christian who is in anxiety about anything, and you find a man who is only nominally Christian! Faith will give steadfastness. Faith is the inspiration of dignity and the security of hope. He who has once been with Christ in the sanctuary of vital communion comes away from the interview saying, All is well!—Joseph Parker.

Tuesday, 22nd. *Our friend Lazarus sleepeth, but I go that I may awake him out of sleep! John 11. 11.*

This sleep in life close kinsman is to death,
And as from sleep we wake to greet the day,
So too from death we shall with joy awake
To greet the glories of the Great Essay!
—John Oxenham.

Wednesday, 23rd. *Pray ye therefore! Matthew 9. 38.*

When your heart is pent up and likely to burst, this is the outlet,—pray for somebody else! Let your sympathy be wide! Let it have its objects in every land and on every continent!—A. B. Simpson.

Thursday, 24th. *Then will I sprinkle clean water upon you and ye shall be clean. Ezekiel 36. 25.*

Some people to the end of their days have patches of temper and spots of pride and blemishes of all kinds upon their garments that ought to be spotlessly white. God will have a clean people or he will have none at all.—Samuel W. Chadwick.

Friday, 25th. *If any man will come after me let him deny himself and take up his cross daily and follow me! Luke 9. 23.*

Let any person choose the pathway of the cross definitely, honestly, decisively, immediately, then the light of the resurrection day is already on the pathway. No man or woman ever saw the light of Easter Day that had not trod the way of Calvary.—G. Campbell Morgan.

Saturday, 26th. *Praise is comely for the upright. Psalm 33. 1.*

Let praise be a part of the incense we bring before God in our quiet time!—Andrew Murray.

Sunday, 27th. *Certain Greeks . . . . came . . . . to Philip, ... and desired him, saying, Sir, we would see Jesus! John 12. 20-21.*

Jesus can be depended upon. Oh, the thrill of glory that goes through the soul of Jesus when a man says in an honest and true, even if in an ill-instructed heart: "Lord, show thyself to me"! Have you ever seen Jesus on this wise?—J. Stuart Holden.

Monday, 28th. *From the hills I behold him. Numbers 23. 9.*

Give yourself horizon! Keep your sky from becoming low! Allow your thought wide ranges! Let your heart roam! Furnish your sympathies spacious room!—Charles E. Jefferson.

Tuesday, 29th. *And there was a famine in the land: and Abram went down into Egypt to sojourn there. Genesis 12. 10.*

He ought to have stayed quietly in the position to which God had called him, leaving the Almighty to provide. Live with God in the heights: do not go down into Egypt!—F. B. Meyer.

Wednesday, 30th. *If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1. 7.*

Dear Christ, this dawn I ask of thee
To walk this coming day with me!
Then every life that touches mine
Thine unseen presence will divine,
And so in turn will seek to share
This nameless glory in the air,
Which thus will leave a shining path,
A glowing, loving aftermath,
Because this day with Christ my Lord
My soul walked forth in sweet accord!

—Vlyn Johnson.

Thursday, 31st. *They said, The Lord hath need of him. Luke 19. 34.*

Oh, could I hear thee say as much of me, my blessed Lord!—F. B. Meyer.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

JULY, 1930

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Tuesday, 1st. Acts 27. 9-20.

1. If all readers of Acts would read some detailed commentary on this great chapter they would have a vivid sense of the terrific strain through which Paul and 276 other people passed on board that ship. It was a large grain ship sailing regularly from Alexandria to Rome. But it was late in the season, the time of storms was at hand, and the commander of the ship was trying to take a safe route.

2. We have a new picture of Paul as he gives advice to the authorities. He was an experienced voyager, had already been wrecked several times. His advice was not to push on into the open sea, but to winter there in a harbor of Crete. Well had it been if his advice had been taken! But those in charge were anxious to deliver their valuable cargo of wheat, and decided to run the evident risk of a violent storm. It soon broke on them like a typhoon, and they were almost helpless. They had even to throw part of their precious cargo overboard.

3. The pious Matthew Henry has been appositely quoted here:

"See what the wealth of this world is! How much soever it is counted as a blessing, the time may come when it will be a burden, not only too heavy to be carried safe of itself, but heavy enough to sink him that has it. Riches are often kept by the owners thereof to their hurt, and parted with to their good."

O thou who art the giver of life and all its possessions and values, help us to esteem them only in the light of those things which are eternal! Through Christ the Lord of all worlds. Amen.

Wednesday, 2nd. Acts 27. 21-32.

1. What a magnificent picture we have here of a consecrated personality and its wonderful influence over men's minds! Paul saw that with few and irregular meals and hard belaboring of the storm the whole ship's company were becoming depressed and hopeless. So he steps forward once more with words whose sublimity has impressed the imagination of all readers ever since. Through the howl of the raging sea in that rocking little ship he must have shouted these great words of calm. "Be of good cheer!" "The ship will be lost." "No one will be drowned!" "God has told me this!" "He has promised that I shall appear before Cæsar!" "He has promised me that you will all be saved along with me!" "I am his servant, and therefore I know!" We can hear him shouting the words which thrilled the commander and his own centurion, and the crew and the soldiers and the other prisoners and the passengers.

2. So alert was Paul that he foresaw the treachery of some of the crew who were going to desert the ship in the rowboat, and warned the centurion, who took the matter into his own hands and ordered his soldiers to cut the boat adrift.

3. Yes, the prisoner of Christ was the savior of the ship through his faith, his courage, his sympathy, his wisdom.

Lord, give us in the hour of trial so to manifest our faith and our devotion to thee that we may be wise guides of other lives! For thy love's sake. Amen.

Thursday, 3rd. Acts 27. 33-44.

1. The storm was still raging, and it was hard for the people to keep up courage. Sea-sick and heart-sick, they could not eat. They were weakening just when they needed all strength, physical as well as mental and spiritual. So Paul, the prisoner, once more took command of the situation. He rebuked them for going without food. "This is for your safety," he said. And so he instituted a meal there and then which was like a sacrament. With uplifted face holding broken bread in uplifted hands he spoke before them all to God. How astounded they must have been! Was this a magician? Was he a god? What kind of person was he who thus "gave thanks" in words they could only dimly understand, and then began to eat?

2. At any rate the thrilling force of that personality and inspiration of his example led them all to eat. And soon they were at work again, taking various measures for the safety of the ship. It was in vain! The ship was wrecked and broken on a strange shore.

3. But one significant thing happened. The soldiers wished to kill their prisoners lest they should be blamed for their escape. But the centurion, to save Paul, saved all the rest.

It is all a glorious tale of the sea, and still more glorious picture of a man of God.

O God, through all the storms of life preserve us in the faith which kept Paul serene and strong! In Christ's name. Amen.

Friday, 4th. Acts 28. 1-10.

1. The spot has been identified on the island of Malta where the grain ship was wrecked. When Paul and all the soldiers and prisoners and passengers and crew were landed in safety, Paul found himself once more among a people of primitive culture, like those of Lycaonia. These barbarians, that is, people who spoke neither Greek nor Latin, but a language of another race, were kind. As they proceeded to light a fire Paul seized an armful of brushwood, "always first when there is work to do."

2. Then the incident of the viper took place. And those people who first thought he must have been a first-class criminal veered promptly to the opinion that he must be a god (read Acts 12. 11-15). This news came to the Roman official resident, who was sick, and he sent for Paul, who went to him along with Luke and Aristarchus, and was the means of curing him of an intermittent fever and dysentery.

In the three winter months spent there the messengers of Christ won the high regard of the authorities, a fact which must have impressed the centurion, and which Theophilus would note as being significant for Paul's standing before Roman law.

3. One scholar has said concerning verse 10: "Christ had commanded his apostles to take no money for such service as Paul had rendered; and the gratitude of the people was restrained to providing the necessary outfit for the shipwrecked company." There are few public dangers which ministers and missionaries have to avoid more sedulously than that of a mercenary spirit. They above all others should offer the prayer

"Take my silver and my gold,—
Not a mite would I withhold!
Take my intellect, and use
Every power as thou shalt choose!" Amen.

Saturday, 5th. Acts 28. 11-16.

1. When the band of prisoners under the centurion who had become so friendly to Paul sailed again from Malta the winds were still unfavorable. At last, after a good deal of tacking, they arrived at Puteoli (Pozzuoli), a few miles northwest of Naples, which was an important seaport at which Egyptian grain was unloaded for Rome. The centurion was so good as to stay a week there while Paul had fellowship with a band of local Christians. This is another glimpse of the fact that the gospel had spread far beyond the bounds of those regions with which alone Luke is concerned in this book on Peter and Paul, principally Paul.

2. Let it be added here that in modern excavations of Pompeii, ruined by lava from Mount Vesuvius in A. D. 79, only a few miles from Puteoli, an inscription on a public placard was found saying, "O Christian, rejoice in the fire!" This may have been put up a little later than Paul's arrival in Rome, and shows that even in that city of pleasure and luxury and vice a Christian church had been founded. So must the seed have spread far beyond the reach of the historian.

3. The news went ahead that week that Paul was on the way, and a deputation from the Roman Christians, who had already read his great epistle to the Romans, met him in the way. And there he settled down, with a special privilege from Burrus, the chief officer of the imperial body-guard, to live apart from other prisoners. May we not conclude that the centurion who had guarded him all the way from Cæsarea pled for his getting the best treatment?

O Lord, who of old didst use thine apostle Paul to speak with power to high and low, grant that today thy gospel may embrace all classes in its power! Amen.

Sunday, 6th. Acts 28. 17-29.

1. Paul called the influential Jews first of all for a conference. The following is a capital summary of what he said to them:

"(1) That although a prisoner under appeal to the emperor he had done nothing unpatriotic or irreligious tested by Jewish standards; (2) that the Romans after examination had declared that he was innocent, and would have let him go but for the Jews of Jerusalem; (3) that he had appealed to Cæsar not to accuse his countrymen, but only to save his life; (4) that he was a prisoner because he accepted Jesus as the Messiah of his nation, and regarded his rising again from the dead as evidence both of the doctrine of the resurrection and of the Messiahship of Christ."

2. On the second day of the conference a larger group was assembled, and in unfolding the above argument he once more caused a division of opinion among the Jews. Always it was clear that his gospel of salvation through Jesus rested upon the fact that he was the fulfilment of their own prophets, and that this was proved supremely by his glorious resurrection. The living Christ of God was the goal of all the hopes of Israel.

3. When will all modern Israel learn to answer the cry of their own psalmist:

"Who is the king of glory? Who?
The Lord that all our foes o'ercame;
The world, sin, death, and hell o'erthrew;
And Jesus is the conqueror's name." Amen.

Monday, 7th. Acts 28. 29-31.

1. The apostle closed his two days' discussion with the leaders of the Jewish synagogues in Rome with the same announcement which he had made on previous occasions. If the Jews rejected the good news of God's mercy in Jesus Christ, he had abundant proof that many, many Gentiles would accept it. To some Jews it might seem like blasphemy and the subversion of their ancient faith, but to multitudes of Gentiles it came as a fountain of life, a living revelation of the presence of God in their lives, gracious, holy, wise and full of love unspeakable.

2. In a few words Luke gives a remarkable picture of the great apostle living there in Rome for two full years. Some scholars think that as he was able to rent a house and to take his place as a man of importance, he must, perhaps a few years earlier, have inherited means from his father, who must have been a man of some prominence at Tarsus. It is not likely that occasional gifts from one or two churches (cf. Philippians 4. 14-18) could have amounted to much. He had liberty to speak with many individuals and small groups, and he had Luke and Timothy and others to assist him whose names we know.

3. Luke closes when he does because at the end of two years Paul must according to Roman law have been set free. And Luke then stopped writing the Book of Acts, and handed it over to Theophilus. He must have had many copies made, or it could not have survived as it did.

O God of truth, we thank thee for inspiring thy servant Luke, the beloved physician and intimate friend of thy holy apostle Paul, to write for all generations this book! And we thank thee for using it as one of the pillars of truth for all time. In Christ's name. Amen.

PHILIPPIANS.

Tuesday, 8th. Philippians 1. 1, 2.

1. It may be helpful to us to read this beautiful personal letter of St. Paul after our study of the Acts, as it opens up his heart of deep affection in a most touching way. It is not a formal epistle and doctrinal discussion, as the opening words and the whole tone of its contents prove. It is purely a loving letter to dear friends. It was probably written in the latter half of his two years of imprisonment at Rome, as there had been time for exchange of personal communications between Philippi and Rome which had resulted in the visit of Epaphroditus with a financial gift from the Philippians.

2. Paul associates Timothy with himself in sending the letter as he had helped in founding the church at Philippi, and had repeatedly visited it on errands from Paul, and was deeply in love, as we shall see later, with the members of that church.

Paul and Timothy are "slaves of Christ"; the Philippians he addresses as "saints in Christ." Of course the terms might be exchanged, but it is not Paul or Timothy in their humility and devotion who would think of that. Both words imply that complete personal consecration to Christ, that complete authority of Christ over their lives, which is the substance and foundation of Christianity and of the Christian church.

3. The ancient form of letter-writing was much better than ours in that it put the sender's name at the first and his correspondent's name, with his good wishes, next. Paul adopted for his greeting in nearly all his letters the Greek word for "grace" or well-being, and the word "peace," the characteristic word of greeting and good will in the Semitic world. But he lifted both words to divine and glorious measures when he added —"from God our Father and the Lord Jesus Christ." For Paul that was the greatest good that he could conceive of for his dear friends. His wishes were prayers, and the best he could wish was the best that God can give.

O God of all grace, grant us thy peace of conscience and mind! Through our Lord Jesus Christ. Amen.

Wednesday, 9th. Philippians 1. 3-7.

1. One feels at the start that this letter is a joyous one. It springs from a heart that is filled with satisfaction and with happy hope when he thinks of his Philippian friends. Hence he begins his message with the words, "I thank my God whenever I think of you." To him the thought of his friends is a kind of "eucharist,"—that is the word translated "I thank." Whenever he prayed at length he included the Philippians, and when he named them before God it was with a sense of spiritual exhilaration.

2. There were two grounds for his joy. The first was that the Philippians had always been enthusiastic about the spread of the church. He felt that they were all in fellowship or coöperation with him as to the gospel. They were a warm missionary church. No doubt the repeated visits of Timothy and other messengers from Paul had stimulated their ardor. This was the joy of the apostle or missionary of Christ.

3. The second ground of joy was that of a faithful pastor who even through messengers and letters was watching over their welfare in Christ. All that he knew of them and of the loving grace of God gave him the deep conviction that God would continue to perfect them in faith and love and zeal. "I have you in my heart," he seems to say, "and I know that God has you in his heart of infinite love and power."

"The men of grace have found
Glory begun below;
Celestial fruits on earthly ground
From faith and hope may grow." Amen.

Thursday, 10th. Philippians 1. 8-11.

1. One great commentator makes this note on verse 8:

"Did I speak of having you in my heart? I should rather have said that in the heart of Christ Jesus I long for you,—a powerful metaphor describing perfect union. The believer has no yearnings apart from his Lord. His pulse beats with the pulse of Christ. His heart throbs with the heart of Christ."

2. His chief desire and prayer for his friends is that they may acquire a keen and clear power of moral discrimination. To know what is not merely right or wrong,—for that is generally easy for a sound conscience,—but what is the highest and the best to which we ought to give our affections and our devotion. "How few," says one, "who by long intercourse with the All-wise and the All-holy have acquired that spiritual insight and that spiritual instinct which makes them, in the difficult decisions and at the ambiguous turning-points of life, infallibly refuse the evil and choose the good!"

3. The same writer (Vaughan) adds: "How ought we to long and to pray that we ourselves for ourselves and for others also might be endowed with this great gift, called here by the name of judgment, or more exactly of perception! It comes from being much with God; from being often in each day in his presence."

O Father almighty and all-loving, grant us the grace and power day by day to live with thee in Jesus Christ that thy Spirit may be our sure guide! Amen.

Friday, 11th. Philippians 1. 12-14.

1. Paul's friends must have had many affectionate and anxious thoughts about him. These may have reached him through letters of sympathy or through messengers such as Epaphroditus, of whom we shall read later. This we gather from the passage before us and the tone of several other passages in this epistle. One of their anxieties must have been the fear lest he should be depressed at spending years of apparently fruitless life in prison. How could the great heart and mind of the foremost apostle of Christ endure to be "cribbed, cabined and confined" as he was while the cause of his Lord called for aggressive and inspiring leadership?

2. Paul's first answer is a most surprising and thrilling statement of fact. His imprisonment here at Rome, in the great center of imperial life, had given him a marvelous opportunity. He was always chained to a soldier, and this guard would be changed frequently. His interest in the conversations of Paul with the Christian visitors of the Roman church would attract other soldiers to come and listen. There were many conversions among them. Even members of the circle nearer to the emperor came to him, so that in the palace itself were believers in Christ. What could divine wisdom have planned more wonderful than this, that the great prisoner of Christ should carry the gospel where otherwise it might have taken generations to arrive?

3. His ways are truly past finding out until the results have appeared. Christ the Lord

is ruling the world today. Perhaps even in Russia Christ is preparing for a wonderful manifestation of his divine and saving power.

O Lord of wisdom as well as grace, grant us such faith in thee that even in the darkness we may have the joy and strength of a perfect trust! Amen.

Saturday, 12th. Philippians 1. 15-18.

1. Another sphere of influence which opened to Paul at Rome was among the members of the Christian church, to whom he had several years before sent his famous epistle. They were allowed to come freely to his home, probably not in large groups, but he would be able to see many of them, especially the leaders, frequently, and to carry on thus a real direction of the life and work of the church. He would count this as one of the most powerful pieces of work he had ever done.

2. He reports that in this way the majority of the Christians had been inspirited even by the witness of his bonds, and no doubt the glorious undaunted spirit of the man, to go out and proclaim the word of God not only without fear but with great daring. These people heralded Christ with full goodwill or sympathy towards the apostle and his presentation of the universal gospel of the love and mercy of God.

3. There were some, a minority, who evidently belonged to the narrow set who were not prepared to receive Gentiles into their fellowship "on the level." They went about preaching with bitter antagonism to his spirit and outlook. What does the apostle say to that? Just this, that even in their case he is glad that at any rate the name of his Lord is being made known. In this he is determined, even against strong temptation to be resentful, determined to rejoice.

O God of all love and kindness, who didst inspire thine apostle to such generosity, inspire all who are tempted to be bitter against those who differ from them to have the same pure and holy spirit! In Christ's name. Amen.

Sunday, 13th. Philippians 1. 19-21.

1. For a moment Paul pauses to speak of the attitude which he takes towards his whole situation. It is clear that his faith is unbroken and his courage undaunted. He is confident that he will be saved from being ashamed or from weakening in the great cause to which his life has been given. That is because he believes in the power of their prayers on his behalf, and along with that in the generous outpouring of Christ's own Spirit into his heart. That is the experience for which he eagerly yearns and on which his hope is set. He knows that whatever happens all will be well with himself and his destiny.

2. His sublime confidence is that Christ will be set forth before the eyes of men through any event that happens to him. The greatness, the glory, the royal majesty of Christ nowhere appear more clearly or more grandly than in the spirit of a man who is completely given over to him.

3. Yes, he breaks forth into one of the greatest of all his sayings: For in my case life, if I am spared, just means a continued possession and manifestation of Christ, and if I am executed, that will be a still fuller union with my Lord!

O Lord Christ, who rulest the hearts of all who give themselves in glorious freedom to thy service, take our hearts in thy keeping! Amen.

Monday, 14th. Philippians 1. 22-26.

1. Paul has shown his pure and unselfish devotion in the surrender of his liberty, in his endurance of hostility, in his facing of the approach of death. For a moment I think he paused as he dictated this letter after that word "gain." For a moment he was caught up to see and feel the glory and the joy of passing through death into the open vision of his Lord and the glorious fellowship of heaven. Then he caught his breath. What if he should be acquitted and released from prison? What if he should have to go out again to long journeys and toilsome labors and ceaseless controversies and "the care of all the churches"?

2. Quite evidently that question caused a moment of stress in his mind. He hardly knew which to choose. To be with Christ would be better far than anything else. But to continue here—would that not be unendurable loss? No! He thought of his churches and his friends, their needs, their perplexities. A sudden premonition came on him: He would be kept in this world for further service! And to that vision of working for Christ he yields his imagination, his love, his will.

3. Is it an exaggeration to say that in this decisive moment the apostle Paul said: "I shall willingly give up heaven itself in order to continue as a missionary"?

O Lord of all thy servants, grant unto them today in all lands this complete devotion of thine apostle Paul! In the name of Christ. Amen.

Tuesday, 15th. Philippians 1. 27-30.

1. Having determined to accept the prospect of "abiding in the flesh" for their sakes, Paul instantly turns to deal with the interests and the problems of his beloved friends at Philippi. He knows that they too in that Roman colonial city must face opposition and even persecution as he has done. Perhaps there is beginning to be whispered that terrible suggestion, on which so many martyrs later lost their lives, that a man who was loyal to Christ could not be loyal to the emperor (an idea to which he recurs in the end of chapter 3). So Paul boldly urges his

friends to remember that they are citizens under the lordship of Christ and his gospel.

2. He has proud and happy thoughts of their faithfulness, courage and devotion. They are fellow gladiators in the great arena of life with him. They will not blench before their antagonists. They will realize when they suffer hostility that it is God's grace itself which has called them not only to the new and sublime life of pure faith in Christ, but to the hard experience of facing persecution of every kind.

3. He bids them a joyous "Hail" across land and sea as they and he, at Rome and at Philippi, realize that they are all engaged by God's appointment in the same tremendous battle for the kingship of Jesus Christ.

O Lord of all grace, arm all who profess thy name today for the mighty contest against unbelief, blasphemy and sin! For thy blessed name's sake. Amen.

Wednesday, 16th. Philippians 2. 1-4.

1. Here is Paul's idea of the spirit which should animate a Christian community! How many of our churches do deliberately set such an ideal before them and sedulously pursue it? First he names the new forces which are at work in human groups of the Christian order. There is the effect of Christ's constant, realized presence in their lives. There is the new incentive of that new thing in the world, namely, a love that is born of unselfish interest in and devotion to the good of others. Then there is the mutual coöperation of all kinds of people which has the Spirit of God for its source and its joy. When needed there is the pitying affection for those who are anywise afflicted and distressed. What a glorious picture it is! If all churches were really filled thus the world would be swept into the salvation and kingdom of God.

2. Then he pleads with them on the basis of these great facts in their lives to let them have full sway. Let them be all concentrated upon the same lofty and divine aims, impulses and habits of pure and holy thought!

3. For there is even at Philippi danger lest the evils of selfishness and pride should create dispeace and break the harmony of the perfect life in Christ. If they fight against the evils of false ambition and pride and self-esteem his heart will be filled with unutterable joy.

O Son of God, eternal love, bless all our churches with this, thy spirit of self-forgetting, generous, redeeming love! Amen.

Thursday, 17th. Philippians 2. 5-8.

1. Paul here dictates to his secretary one of the greatest passages in the New Testament. Around it controversies have raged century after century, and will do so until the day when all men worship Jesus Christ as their Saviour and Lord. It arises out of the previous verses, in which he has been exhorting the Philippians to unity of spirit, to be of one heart and one mind in the great and central matter of the Christian faith and life. He has taught them that only people who are humble and unselfish can be truly united in the highest concerns of our human experience.

2. So he points them to the mind of Christ, to the divine spirit which filled him as he passed from stage to stage of his experience. They must open their hearts to that mind. For, he says, look at his transcendent story! From his eternal life in God he chose to strip himself of all glory. He chose to enter into the humble conditions of a human experience. He undertook to go through all the stages of our life from birth to death.

3. Nay, more than that, he even submitted as a slave might to all ignominy. He even went on step by step to the death on a cross. He thus completely surrendered himself humbly, unselfishly, obediently, to the mysterious will of God.

Of course Paul knew that his readers would as they read these words say over and over in their hearts:

"He did all that in love! He did it all for me!"

O Lord of all love, even unto death, wilt thou grant us a glimpse and a share of thy mind that may not be unworthy of thy name? Amen.

Friday, 18th. Philippians 2. 9-11.

1. Jesus had been humiliated according to ordinary standards even lower than Paul could be. For Paul as a Roman citizen could not be crucified, but Jesus had his name blackened and cursed with that awful and disgraceful doom. But behold that act of God, glorious and majestic and thrilling beyond all words! For he has raised Jesus from the dead and given him a name, that is, an authority, a power, in this world and in heaven beyond that of all other beings that can be conceived of.

2. The purpose of God in all his dealings with Jesus is therein disclosed to the wonder, gratitude and joy of all who bow before him in trust and adoration. The purpose of the Father is that Jesus Christ should become confessed as the Lord of every human heart, that every tongue should name him as such, and thank God with praise beyond all the praises that even heavenly choirs can sing.

3. Here is the challenge of one who was both a scholar and a saint:

"If the tongue confesses that Jesus Christ is Lord, ought not our acts and common words, our habits and principles, our aims and our motives, to say the same thing; to show that we own his dominion, that we feel ourselves to be his servants and his subjects?"

Thou art the king of glory, O Christ! Day by day we magnify thee, and worship thy name ever world without end. Amen.

Saturday, 19th. Philippians 2. 12, 13.

1. Paul knows that his dear friends have always sought to live obedient lives, even as their Lord carried out obedience to his Father's will even unto death. But he is anxious that they should not lose ground. Perhaps they had come to depend too much on his presence with them, on his personal guidance and inspiration. They must learn, just because he cannot visit them, to depend on the energy of their own wills, the devotion of their own hearts.

2. So he urges them to put renewed energy into their religious life. They must work hard at it if they are to be sure of ultimate salvation. We must not take it that Paul means them to be going about "with fear and trembling" in the superficial meaning of those words. That would be an unchristian attitude, which ought to be full of confidence and joy. What he really means is that they must work hard at their religious life "with reverence and awe." These are right and healthful attitudes, whereas "fear and trembling" would be weakening and depressing.

3. And he gives a splendid reason for those words when he reminds them that God himself is working in their hearts with all his holy love, his divine good will (not "good pleasure"). His Spirit will give them both the will and the energy, the desire and the power, to live pure and holy lives.

O Spirit divine, dwelling in our hearts, grant us with reverence, love and trust to do thy will! Amen.

Sunday, 20th. Philippians 2. 14-16.

1. The apostle here comes still closer to their actual habits of life. They must each in his own heart avoid those failings of discontent, those inward murmurings of heart against providence, which are inconsistent with simple trust. They must not allow those questionings of the mind to grow into unbelief when the perplexities of life are before them.

2. They must remember that they are actually children of God. As such they are living in a world where life is evil and distorted, like stars in the dark and confusing night. They must therefore constantly live so that no outsider can accuse them of moral evil, and in that pure simplicity of motive and desire which is alone worthy of the sons of God.

3. And in that world of tragic darkness and need he bids them offer fully and constantly the sublime message from God. As if offering bread and wine to the starving, let them stretch out their hands with the rich food of the life divine! If they will do all that he, Paul, will await almost as a boaster the day when before Christ he will be able to prove that his apostolic life has had glorious results.

This is the same spirit as that of the famous Scottish saint, near his death and thinking of his loved parish:

"Oh, if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land!"

Monday, 21st. Philippians 2. 17, 18.

1. The last phrases of verse 16 have brought the apostle back to the thought that his own future is uncertain. He may have to die for his faith in Christ, and he proceeds to express his feeling in a most subtle and beautiful way.

2. First he says that he regards their faith, their glorious confidence in God through Christ, as a kind of holy offering which on the altar of their hearts they are rendering to God. It is a priestly service, this faith of ours, one which means more to God than all the offerings of lambs and bullocks on Temple altars. But if his blood is shed he will look upon it as a kind of libation, a sprinkling over their faith, which he will gladly make if it be God's will. When they hear of his death they must say: Ah, the great apostle's life-blood has been shed for the faith of Christ which we and all believers cherish as our richest offering to God!

3. And he turns even to that prospect with a thrill of this new thing in human experience, this supernatural joy. "If my death bears witness to our great faith I will have joy and I will congratulate you on having it. Therefore you must even in your sorrow lift up your joy, and even in the loss of me send up to God's presence your congratulations of me."

O thou who hast ever made the blood of the martyrs to be the seed of the church, grant us to bear true witness with supreme and holy joy to the power of the same faith in Christ! Amen.

Tuesday, 22nd. Philippians 2. 19-24.

1. "I hope in the Lord" (see Philippians 1. 8). Lightfoot says on this great and deep phrase:

"The Christian is a part of Christ, a member of his body. His every thought and word and deed proceed from Christ as the center of volition. Thus he loves in the Lord, he boasts in the Lord, etc. He has one guiding principle in acting and in forbearing to act, only in the Lord (1 Corinthians 7. 39)."

How far have we gone in attaining to this sublime relationship to life and the Lord of our life?

2. Timothy, as we saw in our meditations on Acts and as we may still further see in references to him in First Corinthians, was a man deeply loved by Paul. He had a fine spiritual inheritance from his parents, and Paul says he has a kind of birthright habit of caring for the spiritual interests of others, and hence of the Philippians with whom he had so many personal connections in the past.

3. Paul cannot send Timothy at once,

though he hopes to do so shortly, because he is not sure of his own personal prospects and plans. But as soon as possible he will send this Timothy who is to him like a son in their joint service of the gospel. It is all a beautiful picture of the new life and pure and unselfish interests which Christ has given to these human hearts.

O thou who didst fill thine apostle Paul with a spirit so calm, so full of love, grant unto us and all our fellow workers the same divine life! Amen.

Wednesday, 23rd. Philippians 2. 25-30.

1. Epaphroditus is another character over whom Paul lavishes the praise of his generous sympathetic heart. He was a member of the church at Philippi, and had been sent to Rome with material gifts for their beloved apostle Paul. And he was one whom Paul speaks of with singular admiration and affection. He calls him "brother and fellow worker and fellow soldier," i.e., he shared in Paul's spiritual life, in his toil as a missionary, and in the common dangers of the great Christian warfare.

2. Epaphroditus had been dangerously ill, but in God's mercy had been spared. His illness must have been a long one, for news of it had reached Philippi, and the sick man's distress had been increased when he heard how they grieved deeply for his suffering. It was an illness brought on, we know not how, in connection with his Christian service. Perhaps it was sheer overwork such as many devoted missionaries have to endure. And so Paul is sending him off at once in order that they may rejoice at having him once more among them.

3. One striking phrase in verse 30 deserves special notice. Paul says that Epaphroditus had hazarded (or gambled) his life in the service of Christ to make up for what they could not do. They had done what they could for Paul, but they could not themselves serve in the gospel at Rome, and he had done that for them. Our missionaries and evangelists are working for us, in our place, as the representatives of our faith and our desire to spread the gospel.

O Lord of the church, awake in all thy servants the desire to be personally concerned in the work of the gospel and to look upon all ministers and missionaries as working for them in thy name! Amen.

Thursday, 24th. Philippians 3. 1-3.

1. The apostle seems to be closing his letter, and returns to the idea of that supreme joy which Christ had given to him and to his dear friends at Philippi. Again and again he would summon them to cherish this pure gladness of heart, this thrilling faith and love and hope which the living Lord has opened to their apprehension.

2. We must always remember that Paul dictated all his letters (except perhaps, for special reasons, the short personal letter to Philemon). He must often have stopped dictating, it may be even for a day or two, and when he resumed he would be in a different mood, perhaps caused by intervening events. That seems to have been the case here. He was going to close his letter when a pause comes,—something happened which made him start afresh with some vehemence on a new topic. His friends must not be impatient, he says, if he now refers to a matter which he had often discussed with them. It is the attitude of the narrow Jewish Christians referred to above in chapter 1. 15-18. They still, like all Jews, speak of uncircumcised Gentiles, whether Christians or not, as unclean persons, mere dogs of the streets who eat anything. They work as proclaiming Christ for wrong ends and in a wrong spirit. They are themselves really more like the dogs, and their insistence on circumcision classes them with heathen devotees who believe in mutilating the body to please the gods.

3. Remember, he says, that we are the true worshipers of God who depend on his Spirit and who boast of our relation to Christ Jesus! We do not depend on mere fleshly doings, but on motives and aims which spring from the heart that is under the sway of God.

O thou who searchest the hearts of men, turn us away from all dependence on mere ritual to put our trust and our inmost life into the keeping of our Lord Jesus Christ! Amen.

Friday, 25th. Philippians 3. 4-7.

1. The apostle is thinking of those who still consider that the Jewish law has a place in God's plan for the saving of mankind. For them Christ and his power are additions to the permanent values of the religion of the Old Testament. This will not do! Christ is all or nothing. So Paul puts forward his own case as an example. He himself is by descent and training and former habits of life as pure a Jew as any of them. If observance of law could help the salvation of any man, surely he could count on it for himself (4-6).

2. But he has taken Christ Jesus as his Lord, and that fact abolishes all other ways of approaching God in which he had formerly placed his confidence. He has literally given up every other form of religious faith for this supreme and sole confidence in the meaning and power of Christ.

3. As a strict Jew he had been taught to regard all other religions as mere refuse and those who used them as mere street dogs, picking up any kind of unclean food from the mass of pagan superstition. He has learned to count even his own past practices as just such refuse. For him Christ, and Christ alone, is the source of life. In him alone does he find his right relationship with God.

O God of all righteousness, we beseech thee to turn the hearts and the trust of all men to him who is alone the true Lord of salvation! Amen.

Saturday, 26th. Philippians 3. 8-11.

1. What is the substitute which Paul has accepted in place of all those excellencies of the Jewish religion on which until his conversion he had staked his whole religious life? Instead of that personal legal righteousness offered to him if he perfectly fulfills the law of God, what else could he adopt as the basis of his life and the hope of his heart?

2. It is all summed up in the one name of Jesus Christ. It is all realized in that absolute trust in Christ and in the God of Jesus Christ which is now the fundamental law or principle of his being. He surrendered once for all every other way of approach to God, and put his whole confidence, staked his salvation, on his relations with Jesus Christ.

3. "To know Christ" became the motto and the supreme, unceasing aim of his life. And that meant to realize the full and glorious meaning of Christ's resurrection from the dead. It meant a constant effort to enter into the full meaning of the suffering and death of his Lord and Saviour. It meant that he should look upon his own sufferings and disappointments and temptations in the presence of the cross. Thus he cherished the hope that he himself would be raised from death into the glory of that life where Christ is, the conqueror of death.

O Lord of our hearts, give us such magnificent faith in thy redeeming power in our own lives. Amen.

Sunday, 27th. Philippians 3. 12-16.

1. Amid all this energetic confidence and this apparent boasting Paul's own heart is humble indeed. A man can be both humble and confident if his confidence is born of sincere penitence when he thinks of himself and sincere trust when he thinks of God and his Saviour Jesus Christ.

2. He knows well that he has not yet reached the goal of the perfect life. He is still in the world of struggle and of unattained ideals. But he knows the purpose of Christ, he knows his destiny, that for which Christ in his infinite love laid hands upon him. He is determined to lay hands on that glorious final result, to which the voice of God is ever calling him.

3. Hence his attitude is that of a man who dare not look behind to any past achievements of his own. "Onward, onward" is the crest he would wear, the inscription on the banner of faith which he carries, waving in the winds of the world.

O thou who hast set the goal of life for us high in the heaven of thy love and the eternal life, grant us to go eagerly and joyously and earnestly onward in the strength of thy grace! Amen.

Monday, 28th. Philippians 3. 17-21.

1. The central words of this passage are in verse 20, "As for us our true country, the home of our hearts, is even now there where our Lord Jesus Christ lives in the glory of the deathless world." He is contrasting the true attitude and habits of the Christian with the life of those who can only live consistently for the interests and passions of this earthly existence. In spirit they are and must be hostile to Christ, and worshipers of physical indulgence. They are by force of their habit of mind being driven or dragged downwards to perdition.

2. There is a sternness in this contrast from which our timid minds are apt to shrink. In the name of charity towards individuals we try to hide from our thoughts the difference between the life that aims at the highest and the life that drifts to the lowest moral and spiritual levels.

3. Perhaps if we learned to see things as Paul saw them we would even weep, as he did, over the disaster and disgrace of those who boast of things which those who have seen the glory of the Christian hope must flee from with horror.

> *"O Jesus Christ, grow thou in me,*
> *And all things else recede:*
> *My heart be daily nearer thee,*
> *From sin be daily freed!" Amen.*

Tuesday, 29th. Philippians 4. 1-3.

1. In this first verse Paul once more pours out his expressions of ardent affection for the Christian people of Philippi. Twice he calls them "beloved" in this one sentence. And he even says that they are his "joy and crown." The names of these people are like a chaplet of honor which he will wear even in the presence of Christ himself.

2. Then he passes to a certain trouble at Philippi, to touch it only briefly but earnestly. At Philippi as in Macedonia generally women seem to have occupied a singularly high social status. And naturally they did so also in the church. But high status may mean opportunity for mischief as well as blessing. Now two ladies of influence, who had been earnest coworkers with Paul when he was there, seem to have quarreled. He remembers those happy days and pleads with them to give up their differences and to be once more united in mind and heart.

3. He sees so much evil arising from the quarrel of Euodias and Syntyche that he pleads with his friend, perhaps Epaphroditus, and with others to assist these good women to surmount their mutual resentments and give peace to the church. Much might be said of the hindrance to church work caused by such rivalries, jealousies and quarrels. But we need only here recall that Paul says they must remember Christ and then they will be at peace.

O Lord of all grace, grant to us all who work in thy churches thy spirit of unselfish *and generous and patient devotion to the one great cause! For thine own name's sake. Amen.*

Wednesday, 30th. Philippians 4. 4, 5.

1. As one writer of deep insight has it: "Paul speaks as if it were in a Christian's power to do the thing which he says. He speaks as if joy, perpetual joy, were not more a gift than a grace; not more a blessing than a duty. Some of us not only suffer from depression, but cherish it. There is a pathos about it which they sometimes mistake for piety."

2. And again: "To rejoice . . . . in one aspect is an art. There are those who continue to rejoice, find food for joy, where others can see nothing but gloom and grief. In another aspect it is an attainment, a result arrived at by long experience, in the later days of a Christian experience. But in every point of view Christian joy can be found only in the Lord: by communion with him, by close watching, by living much in things above. Compromises with the world drive it away. Sin destroys it in a moment."

3. "The Lord is near," for, the apostles thought, he may appear again any day. But in any case he is near to each of us in our daily life. How gentle and forbearing our lives should be: strong and yet kind, holy and yet humble!

O thou who livest and reignest over all hearts in all lands, grant unto all men the knowledge of thine indwelling grace! Amen.

Thursday, 31st. Philippians 4. 6, 7.

1. "Be not anxious about anything," says the apostle. He is echoing his Master, who, according to the 6th chapter of Matthew, dwelt with solemn and persistent emphasis on the sin and the folly of anxiety. Anxiety is a form of fear, and is a sure sign of the absence of faith. For faith and fear are, it has been said, like light and darkness. Where the one is the other is absent. They cannot occupy the same heart at the same time. Anxiety or fear is one of the prevalent moral diseases of our day. It is born of sin, of the attitude which says, "I cannot trust God."

2. The cure for this dark state of mind is to live in the light. And he is living in light whose whole life is filled with every kind of prayer: adoration of God, petition, thanksgiving. The man whose attitude is ever in every circumstance directed in these ways cannot be haunted by dread.

3. For he lives in peace, the peace which flows through every word of prayer from the heart of God. This peace far exceeds all attempts to force the solution of our problem. That forcing process means self-assertion and uncertainty. But the soul that is saturated with prayer is super-saturated with peace.

O God our Father, grant us
"That peace which suffers and is strong,
Trusts where it cannot see,
Deems not the trial-way too long,
But leaves the end with thee!" Amen.

OUR BOOK TABLE

A VACATION HINT: TAKE ALONG SOME GOOD BOOKS!

Between the Americas, by Jay S. Stowell. Missionary Education Movement, New York. 180 pages, with map. 60 cents and $1.

An opening chapter on Columbus and the Antipodes lays the historical foundation for a survey of his new world after 400 years. Porto Rico, Cuba, the Dominican Republic and Haiti follow each other on the screen.

While general information is supplied the author's purpose is to develop religious conditions and the triumphs of the gospel.

Church Union in South India: The Story of the Negotiations, by E. H. M. Waller. Macmillan Co., New York. 96 pages, with map.

Bishop Waller of Madras gives here his version of the knotty and unfinished negotiations, which began in 1919, looking toward union of the Anglican, the South India United (English and American Congregationalists, Dutch Reformed and United Free Church of Scotland), and the Wesleyan denominations in South India.

All the facts and principles are presented in orderly and succinct fashion, including of course such touchy details as the ministry and the sacraments.

This is firsthand information in convenient form.

Five Missionary Lives, by T. H. P. Sailer. Missionary Education Movement, New York. 22 pages. 15 cents.

The five missionaries are David Livingstone, Mary Slessor, Theodore Pennell of the Afghan frontier, Jacob Riis of New York, and Booker T. Washington.

Six assignments are arranged. Thus, the first is to find and write out answers to several questions on the home and early life of each. References to books are given which will afford the necessary information.

This biographical study is intended for boys and girls of high school age.

Freedom: A Story of Young India, by Welthy Honsinger Fisher. Friendship Press, New York. 112 pages, illustrated, picture cover. 85 cents.

In the Indian family that furnishes the persons in the story Father is a justice on the bench, Mother is a conservative who clings to purdah, Gopal is a progressive 16-year old son, and Nalini, about 13 years old, a daughter. Gopal is sent to his grandfather at Benares for a year. Nalini attends Tagore's school. So the book is quite realistic of today in India.

The seven illustrations were drawn by art students of Tagore's school, upon request by Mrs. Fisher, as drawings typical of Indian life.

India on the March, by Alden H. Clark. Missionary Education Movement, New York. 193 pages, with map, picture cover. 60 cents and $1.

A revised edition eight years after first publication, introducing the rapid changes and developments that have taken place in India's political thinking and activity and in other aspects of life there.

Dr. Clark is an honored missionary with a long record in India.

Besides descriptions of India he tells of the religious need, of missionaries and their labors, and of Christians who count.

Missionary Education of Intermediates (The), by Mabel Gardner Kerschner. Missionary Education Movement, New York. 184 pages. $1.

The early teen age has been called the difficult age. This book shows how to lead them in missionary education through friendly contacts, various activities, reading interest, dramatization and play activities, observation and discussion, the use of handcrafts, etc. Closing chapters on worship and giving insure the needful spiritual and sacrificial character of true Christian life.

The author is a skilful teacher and writer.

Missions Our Mission, by M. E. Dodd. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 142 pages.

The obscure title is intended by the author to mean that the entire denominational coöperative program—orphan homes, hospitals, Christian education, city missions and the rest,—is one, and that the ultimate end and aim of all the work is the preaching of the gospel to every creature at home and abroad. There are 12 chapters, with questions for review and examination.

New Era in Missions (A), by Homer E. Wark. Fleming H. Revell Co., New York. 187 pages. $1.50.

Bishop Herbert Welch in the Foreword of this volume characterizes it as "comprehensive, fair, modern, reverent, and strong," and predicts that its influence will be or at least should be "enlightening, wholesome, and tonic." So extensive an appreciation from so discriminating a critic as Bishop Welch, and one so experienced in missionary affairs, might seem to cover the case for a reviewer. Yet Bishop Welch suggests that "some will not be in complete sympathy with every phrase or turn of the author."

As one reads—not without some depression,—the intelligent and painstaking pages before us there arises in one's mind a question as to the value of reiterating all the charges of the destructive critics of foreign missions unless at the same time there can be presented in answer to them so adequate and constructive a statement as to leave the reader with renewed courage and zeal. Dr. Wark no doubt holds to the constructive side, but his desire to be really modern and entirely just to the other side and sympathetic with the nationals dulls the edge of his weapons of defence.

Dr. Wark, after pastorates in this country, made extensive journeys in mission fields and was for a time the pastor of the Thoburn Church in Calcutta. He later occupied the chair of missions in the Boston University School of Theology, and is now the president of the West Virginia Wesleyan College at Buckhannon. His book is, therefore, the fruit of fairly wide observation, if not of actual participation in missionary service.

He treats the validity of the missionary idea in religion, the various missionary motives that have predominated in various periods of the life of Christianity, and discusses essential missionary aims. The book closes with the consideration of the finality of Christianity and its relation to other religions. Here we wish for a more positive note. In this which we may call the adolescent period of foreign missions some restlessness is inevitable; it is the age of questioning and testing all things; but the wise parent at such a time, while not evading the problems or hampering their discussion, will not for a moment surrender his confidence in the essential elements of his faith, or their final triumph.

In quoting from a recent address of Dr. Robert E. Speer it seems to the reviewer that Dr. Wark misunderstands him and so does him an unintentional injustice. Dr. Speer is evidently quoting certain opinions in order to refute them, while Dr. Wark supposes that Dr. Speer is stating his own views in regard to "the relative character of Christianity." Dr. Speer's staunch attitude on all these questions and his splendid service for foreign missions in all their richest content leave us no occasion to doubt the firmness of his faith in their great future.—L. M. N.

Peter, Bingo and Those Others, by Edward Seaman. Fleming H. Revell Co., New York. 48 pages, illustrated.

A most touching story—that might be true, —of a small boy Peter, his dog Bingo, and a missionary bishop from Africa with his tale of Those Others in that land who need help. Peter heard the bishop's story, sold

Bingo and gave the bishop the proceeds, and thereby waked up the whole church to missionary interest and zeal.

The plot is clever, the narrative well written, the spiritual motif keen and true.

Promise (The), by Vera and Howard Buchanan. Young People's Christian Union of the United Presbyterian Church, Chicago. 176 pages, illustrated. 60 cents and $1.

The Buchanans were missionaries in Egypt and the Sudan. Six letters home relate with much current information how Isaiah's promise (19. 21), "The Lord shall be made known to Egypt, and the Egyptians shall know the Lord," was glimpsed under the heretic Pharaoh Aknaten, repudiated by the Copts, falsified by Islam, realized in modern missions, and is now awaiting fulfilment through our lives and prayers and wealth.

The illustrations reproduce photos of Egyptian people and scenery, and of missionary subjects.

Strotramālā: "A Garland of Hindu Prayers" from many authors, translated from Marathi literature by the Rev. Justin E. Abbott, D. D., Summit, N. J., with notes, text, and glossary. $1.25.

Several volumes of this interesting and valuable series of translations of the works of the religious poets of Mahā-rāshtra, "the Great Nation," belonging to a territory now included in the Bombay Presidency, have already been reviewed in these columns. Dr. Abbott has spent many years of his life in "the cities, the villages, the fertile valleys, and the beautiful mountains" of this important region, and has brought us near to the heart of this people. His devotion to the interpretation of their religious life, so little understood by the Occidental mind, has led him to plan this series of twelve volumes, covering a period beginning in the 13th century.

That this mid-volume of the series was completed on Christmas Day, 1928, which was Dr. Abbott's 75th birthday, made it a double gift to the India which is dear to his heart. Never was it more desirable than just now that we of the West should have insight into the nature, the character, the aspirations of the people of India, perhaps farther removed than any other people even of the Far East from the qualities of the Occident. And where may we come closer to them than in the longings and confessions of their prayers? Where may we discover more accurately the meanings of their worship, their beliefs, their theogony?

Certain characteristics prevail in these poem-prayers. There is vivid sense of the presence of the deity, under whatever name he is addressed. There is the strong sense of sin, of shortcomings, acknowledged with the utmost humiliation. There is pathetic appeal for help from the depths of the heart in need. An attitude of familiarity, rather than the awe which should fill the soul in the presence of God, often appears, and there are fantastic elements in the forms of utterance. Ecstatic devotion is more evident than the appeal for ethical guidance. Except for the beautiful Benediction of Dnyānadev, the earliest of these poet-saints, with which the book closes there is little of intercession. For the most part the saint is alone with his God and all the world is shut out of his thoughts.

Dr. Abbott indicates what is the value of this series in the study of Comparative Religions. Hinduism has been represented by Sanskrit literature, which makes clear the philosophy and the ritual of Hinduism, but which possesses little devotional expression. This must be sought in the Indian vernaculars. The old Marathi literature is a storehouse of the deeper feelings of the Hindu heart, and it is essential, therefore, to the understanding of the meaning of religion to these people. Only a small proportion of the works of the seven hundred Marathi authors has been translated, and outside of India the lives of her ancient saints are almost unknown. The value of this series of translations, made con amore by this scholar and missionary, is unique.—L. M. N.

Through Central Africa for the Bible, by William J. W. Roome. Fleming H. Revell Co., New York. 208 pages, illustrated. $1.50.

In 1928 Mr. Roome, representative of the British and Foreign Bible Society, made a successful and sensational trip of 4000 miles in Central Africa by motor car. This is the story of it.

The Congo country, the Sudan, Uganda, the Pigmy Forest, and other areas whose names would mean nothing without a modern map, were traversed. Stirring incidents and missionary triumphs are frequently narrated, making the book a most important missionary report. Of course the value and victories of Bible distribution are never overlooked.

Some 20 photos by Mr. Roome are reproduced.

It was a unique trip by a man uniquely fitted to make it. The book will have a permanent place in missionary libraries.

Under Head-Hunters' Eyes, by Alva C. Bowers. Judson Press, Philadelphia. 248 pages, illustrated. $2.

Assam was the field for 25 years of missionary service out of which this record was born. It is a vivid story of the land and of its people of all classes in all phases of their life. The author has a happy literary style which carries the reader along by its animation and interest.

Like most missionary books of today it is well illustrated by 28 photos that shed light on the text.

Waste-Basket Surgery, by Gordon S. Seagrave. Judson Press, Philadelphia. 174 pages, illustrated. $1.50.

This is the kind of missionary one is instantly eager to help.

Dr. Seagrave is a 4th-generation Burma missionary, and was born in Rangoon. He got his college education at Denison University, and his medical degree at Johns Hopkins.

It was while interning in the Union Memorial Hospital in Baltimore that one day he noticed the head nurse of the operating room about to throw away a waste-basketful of surgical instruments. He begged for them, and salvaged enough to serve as about 2/3rds of the instruments he has to use in Burma.

Dr. Seagrave has a well-developed sense of good-natured humor: and he has needed it in the primitive conditions under which he has had to work. His experiences bespeak his efficiency and courage, his zeal for Christ and consecration.

Women's United Study of Foreign Missions.

Three volumes for united study in 1930-31, adapted to different ages of girls and women, are as follows. They are published by the Central Committee, Box 4, North Cambridge, Mass.

Cloud of Witnesses (A), by Elsie Singmaster. 236 pages, illustrated. 50 and 75 cents.

Bright narratives of numerous native Christian women in all lands, divided in chapters into Bible Women and Evangelists, Teachers, Physicians and Nurses, Women in Social and Welfare Work, Pastor's Wives, Homemakers and Others, with a closing chapter on "The Ever Widening Stream."

It is a wondrous story, whose impress is strengthened by the many photos of individuals and groups. How Christ has lit up the faces of those women! And their minds and hearts, so that there are equals of the foremost men in the various learned professions!

Everyland Children: Pedro and the Bells, by Lucy W. Peabody. 57 pages, illustrated, decorated cover. 25 cents.

Twelve stories of Filipino children told for our young people and centered around bells,—the breakfast bell, the school bell, the church bell, the train bell, Christmas bells, and so on. Wherever you open the book there is one picture or more,—young folks and scenes that arrest immediate attention and have teaching value.

Mrs. Peabody's narrative couldn't be dull.

Treasure Hunt (The), by Margaret R. Seebach. 128 pages, illustrated. 50 and 75 cents.

This is for junior boys and girls. It contains stories of other lands used in a mixed group of boys and girls, and so deals with boys and girls in China, Japan, India, Africa, Burma, Korea, Arabia, Hawaiian Islands. While definite cases are followed up there is much all-around information about humanity in those lands.

As in the other books the 29 illustrations here are superior in the choice of subjects and in mechanical presentation.

For the Progressive Worker.

Child's Approach to Religion (The), by H. W. Fox. Richard R. Smith, New York. 95 pages. $1.

Mr. Fox, an Anglican rector, writes to some one about giving Ian his first religious ideas. These ought to begin, he thinks, with stories about Jesus as a real and a kind man. Chapters—they might be personal letters,—take up the ideas of God, prayer, the cross, the hereafter, miracles and parables, the Old Testament. He insists on two principles: never to teach Ian anything he must unlearn or anything that is not part of "your own quite definite religious conviction and experience."

There are any number of good suggestions in the book, but the author's attitude is to explain away the miracles, and to take the evolutionary view of the Old Testament, and otherwise teach matters that eviscerate the Bible and ought never to be imposed upon a child.

Life of Service (The), by F. J. Horsefield. Marshall, Morgan & Scott, London. 99 pages. 2/6.

We doubt if there is any one in America who could write such a book: at least, nobody has done it.

Canon Horsefield sees the church as an organized institution, thoroughly alert and all its machinery working at full speed. But individual Christians are not living up to their personal responsibility in witness and work. Hence this book of nine chapters, setting forth the believer's character and duties by means of the exposition of certain texts in Scripture.

Thus, first is "The Worker's Residence." Text, 1 Chronicles 4. 23, implying abundant provision, perfect protection, unruffled peace, at the source of all power, and so on. Chapter 4 is "The Worker's Juniper Tree," based on 1 Kings 19. 4. Other chapters are on the worker's royal priesthood, motive, provision, incentives, character and reward, divine cooperator.

In other words, the author would instruct and fire the believer with Bible teaching on the life of active service. His points are well made. He says little or nothing about particular methods.

Tithing for Juniors, by A. T. Robinson. Fleming H. Revell Co., New York. 93 pages. $1.

The title leaves little to be said on this book by an expert in the promotion of tithing except that it is in four lessons, each based on a Scripture passage, with a Golden Text and a Memory Verse, and projects and research suggestions at the end.

Training Lessons for Church School Workers, by Seldon L. Roberts. Judson Press, Philadelphia. 106 pages. 60 cents.

There is always something new or novel in such books as this, though the subject has been written upon a thousand times. The author's prime purpose here is to show how a church school can best be organized and maintained, and how its working staff can be trained to get the best results.

Two chapters appeal especially to this reviewer. The first, "Democratic Management of the Church School," emphasizes the advantages and suggests the best methods of conducting a monthly worker's conference. Then the last chapter, "Finally," gives a few rules on "Teaching to Win" scholars to Christ, with things to investigate regarding this all-important matter.

Two-Minute Stories, as told by Carl S. Patton. Willett, Clark & Colby. Chicago. 131 pages. $1.25.

53 stories, mostly under 2 pages each. They begin like this:

"I read in the paper the other day";
"Not so very long ago I";
"I went one evening";
"In a book about the Civil War";

So the contents are not only newsy material, but Dr. Patton shows how to do it.

Worship in the Church School, by J. Sherman Wallace. Judson Press, Philadelphia. 168 pages. $1.

The author's viewpoint is that in a well organized church all the different schools, devotional and discussion and study meetings, even the gatherings for social recreation, should be embraced in the education program of the church school. This writer pauses to ask if that ideal is possible or practical in actual experience?

Still, as the author analyzes and makes suggestions on the theory and realization of worship, any church worker can pick up many a worthwhile idea.

Various Themes.

Awakening College (The), by Clarence Cook Little. W. W. Norton & Co., New York. 282 pages. $3.

President Little does not disappoint expectation that this book of his should be a distinct challenge of many aspects of current college theory and life. The 15 chapters engage one's careful attention as he first states conditions, then proceeds to suggest better ways.

The subjects of these chapters are—Admission, the Curriculum, the Dean's Office, Fraternities, Automobiles and Liquor, Co-Education, Military Training, the Professional Scholar, Training Teachers, Pseudo-Professional Schools, the State and the University (Politics), Athletics, Alumni, Religion in College, and a closing chapter on the Awakening College.

The mere recital of these subjects discovers the explosive material which President Little is handling. And he knows it. He does not shirk saying some plain things, some sarcastic things. But he is a trained thinker and organizer of his facts and opinions. He knows his ideas will meet opposition. But at least he states his case in a forceful way, and it will not be ignored at large.

We are tempted to spread many of his ideas before our readers, but where would we stop when there is so much by way of criticism and constructive suggestion? We must confine ourselves to the chapter on Religion in College. President Little does not agree that undergraduates have no religion. Youth is dissatisfied with rigid organization and dogma. The World War was an acid test of the depth and sincerity of Christian influence. The then adult generation hardly measured up to expectations. Student interest is fearless, and has focused on some nine centers of needed social reform rather than on matters of creed, namely, birth, marriage, death, politics, wealth, law, recreation, international relations, and religious tolerance. They think the church is either static or inadequate on these live matters. They love and trust God more than any generation preceding, though their religion is as unformed as their intellect. There need be no fear of the future. Youth may free the world of expensive religious overhead by cutting out fixed procedure and ritual and vested authority.

The reader may wince at many things that President Little says, but the freshness of the discussion and the sincerity of his aims will do every reader good.

Utopia of Unity (The), by Jay S. Stowell. Fleming H. Revell Co., New York. 123 pages. $1.25.

We have often wondered how long the talk about church unity would remain unanimous, but here is a discordant note,—rather, a frankly different note, voiced in good spirit but none the less positive and forceful.

Dr. Stowell sees nothing unchristian in denominationalism as such; questions if unity is feasible or desirable; and fears lest a merger would beget worse strife, bitterness and inefficiency than are alleged to exist now,—which he denies. On the other hand he stresses the large amount of fellowship and coöperation among denominations and their agencies, and would promote this feeling and attitude.

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East Northfield, Mass.

Record of Christian Work

A Magazine for the Parlor and Study

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My heart is fixed, O God, my heart is fixed! I will sing and give praise.
Psalm 57. 7.

Religious Thought and Activity: At Home and Abroad

The 14th convention of the World's Woman's Christian Temperance Union has been set for June 3-10 next year at Toronto.

"You think you are coming out to convert the Chinese," said an old French priest to an eager party of new missionaries passing through his station for the interior. "Take care that the Chinese don't convert you!"

Rev. J. B. Clayton, a Baptist minister living in Washington, D. C., has donated to the library of the Washington Cathedral of St. Peter and St. Paul the George Coles Stebbins Deposit of Gospel Hymn Material. This includes several hundred manuscripts, embracing many of the hymns first used in the evangelistic campaigns of D. L. Moody and Ira D. Sankey.

Seven thousand people of "the tribe of God" came to the Sunday service on June 28 at Ebolewoo, Camerun, West Africa, to welcome a commission of black and white friends from America. Mrs. M. K. McCleary, who reached that field in 1903, writes that the church was then six months old and had six members.

"I use the **Record** daily," she says, "and could scarcely get along without its many helps, it is such a part of my life."

A commercial traveler who was a Gideon, and who made a practice of reading his pocket Bible while on his railway trips, was asked by an unbelieving fellow traveler why he spent so much time reading a book which everybody criticized these days.

"My main object," replied the Gideon drummer, "is not to criticize the Bible, but to let it criticize me."

All children if they were free to respond to their instinctive impulses would act as criminals, Dr. Franz Alexander, Berlin psychoanalyst, told the First International Congress on Mental Hygiene in Washington, D. C. Instead of the popular conception that it is natural to be a law-abiding citizen Dr. Alexander said mental science has shown that people are born criminals.

The Bible and Christianity have been teaching this doctrine for centuries, only they call the trouble SIN.

The plans of the National Sunday School Union of England for the Raikes Memorial Year are of a most significant character. The year gives the Sunday school people a wide-open door through which to enter into a larger arena where the activities will command more public interest and the effects of the work enter more deeply into the consciousness of both the church and state. Rev. E. G. Braham, general secretary, said:

"We believe that England cannot do without the Sunday schools because they have their own specific work to do in building up those moral qualities of human life and inculcating those ideals which are its special privilege to encourage."

The four objectives named for major activities during the year are: Religious education must receive more attention at the hands of all Sunday school people; the vital significance of youth; adoption of the graded system; improved quality of the teaching.

Representatives of various church bodies in China have laid before the World's Sunday School Association their earnest request that the Association send to China at as early a date as practicable a well-qualified specialist in Sunday school work, to spend from one to two years in company with such Chinese and other workers in China as may be able to be set aside for the purpose in a careful study of the religious educational needs in our respective churches. The document was signed by officials representing a large part of the Christian church in China.

One of the significant reasons presented for seeking the leadership help at this time is:

"Recent government requirements regarding the registration and curricula of Christian schools are such as to make it necessary that the churches should assume a larger and more direct responsibility for the religious education of its youth than ever before."

"Has the church at home forgotten her responsibility?" asks Mrs. A. L. Piper of Congo Belge. Her husband and herself have labored at Kapanga for more than 16 years. "What a joy it has been to plant the seed and see it grow and bring forth fruit! Our medical work has grown apace, and is held in check only by lack of funds, which we cannot entirely understand. We read in the papers about the wealth and prosperity at home, and yet constantly our board is forced to make cuts in appropriations. Our own work is curtailed and handicapped, and the staff greatly decreased."

Mrs. Piper is a former student of Northfield Seminary. She sends grateful thanks for the gift of the **Record of Christian Work** through our free fund. "It helps to satisfy the hunger we missionaries have for good spiritual food in our own language, and furnishes material for our Sunday night devotional services. Also it helps to keep us in touch with what is going on in other parts of the world."

The medical profession has long practised the plan of having their novitiates serve for a period of training under experienced men, but the church has generally allowed them to go into the field with their theory and get their own experience. The California Christian College, a Disciples' school, has inaugurated a new idea, says the "Christian Herald." All ministerial students before graduating are required to put in six months' interneship with some established pastor as his assistant. This service is given to the churches without charge, the preacher giving his time in exchange for his training.

Perhaps churches of other denominations near to colleges can arrange with ministerial students for this kind of help.

547 converts in all departments of the work of Central Hospital, Elat station, Camerun, West Africa, is the record for 1929, or a total of 2351 in four and a half years. "The great purpose of the Central Hospital is the bringing of men, women and children to a saving knowledge of Christ as their personal Saviour," says the annual report. Converts are followed up until assured of their progress and stability in the faith. "Those that fall by the wayside find more than one occasion to return as opportunity is given them by our two messengers as they go up and down seeking the lost sheep."

A total of 16,503 different patients were treated during 1929, coming from eight different colonies. Of these 20% were pagans, 24½% Roman Catholics, less than half of one per cent Muslims, leaving 55% Protestants.

Central Hospital has two outpost hospitals and two leper colonies and eight other mission stations directly under its medical care. McBurney Nursery, opened last year with accommodation for 50 motherless infants, fills an immense need.

Sunday school picture cards and similar matter that is out of date or even secondhand can find use in the foreign field. Here is a letter from Miss Jessie Alice Marriott of Fukien province, China,—30 years a missionary,—who would welcome supplies. "The Biblewomen tell the gospel message with them. The women are like children. They do not take in so much with their ears as with their eyes. We give the pictures to families where the idols have been cast out. The place for the idols is the most prominent spot in the public room. When they are removed it leaves an empty space. Is it not appropriate that a Bible picture should hang where the idols have been? They also make subjects for conversation when friends drop in and ask where the idols have gone.

"We can also use out-of-date Scripture calendars with bright pictures at the top. The printed matter below can be cut off before mailing. These serve as rewards for women and girls who are studying in their homes.

"The good things we hear from all lands through the **Record**," continues Miss Marriott, "are most inspiring. I thank you for sending it to me. I pray every morning for Northfield and all its interests."

Miss Marriott's address is Hankong, Hinghwa, Fukien Province, China.

The Lord Mayor of London visited the National Institute for the Blind in London last March and set in motion the first rotary press in England for the production of magazines, newspapers and other literature in Braille type for the use of the blind.

The rotary press, which is the result of long experiment at the Institute, can print 16,000 pages of Braille in an hour, which is five times greater than the output of any existing process. The stereotypes of Braille are fitted on much smaller cylinders than those of an ordinary printing press. When set in motion the machine is fed from a reel of stiff paper, which is embossed on both sides as it passes between the cylinders, being afterwards cut into separate pages in its progress under the guillotine.

The new process is regarded as the most important advance in Braille printing of the present century.

A quarter-century of evangelism is the record of the Evangelistic Committee of New York City. It was in 1905 that open air and tent and shop meetings were first held on an extensive scale under their auspices in New York.

The meetings have reached people of all ages, classes and conditions, and were conducted in 16 languages, namely, English, German, Swedish, Italian, Hungarian, Bohemian, Slovak, Polish, Jewish, Spanish, Russian, Scandinavian, Greek, French, Chinese and Lithuanian.

In addition to the spoken messages in these tongues hundreds of thousands of gospel portions and tracts have been distributed in these various languages. Thousands have accepted Christ, and large numbers have given their lives to his service as ministers, evangelists and missionaries.

The committee in the early days was a summer organization, the work being closed late in fall. As the opportunity for service was enlarged new activities were added to the work, such as evangelistic institutes for young people, winter revival meetings, organizing churches and missions, Bible study classes, etc., and the work became a year round one.

For a Warm Heart.

O almighty God, from whom every good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication: deliver us when we draw nigh to thee from coldness of heart and wanderings of mind that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth: through Jesus Christ our Lord. Amen.—William Bright.

After the signing of the Lateran Treaty a year ago the Fascist government in Italy passed a law providing for the liberty of religious thought,—a law which it was held constituted a Magna Charta of the non-papist minority of Italy. Now, however, according to the "Christian," report comes of the adoption of a law which constitutes a full and unequivocal bill of religious rights, of great importance, and looking forward to social progress along lines that have hardly been dreamed of by the most sanguine.

By the new provision parents or guardians who do not desire their children to receive religious (Roman Catholic) instruction in the public school may appeal against it to the headmaster at the beginning of the term, and when the number of scholars justifies it a special school of their particular creed will be constituted with an appropriate teacher. Students of non-Romanist theological colleges will in the future enjoy the same army service exemption as Romanist seminaries. Privileges are also given for the publication of church notices, and safeguards are provided for church property and succession rights. Retrospective privileges concerning military service are specifically provided for the Waldensian Protestant colleges, for the theological schools of the Episcopal Methodists and Wesleyans of Rome, and for the Jewish colleges of Florence, Leghorn and Rome.

Dr. Sam Higginbottom of the Allahabad Agricultural Institute, India, wrote on April 12 that they had almost completed the harvesting and threshing. After three bad years a good harvest, the largest the Institute has ever had, was a joy. This, upon land that a few years ago would not pay for cultivation. If all the cultivated acres of the United Provinces were to produce as the Institute acres now produce, this province would be one of the richest agricultural districts of the world. "Some day it will be, but much education and effort must be put forth. The new birth that Jesus spoke about to Nicodemus is necessary before the farmers of India can realize their economic freedom. Their present social customs and religious beliefs offset the advantages of soil and climate, and are responsible for their poverty. So I work in hope as a missionary of the Lord Jesus who 'doth instruct to discretion.' "

The great Kumbh Mela brought unprecedented crowds to Allahabad. A mela occurs each year there, but the 12th year is especially important, the 36th even more so. This year was the 36th. Pilgrims from every part of India were there, many realizing a lifelong ambition. At no other place on earth do four or five million folk gather together at one time at one place for one purpose, and that religious. On high days "holy men clad only in the four directions strutted proudly in procession down a carefully guarded path." Following them, adoring pilgrims rushed in to get pinch of the sacred dust from under the feet of these who through severe austerities had attained "godness." "One marvels at the faith of the Hindu who believes that sin can be got rid of by what goes on at the fork of the Ganges and the Jumna. There are those who claim that orthodox Hinduism among the educated is dead. Many of the educated men explain that they do not believe in the mela, but to please their womenfolk and to keep peace in the family they come to give outward recognition to what has no inward sanction. The lopsidedness of Indian education is here brought out. The ignorant, superstitious, devout woman dominates the literary, trained, unbelieving man."

The Central American Mission has lately passed through some real persecution. They have been trying to start a work in the town of Santa María Cauché, about an hour away from the capital of Guatemala by car, but have had trouble from fanatics throwing stones and doing everything else they could to break up the meetings, the local authorities conniving with the ruffians, some of the stones even coming it is said from the alcalde's yard.

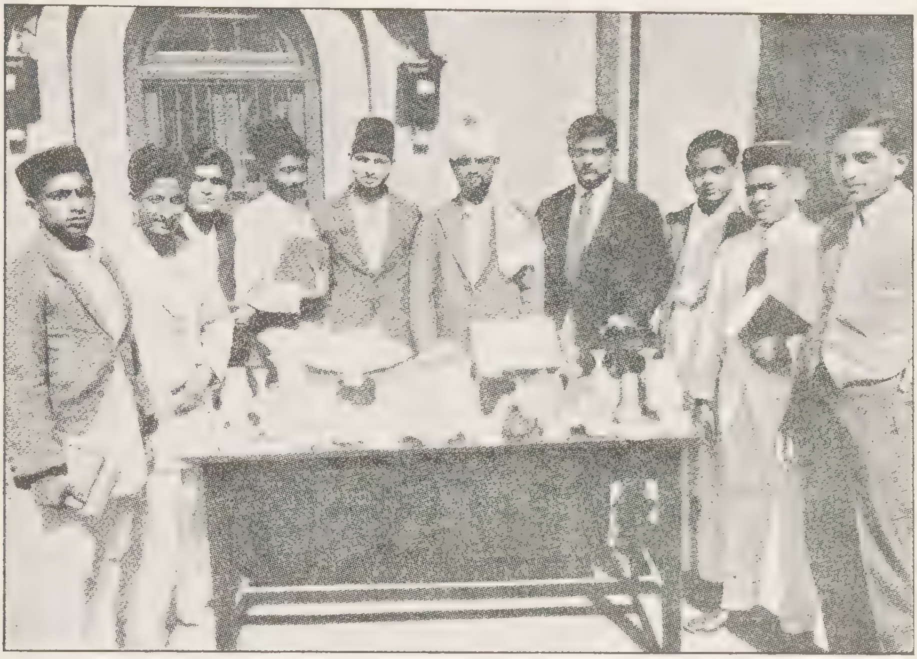
Lately one of the C. A. missionaries, Miss Zimmerman, was out there holding a meeting when the criminal negligence of the local authorities flowered and fruited in some Roman saint firing a load of buckshot into the crowded congregation, wounding three people, but fortunately killing none. Two of them are in our hospital for removal of buckshot and recovery. It almost proved fatal with one woman, as the shot penetrated near to the heart and stopped just in time.

The superior authorities can always be counted on to get after anything like this, and they have the son of the alcalde and one other arrested, and are making a thorough investigation, with the likelihood that somebody will have some months or years to meditate philosophically and impressively in the penitentiary on what religious liberty really means, and the wisdom of obeying the law. Of course this is carrying things too far to be permitted. We can put up with half a brick or even a whole one occasionally without complaint, but a kind of holiness that insists on shooting blessed buckshot into a crowd of unoffending men, women and children in the name of religion is carrying zeal quite too far. The Guatemala government doesn't ask us to submit to that.

It is another clean case of Roman Catholic essential intolerance. We mean essential intolerance! When the Roman curia declared and insisted that there is and can be no other church than the Roman Catholic . . . . she fired the buckshot. It is simply the logical working out of that principle that produces the fanaticism that results in these crimes against religious liberty, varnish it how we may. It always produces that result if given time and opportunity.—"Guatemala News."

A Jewish Salvation Army.

A movement has been commenced in New York by Mr. Sabin O. Orgler to stay the Jewish drift from the synagogue and bring back the wanderers to the faith of their fathers. It follows largely the methods of the Salvation Army, and by means of street



Students of Pottery at Forman Christian College, Lahore, India.

preaching and the banding together of young Jews in service for their fellows is seeking to meet the present deplorable situation in American Jewry. Mr. Orgler thus describes his aims:

"Its program consists in attempting to bring back Jews, especially the young men and women, who have wandered away from the spiritual folds of our faith. If these will not come back to us it is inevitable that we must go to them. Therefore, at street corners, in poolrooms, dance-halls, in the homes for delinquents and in communistic hotbeds the Zorah Avrohom has gone and carried forth its work. We pleaded with them, and I can tell you that we have converted large numbers who are now practising their faith, and are upright and true Jews.

"The Zorah Avrohom is guided in its work by the Torah. It is furthermore firmly entrenched in traditional Judaism. It does not attempt to usurp the functions of the Talmud Torahs or the rabbis or other religious leaders in Judaism. It seeks rather to supplement their efforts, to aid them in their task, and militantly lead back to Jewry and awaken and inspire those who have strayed away with a love for their faith and people."

Many other movements have been organized among the Jews of America to stay the progress of irreligion. This one is particularly noteworthy as it has in it some of the prophetic elements out of which the best in Israel have always risen.—"Our Jewish Neighbors."

Whither Will the Mass Movements Move?

J. Waskom Pickett in "Indian Witness."

The mass movement is understood as a movement of a large body of people en masse to faith in Christ and a profession of Christian discipleship. This understanding is derived from a glorious fact. Many hundreds of thousands have come to Christ in mass movements during this generation, and other hundreds of thousands are ready to move toward Christ provided they have preachers and teachers to lead them.

But the mass movements are not all toward Christ. The depressed classes in India have made up their minds to move. They will not remain where they are. And they will move en masse. They are not individualists like people of Western countries. All their lives they have learned to act in groups, and they will move as groups for many years to come.

The Mohammedans are trying to bring about a mass movement to Mohammed. They have founded missions to win the depressed classes. They are training preachers and supporting them to lead a mass movement that would make these depressed classes look to Mohammed for salvation.

The Hindus, too, are trying to control the direction of these mass movements. In former times they have said that if an outcaste should hear the Hindu Scriptures read he should be punished by pouring molten lead into his ear. They have refused to allow the outcastes to enter their Hindu temples. But today they are bidding for them. They are throwing many of their temples open to them, and are training and supporting preachers to direct the mass movements to the Hindu gods and goddesses.

Where, then, will the mass movements move?

The answer is that some of them will move in each of these three directions. Some will go to Mohammed and will adopt the Moslem outlook on life and the Moslem creed about God. They will learn to regard Christianity as a false religion and Christ as a prophet who was superseded by Mohammed. Some will move to Hinduism. They will learn to worship Krishna or Vishnu or Mahabir or Kali. They will bow before the hydra-headed murderer Kali, or the monkey god with the elephant head. But others will move on toward Christ and his church. They will come to Jesus and find salvation. Their lives will be transformed. They will become assets to the nation. They will lead others to the Saviour.

The relative size of these mass movements will not be determined by Indian factors alone. You who read this article will help to determine what proportion will move Christward! Your prayers, the attitude you take on missions, the influence you exert upon others in America, the money you send to India, the money you keep for yourself, the kind of country you help to make of America,—all these and many other factors will help to determine what proportion of these moving masses shall come to Christ rather than to Mohammed or the Hindu pantheon.

The Bible is Still the World's Literary Marvel!

A missionary who recently made a long journey into the interior of Brazil reported to the Brazilian agency of the American Bible Society that at one place he met a man who had purchased from a merchant one of the Society's 74 cent Portuguese Bibles, but paid $6 for it, so eager was he to own and read the book he had heard about but had never seen.

For the fifth year in succession the American Bible Society is able to report an increase in the circulation of the Scriptures over that of the preceding year. More than eleven million volumes of Bibles, Testaments and portions were circulated by the Society in 1929. If the figures of the British and Foreign Bible Society and the National Bible Society of Scotland show a corresponding increase the total circulation of these three agencies for a single year will reach approximately twenty-seven million copies.

To the blind and their friends the American Bible Society is happy to state that the New Testament in the American Standard Revised Version is now available in Interpoint Braille Grade 1-½. It comes in five volumes with the new standard page, 11 x 11 inches. The Old Testament in 15 volumes in the same version and system has been available for some time, so that now the entire Bible in the American Standard Version can be secured in Interpoint (printed on both sides of the page).

Scriptures were distributed in 179 languages and dialects. The largest circulation occurred in China, where nearly five and one-third million copies of Scriptures were issued. It is significant that although the number of missionaries in China is 20% less than three years ago the figures for Scripture distribution are 30% greater. This is due largely to the fact that the churches are more generally accepting a responsibility for Scripture distribution in their own localities.

In the West Indies there has never been so great a desire for owning complete Bibles as was shown last year.

In Brazil the report shows that the circulation for 1929 was twenty-five times what it was forty years ago.

In Cairo in a single week designated as United Literature Week and promoted by the Christian forces of the city over 6000 copies of Scripture were sold by students of the Christian theological seminaries.

The Society experienced a serious loss of over $10,000 by fire during July in the printing plant of its chief printer in Tokyo, when many volumes of printed Scriptures were destroyed. Despite this handicap over 900,000 volumes were distributed in Japan during the year, exceeding the number in 1928.

Through its foreign agencies the Society promoted distribution in 36 countries, and in addition coöperated with missionary organizations by making grants of funds and of Scriptures in 12 European countries. The report states that 4637 workers shared in the distribution program.

The Bible in whole or in part has now been translated into 886 languages, chiefly due to the combined efforts of the Bible societies of the world. Some portion of the Bible appears in a new language or dialect as often as once every five weeks.

KAREN TRAINING SCHOOLS IN BURMA.

The Karen Theological Seminary of the Baptist churches of Burma, situated at Insein, nine miles north of Rangoon, enrolled 113 students last year. The course is four years, and is mainly Biblical. The curriculum is undergoing revision toward making it a more practical training for Christian work.

Each week-end sees groups of students going out for definite religious work. The students' brass band splits up into two or three parts and goes along, and has proved an effective drawing card in non-Christian villages.

Clinics are held at the beginning of each week, and the results of the work are carefully gone over in the classroom. Besides a large number of actual conversions and the reviving of sleeping churches the effect of this practical work on the students has been all to the good. They have found a greater reason for attacking their lessons with vigor. A deeper consecration and a finer Christian fellowship have grown up and have raised the tone of the whole school. To listen to a few testimonies of these young men has been inspiring.

"When I first came to the seminary I was hardly a Christian, but now I am really converted."

The Sacrament of Food.

Each meal should be a sacrificial feast,
A Eucharist each breaking of the bread,
Wherein we meet again our great high priest
And pledge new troth to our exalted head!

—John Oxenham.

"I am happiest when out among the heathen."

"We are having a prayer band for Toungoo Hills, with prayer and the sharing of experiences."

"Before I did not care much for my studies, but now I want to learn all I can."

One pastor who came for a year of study plans to stay two years. He says:

"Now I know I want more time for study!"

The seminary is becoming the center for the evangelistic work of Baptists of the province, and there are more calls coming in for visits by the students than can be answered.

The Karen Women's Bible School was established by Mrs. Rose in 1897 at Ahlone, Rangoon. Another happy, helpful year is reported. Among testimonies to help received by different girls are these:

"When I entered the Bible School in May it was with indifference to spiritual things. I was listless in my studies, and they meant little to me. The power of prayer for me helped me to see myself, and now I am completely changed, and so happy that I simply must say, 'Thank you!' Now I am so anxious to tell my people about the power of Christ in the life."

With tears in her eyes another girl said: "I used to try and help in the evangelistic work, but had no real message. Now how I thank God for Paul's message to the Romans. Now I can tell sinners there is a Saviour from sin and the Holy Spirit able to keep us from sin." Again in her prayer one morning: "O God, I can't thank you enough for giving us the book of Romans!"

After a rather strenuous evangelistic campaign trip a teacher remarked: "My body may be a bit thinner, and it is a bit tired, but my spiritual life has grown even beyond my greatest expectation."

"I had been placing all the stress on baptism, but now I see that we need Christ in the life to make us new creatures, and then baptism as a sign of forsaking sin and the resurrection to the new life," said another.

This came from several Karen girls: "We thought we couldn't possibly speak in Burmese, but when we tried God helped us and each time the words came so much easier."

This school had an enrolment of 90 the past year. Twelve were in the graduating class. There will be 36 in next year's graduating class if all return.

OPEN DOORS AND OPEN HEARTS IN EASTERN EUROPE.

A Report by the European Christian Mission, Brooklyn, N. Y.

On the whole of our field, among the 250 millions living in the many countries into which our work takes us, work for the salvation of souls is going on fruitfully. In some of the countries, as in Russia, there is persecution, but in spite of it the work still goes on. For the most part governments are favorable, people are hungry, and hearts are open for the gospel. Many ask that we send missionaries to them.

"For we cannot but speak the things which we have seen and heard." Today in Russia these words express the burden upon the hearts of our missionaries who labor there. Our ten missionaries with their thirty helpers are fulfilling the words of the apostle Paul when he said, "For we cannot but speak the things which we have seen and heard," and so the work of God goes on there. Wherever and whenever God works in power there is always persecution. In the days of the apostles, at the time of the Reformation in Europe, there was the opposition of men and of Satan, but God's work did not stop.

So today in Soviet Russia these faithful workers are continuing to preach the gospel. Some people have thought that no gospel work could be done within Russia today, but this is not so. The preaching of the Word of God is still going on, witnessing for Christ is being carried forward in perhaps a more intensive way than before just because of the persecution. Let us remember this, no man can stamp out God's work by persecution! Our God is a living God, almighty and everlasting. Men sought to destroy the work of Peter and the other apostles, but they failed. Since that time attempts have been made and have failed, and always will fail. Let us pray unceasingly for the believers, the missionaries, the work of God in Russia until that land has been filled with the gospel of Christ! Let us not hold back our earnest prayer until this has been accomplished! God has given us many precious souls in Russia, many have found Christ, the fruitage has been gracious and abundant, and the name of the Lord has been magnified.

In Esthonia, formerly Russia, a large Gospel Hall was opened at the end of last year. It seats about 800 people, but when the people stand, as they so often do, the hall holds many more than a thousand. This Gospel Hall was built through the help of the mission, and is being constantly used for the glory of God. Many other halls were opened there last year, for this little country of Esthonia is wide open for the gospel. Our missionaries labor earnestly, preaching to gatherings of sometimes over a thousand, and to smaller gatherings in the towns and villages. Many souls have found Christ there through our work.

There is religious liberty in Esthonia. But more than this, God has caused a great spiritual hunger and thirst among the people. What an opportunity! Let us utilize it now without any delay! Let us reach these Esthonians, these Russians, Mohammedans and Jews, and those of other nationalities speedily!

Today in Poland.

To Poland with her thirty million people God has given a good government. Again there are open doors and hungry hearts for the gospel, and here the hunger is unusual and deep. One finds Poles, Russians, Jews, Ukrainians, Little Russians and White Russians, as well as some Germans and Czechs, forming part of this thirty million people. What a field of labor! What an opportunity to make Christ known! A favorable government, a hungry people,—where are the laborers and those who will help to press forward in Poland now? There is still much poverty among the peasants, and the country is largely of the peasant type. Everything is ready, doors are open, people are hungry and thirsty. Who will go forward with us to give them the gospel? God has given us 65 missionaries with many helpers to labor for souls in Poland, and they rejoice to serve

A portion of those who came to hear the Word of God in Kritishina, Poland, with the schoolhouse in the background which was opened to them that day. "We desire to keep before you the great need of a meeting hall in Kritishina, that God may give this in answer to prayer."

him with all their energy. There are some to whom God has given extraordinary physical strength, and these preach his Word in the daytime and travel from village to village at night in order that they may have more time to give out the message and in order to reach some of the villages which would otherwise be untouched. God has given us an abundant harvest of souls in Poland, but there are many millions still to reach. Everything is ready, again I say it! Only missionaries and means are needed to reach them speedily.

In Berlin our missionaries are working amongst the Russian refugees with increased fruitfulness. Again there is much hunger for the Word. Our co-worker among the Germans, Mr. Walter Meichsner, together with a large number of helpers, is laboring in about fifty different centers for the gospel's sake. Even in Germany there is hunger and thirst where higher critics and those who deny the existence of God seek to destroy faith. But men who have been avowed atheists have often been won to Christ through the testimony of our fellow laborers. Although this is the country of the Reformation, today the need for the gospel is great. Our German work is practically self-supporting under Mr. Meichsner's leadership, for which we praise God. Mr. Meichsner is an unusual man, a scholar, an evangelist and a Bible teacher combined. Pray that the gospel may reach throughout that land!

Czechoslovakia with about fifteen million more people is another country whose doors are wide open for the gospel. At the same time one finds hearts that are hungry and waiting for the message of salvation. Our missionaries Mr. and Mrs. Harris are stationed in Prague, while Mr. and Mrs. Lundberg are located in the eastern part of the country in a city that is entirely Roman Catholic. God has given us some helpers in Czechoslovakia also. Czechoslovakia has a good and stable government, and presents a fruitful ground for many more missionaries. We are handicapped by lack of funds and laborers, so that hungry souls cannot be reached. Pray earnestly with us that this situation shall not prevail!

This same hunger and thirst are manifested in Bulgaria, Austria, Hungary, Greece. All of Eastern Europe is really a field white unto the harvest. Where are the missionaries and the funds to gather in the souls for Christ's sake? We ask you to pray that God will speedily provide for these people, that while they are still hungry and open-hearted, while the doors are open and the governments so favorable, they may hear the gospel of the Lord Jesus Christ and be won for him!

By Way of Suggestion.

A Chicago pastor organized an exceptionally valuable plan for publicity which he called the telephone brigade.

It consisted of a leader to whom the pastor telephoned his message. This leader telephoned the message to five captains. Each captain sent the message on to five lieutenants who in turn relayed it again. Thus the message was spread out like a fan until the entire membership of the church was covered. By this means it was possible to communicate special information to the entire membership within the space of a few hours.

It is important that the message shall be brief, and that all dates, hours of meetings, etc., shall be as simple as possible to make sure that they will not become confused in transit.

The idea is valuable for Bible classes, women's societies, etc. Shut-ins and invalids can be used for this telephoning, and they will thus feel that they have some share in the work of the church.

A summer at camp by the instalment plan is an interesting experiment of the Y. W. C. A. in Nassau County, Long Island, N. Y.

Girls who lack money or sufficient time to enjoy a vacation outside their own every-day environment are going to have all the features of summer camping at their disposal when they are free to enjoy them. Picnics, hikes, baconbats, horseback-riding, swimming and nights in the open, arranged with a special camp atmosphere, are being worked into a special schedule for the stay-at-homes.

The proximity of the seashore and accessibility of a state-owned park give ample opportunity for the working out of the make-believe camp.

Recently a large residence property between Hempstead and Garden City was purchased for centering activities. A spacious barn on the property was remodeled into a gymnasium for basketball and dancing on the ground floor, while the loft was converted into a workshop for arts and crafts. Tennis courts and gay beach umbrellas give the grounds surrounding the buildings an attractive club setting.

The Rural Problem in America.

Speaking recently of "The Clash of City and Country" Dr. Warren H. Wilson of New York, director of the department of Town and Country of the Presbyterian National Missions, visualized "one of the greatest migrations in history" in the shift of people from country to city. It has resulted in a state of fear among country people, he says,—ministers fearing for the continuance of the country church, farmers fearing failure, the high school principal and the storekeeper viewing the departure of the young people with dismay, everybody bewailing the loss of the most intelligent individuals and families. The migration is not to the big cities, but to the village or nearby town. Meanwhile all the big cities are flattening out, people moving away from the crowded area to the adjacent suburbs and countryside.

Dr. Wilson would have the town or village undertake deliberately to minister through its church leaders to all who dwell in the trade basin of which the town is the center. If country ministers had adequate salary they would help to stabilize church work in rural sections. The church has a duty to those who do remain on the land.

"The great contribution right now that the minister of Christ can give to country people is courage. Lift up your eyes and see that these present changes are temporary; that the land abides, and that the people who live in cities must be fed, that the power remains at present latent and hidden in the hands of the tillers of the soil! But the best reason for courage is that in the Eastern cities these changes have passed clear through the night of doubt to the morning of understanding. Our country churches in the East are weakened. They are attended by 40 people instead of 100. Their Sunday schools are small, classes few and the members scanty, but the country church with fewer members realizes it has its share of increase. It loses, indeed, every year or two the bulk of young people who go away never to return as dwellers in that place, but still it survives. Some churches have died, and more should die, but churches of worth, effective in their form, will live. The country church in Western Europe and in the United States out in the open among the fields has a future. It is not dependent on the church in the town, nor is it beholden to the church in the big city, though the duty of the latter is greatest of all; but it has in itself the possibilities of survival because there will always be a population of character and worth dwelling on the land. Do not be affrighted by the superstitions and fears that are shuddered and sighed and groaned at in the daily papers! Newspaper fallacies are voices of the day, but the course of the past 50 years shows that the country church is to survive, and that those who serve in it, though modestly sustained and exempt from the hurry and speed of the cities, have a great and happy life: and if they have anything to contribute to the world, a ready market."

Sustaining Grace in Inland Africa.

Fred Lasse, Africa Inland Mission.

He is tall, and has an upright bearing. When he talks he looks you right in the eye, and does not flinch. He has an engaging smile that captivates one. A missionary would say upon first sight that he seems to have gained a real insight into the truths of God, and that they were becoming his in more than mind: he was living those truths, and they were having their good effect upon his whole life and being.

This is Ugwaru, whose baptismal name is Alona (Aaron) and who seems to have recently come into his own. Not so long ago he came in from Age's outschool, a product of his teaching. He knew how to read and write some, had an earnest desire to learn more, and showed himself willing to adhere to the discipline of the station and do conscientiously the work given him in the boys' school. He became a teacher, and a good one. Today he is holding this post in Gobo's country.

Two weeks ago his baby was sick. His wife Meu and he have been so happy and so proud of her! They called her Pirisila (Priscilla), boasted of how she could close her eyes and bow her head when they were praying, how happy she was to hear the hymns that were sung, and how she was already beginning to sing them. And now, there was the little form hot with fever, sick unto death!

Ugwaru sent for medicine to the station, and it was immediately sent, with the advice that he go with the child to the doctor (Dr. Trout) at Rẹthi, thirty some miles away, if she showed no improvement.

How happy they were to see her quickly improve until after four days or so she was practically well! They felt that their prayers were answered, and were happy in the favor that God seemed to be showing them.

That was Wednesday. Thursday night how different! How sudden the change! There was a relapse, and all that night they sat beside the dear little child. All the day following they hoped that it might show some sign of recovery, and Friday night again they watched and waited. They wanted to go with it to the station, but it was too sick to be moved. So they quietly prayed and waited, hoping for the best.

Relatives came, scolded, pleaded, suggested that surely they would at least try the medicine of the witch doctor, for it might help. They refused. The grandmother took the child to her people, thinking thus to sacrifice for it without the teacher knowing about it. He solemnly and finally warned them that he was a man of God, that he had left the things of Jok (Satan), and that he trusted God. Furthermore, he said:

"If one of you dares to do any of the works of witchcraft on the child I will beat you!"

But they had some medicine, a sort of salve, that had been made by the medicine man. "Couldn't we just rub his body with that?"

Again he refused, and thus showed his unswerving faith in the God of his salvation.

She died. Sad were we on the station when the teachers came in for their regular monthly meeting at Kasengu, where they were to have the Lord's Supper with the other members of the church and enjoy a time of fellowship and change from the dreary humdrumness of the life in the bush. Ugwaru did not come. Where was he?

"Oh Bwana, his child died early this morning (Saturday), and he is full of sorrow!"

Ugwaru, poor fellow, how it must hurt him! How sad he must be now, standing alone in the midst of heathen relatives and the people of the village who knew only the works of Satan! So long he had stood true: will he still stand?

We prayed much for him that God would keep him, that he would by his Holy Spirit comfort and sustain him in his great sorrow.

Today I arrived here, called Ugwaru and his wife, talked to them of the news of the district, and then talked of their great sorrow. How were their hearts? Were they still trusting God and standing in faith, the faith that all is best that he allows? This was what he said to me, smiling as he said it:

"Bwana, my baby died as a child of God! There was no sacrificing for her, no witch doctor was allowed to lay his hands on her, nor would I permit the use of any of his medicine on her body. We buried her, and we sang some hymns, and when I warned the people who came to the funeral God gave us strength from his Word."

I asked him all about it, and he told the struggle they had had and how God gave them victory.

"When I was most tempted something in me said, 'Take the Word of God and read it!' So I did, and where do you suppose I opened when I took the Book?"

I waited.

"Luke, chapter twelve."

"And what was the message?" I asked.

"'Be not afraid of them that kill the body and after that have no more that they can do! But I will forewarn you whom you shall fear: Fear him which after he hath killed hath power to cast into hell! Yea, I say unto you, Fear him!' And I was comforted."

Even in sorrow his faith was in God!

What a victory his! And it is such victories we would want each evangelist and each teacher to win. Pray that they may do so! Pray hard! Pray in faith! Pray definitely!

Current Thought.

Where next is to be found the real force in America? I answer that it exists in the church membership and attendance, which is large, liberal and progressive: and this great body of worthy men and women is reached by the religious press. . . . . Several weekly denominational papers are edited with an ability beyond that of any secular weekly, and reaching a class of people who really form the background of the country. . . . . The religious press can do more to preserve liberty than any other factor now active in the land. There is plenty of work for the real editor with a real pen to do.—Don Seitz.

Men build their lives on supposed certitudes, and conservatism in regard to these is part of the soul's protective armor. They cling tenaciously to the familiar, not because it is familiar but because its forms are associated with their deepest beliefs. It is needless to say that young and old, theologians and scientists, learned and unlearned, alike crave a quiet life. But where can it be found if not in traditions to which they are wedded? Nevertheless, since in life's swiftly moving panorama all have to encounter the strange and unaccustomed, any peace based on mental stagnation is at best a fleeting compromise.—S. Parkes Cadman.

The usual working family of twenty years ago which felt itself well-to-do would feel poor today if it had now only what it had then. The cringing poor have vanished,—or adopted cringing as a method of earning a living. And it is daily becoming more difficult to engage the services of what was once a fixture,—the hard-working wife who toiled to support a drunken husband. . . . . That new and steady force is undoubtedly Prohibition, but as a force it has been almost wholly concealed by the emotional attention which has been given to other phases of the law. The outstanding fact of Prohibition is that by diverting expenditures from drink it has made the country prosperous. That is the only fact which seems to be getting no considered attention. The professional drys want to prevent people from drinking because they think it is wrong to drink. The wets want to give people the facilities to drink not because they might be better off drinking than not drinking, but largely because they resent being told what they may or may not do. And so to date the discussion seems to have gone far afield and to be hopelessly involved in everything except the main question, which is this: Does Prohibition make for the prosperity of the nation?—Samuel Crowther.

It is probable that the worldwide business of establishing the supremacy of Jesus Christ and his ideals is slowing down simply because many church people lack the conviction that Jesus and his ideals are supreme. The declining missionary zeal of the church will hardly be restored without a revival—call it by any name you wish!—as sweeping and as fundamental as those which in the past led Christians to dare to proclaim their gospel to the ends of the earth. Until that revival comes—and with it a restoration of evangelism to the central place in our missionary outlook,—we will probably continue to see a decline in mission-board receipts and a decrease in missionary volunteers. Perhaps it is from the mission field—where evangelism has not declined and the gospel not been toned down,—that the impetus for this revival will come. But it is meanwhile true, I believe, that if foreign missions die with this generation that disaster will find its source in the loss of an evangelical emphasis in our mission appeal and will find a reflection in the loss of evangelical zeal in the church at home.—Stanley High.

In evangelical circles I think we are rather afraid of works. They are so often made the way of salvation, and salvation we know is a free gift which we do nothing to gain, but only accept. But having been saved by the alone atoning death of Christ, at once we face the command, "Work out your own salvation!" And once having entered the kingdom of God works do become a most important subject. Now I hope we love him because he first loved us, and we long to serve him for love alone. Yet what saith the Scripture? As universally as it teaches us that we are redeemed for naught it also teaches us we are rewarded according to our works. And the incentive of rewards and crowns is continually set before us by God, to urge us on to more devoted service.

We should not be afraid of this divine incentive to faithfulness. We shall soon find as we seek to excel that it is self-sacrifice and not self-seeking which it demands of us. And we may safely strive for high rewards not because it is pleasant to obtain them, but because it will rejoice our Saviour's heart to bestow them.

I do hope we have all reached the stage in the Christian life where our lives can no longer be measured in terms of pounds, shillings, and pence, the world's usual estimate of a man. Money and what it will buy is a sacred trust to be exercised by the way. But we need to have seen further than that. It was an old saint who cried, "I had eternity set in my heart, and after that nothing else or less contented me." And once we realize that, too, we shall develop a divine discontent with merely material things. We may have to give much time and thought to them, but now God is our goal. And it is possible to be not slothful in business, yet fervent in spirit, serving the Lord. Through it all we may keep looking unto Jesus. Every day we may redeem the time and lay up more treasure in heaven.

These bright young men in a Chicago jail represent thousands of youthful prisoners who can be reached by the gospel.

For, indeed, we can pay too much for money and fame and power. For our treasure is not so much what belongs to us as what we belong to. Mostly men have not got wealth: it has got them. And only the grace of God and the clear sight of eternity will keep these needful yet dangerous material things in their rightful place in life, under his feet.

So this most urgent admonition from God, "Behold, I come quickly, and my reward is with me to give to every man according to his works!" comes to us across the centuries. It is the last warning in the Bible, a final message from heaven. Human gifts and divine grace are combined to produce workmen that need not be ashamed and works which will abide the fire. Most blessed Lord, grant us each one that in that great day we may give account with joy, with an abundant entrance into glory!—Northcote Deck.

Northfield Silhouettes.

The distinctive thing about Mount Hermon and Northfield Seminary is the length of the span they provide for capable boys and girls. The schools have furnished the opportunity for many boys and girls who could not get a secondary education elsewhere, and have bridged them into a realm of achievement which otherwise would have been absolutely inaccessible to them.

It is a long step from a boy of 19 tuning pianos to the presidency of the Bell Telephone Company of ——. Mount Hermon was the bridge for that boy, who worked his way through Mount Hermon and Harvard.

When a poor farmer's boy from Vermont became a vice-president of the —— National Bank of New York one may be sure that help was given to bridge the gap. Mount Hermon was his bridge.

An East Side New York boy, whose father was an immigrant pedlar, graduates from Yale and becomes a professor at Columbia. Mount Hermon spanned the crucial years for him.

The son of a Canadian farmer works every cent of his way through Mount Hermon and becomes one of the directors of the Fuller Brush Company, and a vice-president.

A young Italian girl is discovered by two settlement workers in New York City and is encouraged to go to Northfield. She did, and is now the founder and superintendent of the Mulberry Community House of New York, which ministers to 900 people a month. Northfield was her bridge into a life of great usefulness.

A 30-year-old woman in Prince Edward Island read of Northfield. She longed for an education that seemed impossible to her elsewhere. She came to Northfield, and for the past 29 years has been doing missionary work in India.

A Brooklyn girl of 17 was sent with a Fresh Air group to Brattleboro, Vermont. She saw Northfield Seminary, and decided to enter. She paid her tuition by canvassing for a magazine. Today she is at the Elizabeth Peabody House in Boston, waging a remarkable battle for the health of city children and mothers. Northfield swung her across the years of apparent defeat to a life of signal achievement.

An English lad of 15 came to New York from Jamaica. He got a job in a little tailor shop at $3 per week. He slept in the shop and lived on one meal a day. At the age of 18 a friend told him of Mount Hermon, and took him there. He worked his way through, then went on to Princeton, where he earned his entire course, for one dark week living on a box of Uneeda biscuit and cocoa. Today he is head of the Department of History at a great state university, and the most popular teacher on the campus.

Some years ago a Boston boy went to work nights after grammar school. At the age of 16 he was over six feet tall, awkward and gangling, the butt of the jokes of his friends. He could not stand the ridicule and did not go to high school. At the age of 19 he heard of Mount Hermon, went there and started in first year preparatory work. From there he went to Harvard and is now head of the most important department of one of the nation's largest and most fashionable department stores.

The Everlasting Gospel.

Rev. Clarence Edward Macartney, D. D., Pittsburgh, Pa.

The one thing in the world across which there falls no shadow of decline or decay is the gospel of Jesus Christ. It is an endless gospel because it is founded upon an everlasting Christ. Stanton said of Lincoln when he died, "Now he belongs to the ages." But the only one who really belongs to the ages and whose generation no man shall declare is that One to whom the ages belong—Jesus Christ, the same yesterday, today and forever.

Every effort to make Christ appear natural by striking out the supernatural only succeeds in making him unnatural. Every attempt to make him historical by ignoring the facts recorded in the four Gospels only succeeds in making him unhistorical. We have Christ in the four Gospels, and outside of that silence and darkness.

The gospel is an everlasting gospel because it has an everlasting message. Nothing that Jesus said has been rendered obsolete by the progress of knowledge and the advance of science. His words are forever applicable to mankind. The habitat of the gospel is the heart of universal man. The great message of the gospel is summed up in the cross. The cross is its power and its glory, no matter how much that power and glory are neglected and scorned in popular modern Christianity. The gospel gives us not a great personality merely, not merely great ideas of truth, not merely lofty examples of living, but a great act, a sublime God-conceived and God-executed transaction, namely, the death of Christ on the cross for the sins of the world. God was in Christ reconciling the world to himself.

The minister who preaches the gospel will never play out. He has a message which cannot fade. If he sets up as a book reviewer, or a lecturer on current events and contemporary politics, or as sort of a second-hand dealer in somebody else's guess or theory or scientific hypothesis, sooner or later he will play out.

A young preacher went to David Swing, the poet-preacher of Chicago, many years ago and asked him what he should do to get a congregation on Sunday. He said:

"I have tried history, biography, literature, poetry, book reviews, politics, but the people won't come. What shall I do?"

Swing responded: "Suppose now you try the gospel!"

We must not be deceived by the glitter and glamor of the material and mechanical side of our modern civilization. These are but surface things. Automobiles, radios, moving pictures, aeroplanes and all the wonderful devices of modern life are no index to the hidden life of the soul. Who can measure the sadness and sorrow, the tragedy and sin of our modern life? Only the gospel of redemption can reach it or touch it. You can't feed hungry souls with the sawdust of theories and guesses! You can't comfort broken hearts by telling them in gilded rhetoric that what they used to believe, or their fathers once believed, now must be "reinterpreted," or in plain English abandoned! You cannot light the pathway of man across the void of dread and darkness with the flitting phosphorescence of a brilliant aphorism! No! In the straits of the soul the only message is the old message of Calvary, the story of repentance and salvation and regeneration through faith in Christ. Those who deal in the by-products of Christianity and attract congregations by what they deny rather than by what they affirm are like sky rockets which go up and spray the night for a little moment with their light, and then come down and leave the world in darkness as it was before. But they who proclaim the everlasting gospel are like the stars. The stars shine on in the depth of the heavens after the sky rockets have been forgotten.

A Shantyman Missionary's Soliloquy.

I think, when I read of the miners and gold,
That if Jesus were here among men
He would call every man of them back to his fold,—
I should covet to be with him then!
I should wish—since his hands had been placed on my head
And his mercy was thrown around me,—
That I might proclaim to them all that he said:
"Let the weary ones come unto me!"

Well, I think of the forests of cedar and pine,
Of the rigging crew, boom men, and all:
Of the fishermen off the Pacific shore line,
And the men on the steamers that call:
I think of the lads in the section-house bare
By the railway that runs East and West,
And I know that my Lord made their sorrows his care,
Bore their sins, and would give them his rest!

But thousands of Christians who know of it all
Never think of these lads far from home:
I should like them to know that the need is a call,—
Call to service till Jesus shall come.
How long till we join in this conflict sublime,
Risking all, yet with hearts quite at rest,
With our love and our gifts, reputation and time,
Crowded down at his feet to be blessed?

So still to the bunkhouse and cabin I go
With the story that comes from above,
With a pack full of Gospels and heart all aglow
To tell others of Jesus' great love.
From that unfailing place where the Lord answers prayer
Come supplies and the strength that are giv'n
To redeemed ones who help their dear Lord to prepare
Precious gems for his crowning in heaven!

—Wm. A. F.

Christian Certitude.

Rev. Prof. Charles R. Erdman, D. D., of Princeton Theological Seminary.

It may be well on our first evening together to sound a note which is familiar at Northfield, which is indeed rather characteristic of these conferences, the note of assurance, of deep conviction, of Christian certitude. With this in view our thoughts are turned to the Second Epistle of John, which was written with the purpose of assuring the readers that they have eternal life if they believe in the name of the Son of God. The writer gives in his closing sentences what is in large part a summary of his message:

"We know that whosoever is begotten of God sinneth not. . . . . We know that we are of God, and the whole world lieth in the evil one. . . . . And we know that the Son of God is come, and hath given us an understanding that we know him that is true."

"We know . . . . we know . . . . we know." It is rather refreshing in these days to hear a man talk like that. It seems to be fashionable in religious circles to affirm that we do not know, and cannot know, and should be ashamed to assume that we know. However, here at Northfield there ever has been proclaimed a message of confidence and assurance. This has never been a place for retailing doubts or for attempting to overthrow the foundations of our Christian faith. We meet here to rehearse the things we believe to be true, and to apply these truths to our lives, and thus to prepare ourselves for larger Christian service. We may not, however, agree on every minor point. We do not claim to be infallible or omniscient.

There is abroad in the land a great deal of theological dogmatism with which we have no sympathy. When some men present their views one is reminded of the old lady who was heard to say, "It is strange, but wherever I go I am always the only person who is never mistaken." There is a form of proud self-confidence which is as far from the spirit of Christ as is the most blatant unbelief.

On the other hand, there is abroad a still more self-conscious and arrogant skepticism which insists that Christian faith is mere credulity and that outside the sphere of science nothing can be affirmed as true. More specifically, we are told that religious beliefs can never be based on grounds of mathematical certainty. We reply that there are better grounds of assurance. It would be difficult to prove by mathematics that you love your wife or enjoy music. Experience is more convincing than chemical formulae or logical syllogisms.

John is the writer who tells the story of a man born blind. Jesus gave him sight. This the Pharisee denied, and tried to disprove by a process of reasoning. The man replied, in substance:

"I will leave all your theories and speculations to yourselves. One thing I know, that whereas I was blind now I see."

Thus John closes his epistle by affirming things which he has experienced and found to be true.

1.

"We know that whosoever is begotten of God sinneth not."

This affirmation is at once a rebuke to the cynic who sneers at virtue and to the Christian who is careless of conduct. There are those today who deny the reality of goodness. They declare that those conceptions which were once regarded as virtues are mere outworn conventions, tattered and discarded. Others insist that behavior is merely the result of chemical reactions, and that spiritual and moral experiences are exploded myths. Nor is it strange that those who are familiar with modern literature or even those who scan the daily papers grow rather skeptical as to the existence of righteousness.

John, on the other hand, knows that there is such a thing as holiness. He has seen it revealed in Christ, and with Christ he has lived for three years. Measurably, he has seen this holiness manifested in the followers of Christ. He believes in the reality of sin, but he is sure that there are those who have been begotten of God who overcome evil and find deliverance from its power.

More specifically, John is rebuking a class of professed Christians who claimed that all one needed as a follower of Christ was to recite an orthodox creed, no matter how immoral his practices or how unloving his heart might be.

John is not here stating a doctrine of moral perfection. He is not here affirming that some Christians attain to a state where they do not sin. His words are more surprising. He says that no Christian sins. What he means by this startling statement is to affirm the reality of victory over sin. Elsewhere, in his first chapter, he qualifies his statement, and reminds his readers that "if we say we have no sin we deceive ourselves," but that "the blood of Christ is cleansing us from sin." Here John is making "an unqualified denial of an unmitigated lie." He is declaring that if a man is born of God he will not live in sin, he will keep himself from sin.

The supreme purpose of John, however, is not to rebuke the cynical nor the careless, but to encourage the disheartened and the defeated. He wishes to comfort Christians and to bring joy back to their hearts. Many of us here may be longing for victory. We may have been overcome by temptation, or may find ourselves now face to face with a deadly foe. John writes to tell us that we need not despair, and must not grow weary in the struggle. Virtue is possible. Sin can be overcome. Victory is assured. "We know that whosoever is begotten of God sinneth not, but he that was begotten of God keepeth himself, and the evil one toucheth him not." "This is the victory that overcomes the world, even your faith."

2.

We believe in a new birth. "We know that we are of God, and the whole world lieth in the evil one."

There are two reasons why the doctrine of regeneration is now less commonly accepted than once it was.

First, it is sometimes described as a sudden and complete transformation of character whereby an abandoned transgressor is changed into a sinless saint. Of course a new birth is only a beginning. One is born as a babe. Maturity may be slow in coming. Development is gradual. The new life, however, is real. Little by little one grows into the perfection which is ideal and divine.

Dr. Charles R. Erdman of Princeton.

Secondly, the new birth is sometimes so defined as to indicate that aside from Christianity there is nothing good in the world. Total depravity is interpreted as meaning that everyone is as bad as he possibly could be. The words of John are taken literally, "The whole world lieth in the evil one." As a matter of fact, there are natural virtues, and one need not deny the beauty of a mother's love or the fact of bravery and sacrifice even where Christ is not known.

However, the doctrine of regeneration does indicate that every soul needs a moral and spiritual rebirth. There must be a new beginning, and by the power of God virtues can be developed which are impossible and unknown in "the world," that is, in the sphere from which God is excluded.

In due humility but with all confidence we may claim to be born of God, and we should seek so to live as those who are his children, and ever should strive to develop the life principle which God implants within those who trust in his Son. "Behold what manner of love," writes John, "the Father hath bestowed upon us, that we should be called the children of God! And such we are! Therefore the world knoweth us not because it knew him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is!"

3.

We believe in the mission of Christ. "We know that the Son of God is come, and hath given us an understanding that we know him that is true, and we are in him that is true, even in his Son Jesus Christ."

The new birth is possible only because Christ has come and has revealed to us all the grace and power of God. We do well in these bright days of summer to seek to find God as he manifests himself in the world he has created. The beauty of the hills and fields and river and sky should give us a better knowledge of God. However, we can truly know him only as we behold his glory revealed in the face of Jesus Christ. When we look in trust and obedience toward the divine Saviour then we do experience a new birth and do find that virtue and holiness are possible through faith in him.

Such a revelation John had found in Christ, and he writes in order that his experience may be shared by his readers. This experience was a gradual and deepening knowledge of his divine Lord and a consequent life of enlarging holiness and joy.

"That which was from the beginning," he writes concerning Christ, "that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of life, ... that which we have seen and heard declare we unto you that ye also may have fellowship with us: yea, and our fellowship is with the Father and with his Son Jesus Christ: and these things we write that our joy may be made full."

We believe in holiness, we believe in a new birth, we believe in the divine person and redeeming work of Christ. Of these and related verities we are absolutely certain. Yet our assurance grows as we experience more and more fully the presence and power of Christ. Now "we know in part," but we know. "We see through a glass darkly," but we see. Some day we shall see face to face! Some day we shall know even as now we are known!

When the Preacher Turns Humorist.

Ward Adair, New York.

When a clown turns philosopher, as in the case of Little Dagonet, or when his pungency becomes flavored with instruction, as in the case of Lancelot Gobbo, the metamorphosis is welcomed by people of constructive minds who make a habit of rejoicing in any change for the better. But when the philosopher turns comedian, and the commissioned messenger lapses into the ways of the buffoon, the opposite effect is likely to be produced.

The professional jokesmith is "out to get the laughs." He frankly admits it. He is a rather pitiful spectacle when he is obliged to beg for them, yet in the stern realization that they are his bread and butter he sometimes even assumes the rôle of mendicant when spontaneous mirth is not forthcoming. With him it is strictly a business. His stipend continues or ceases in direct ratio to his success or failure in stirring the risibilities.

With the clown's vocation the present writer has no quarrel. In the days of boyhood that painted face and gravely comic mien constituted the chief feature in the circus, the elephants, tigers, and even the bearded lady being regarded as mere supernumeraries in the stirring drama dispensed by Barnum & Bailey. Nor has this friendly feeling for professional fun noticeably abated in the maturer years. A good laugh, legitimately provoked, is still well worth the price of admission, swollen as those prices are.

But to every man his work! Versatility is both a rare and a remarkable quality, and few there be that find it. As a good safe rule it is better for the shoemaker to stick to his last. A learned judge doffed his ermine to manage a professional baseball team. Warned on all hands that he could not hope to succeed, he stubbornly declared his determination to have a try at it. In midsummer, wiser and presumably sadder, he left the bench in the dugout to return to the bench in the court room. He could dispense justice as inerrantly as the blindfolded goddess, but for the life of him he could not pick the psychological moment to change pitchers.

Perhaps the highest calling to which a mortal may aspire is the preaching of the gospel. The chiefest of all the apostles was so impressed with the magnitude of his high office that he was forever reminded of his own unworthiness and inadequacy. Stung by the thought that at his best he was quite insufficient for the task, he renounced every other appeal and took for his motto, "This one thing I do!"

In the hearing of the writer one of the greatest of metropolitan preachers, Dr. Charles E. Jefferson, said:

"The diversity of your activities interests me greatly, although I have never had an opportunity to participate in any of them. The realization came to me early in my New York experience that if I would preach well I must give every moment of my thought and effort to the task."

When the greatest minds in the ministry have thus highly regarded their responsibilities, is it not passing strange that a goodly proportion of the lesser lights take a much less serious view of the subject?

But to our tale! Within the past three years three experiences, more or less typical, in which the minister temporarily laid aside his vestments to assume the rôle of raconteur and laugh-getter, come vividly to mind.

A vigorous and progressive suburban church which had recently completed a fine new edifice was in quest of a minister. A clergyman who was known to be hospitable to a call from the church was invited to be the speaker at the annual dinner of a religious organization. Unknown to him, in deference to their wishes three members of the pulpit committee of the church had come to hear him.

He was glib enough of speech, and was as full of old stories as an egg is of meat, but he quite failed as speaker of the evening. He had no message, and a man without a message is asking a good deal of an audience of busy men when he expects them to listen to him patiently for half an hour. To cap the climax he related a story which had just enough of the element of "double entendre" to make it unacceptable to an audience of gentlemen and highly inappropriate in the repertoire of a minister.

The pulpit committee representatives were not only disappointed, they were plain angry. They felt that their evening had been worse than wasted, and their report to their fellow committee members could scarcely have been less favorable to the man they had heard.

That minister is now without a pulpit. He is a hack speaker, going here and there in the guise of a quasi-humorist. Supposed to be intrusted with the bread of life, he has forfeited his hold upon that priceless possession and has nothing to offer now but the crumbs that fall from the Rotarian's table.

In his capacity as a Y. M. C. A. executive the writer invited a minister to speak at an evangelistic meeting. The character of the gathering and the purpose for which the meeting was held were quite fully explained to the gentleman, who, when he wants to do his best, is a speaker of real ability. He began his address with a humorous yarn, which was well enough, but noticing that he got a laugh he followed with another. Again the audience accommodated, and again a yarn. Thus it went on with wearying monotony until the speaker's time had elapsed.

He glanced at the clock in surprise, and remarked: "Well, well, boys! I have taken all my time telling stories. I'll come again in a few weeks and give you the message I intended to give."

He reckoned without his host. He did not come again. He was not wanted. A buffoon at a serious meeting is a sore disappointment and a tragic misfit.

The minister in question has recently suffered a rather severe demotion. He has been asked to step down, not one but several grades. As to what bearing his long-winded yarns have had upon his demotion I am not informed precisely, nor have I followed the matter up to ascertain. The fact remains that at the prime of life a man who should by every right in the world be coming on toward the top has been dropped to a place near the bottom. Would it have occurred if he had held with singleness of purpose to the thing most worthwhile?

The writer does not by any means deprecate the telling of a good story, provided only that the teller has that subtle gift of narration, which, by the way, is rather rare in the ministerial profession. Dr. Ralph Sockman is an exception to this rule, and is one of the most inimitable story-tellers before the public. Those who have had the pleasure of hearing him in after-dinner addresses will recall that he usually tells one story, never more than two, and the chance that you have heard either of them is about one in a thousand. With his audience in roars of laughter he shifts quickly to his address, which is always virile, original, stimulating and spiritual. Although his message is shot through with unborrowed humorous thrusts never for a moment does he forget, or desire to forget, that he is charged with the responsibility of giving his hearers something to take away with them. It is only the preacher who is lacking in discernment who will forfeit his real chance and go on and on with stories that perhaps were once humorous, but most of which are now suffering sadly from the infirmities of age.

At a dinner a few months ago a minister who had but lately been drastically reduced in rank was called upon for a few words of greeting. His response consisted of extravagant and honeyed commendation of the resident clergyman, which was carried so far that it produced much the same effect as the organized applause in the upper gallery of the Metropolitan. From this he launched into a long list of mid-Victorian anecdotes, one at least of which has long been taboo before an assembly of gentlemen. He was speaking to a mixed audience of cultured church people, and a man with less thickness of the epidermis would readily have discerned the evidences of shock on the faces not only of the women, but of the men. When he had exhausted his repertoire—the audience had been exhausted some time previously,—he remarked, "There! I haven't said anything, and I didn't intend to," and sat down.

When I had talked with him earlier in the evening I had not understood the secret of his being reduced in rank, but when the episode at the dinner had been enacted it was easy to see at least one reason why even young men in the ministry sometimes hit the back trail quite early in their careers.

Of course, the minister has no monopoly upon the inordinate desire to make people laugh, but it invariably makes a vast difference whether they are laughing with you or at you. At a public function a few evenings ago a high official of a big corporation succeeded in getting two or three good chuckles, and then spoiled the whole thing with the remark, "I could tell you funny stories for the rest of the evening." He gave the impression that upon slight encouragement he would have carried out his implied threat.

The professional humorists, with that knowledge that is born of experience, classify their responses as "laughter" and "accommodation laughter." The first is spontaneous, but the second is given out of courtesy or pity for the entertainer. Sad to relate, there are certain clergymen whose sense of humor is none too keen who cannot discern between the two classifications. They will squeeze an audience until there isn't as much as a gurgle left, and will then go home with the secret feeling of elation that should the ministry fail them the Chautauqua field would beckon with open arms and fat honorariums.

Of a slightly different category than those above mentioned in that his demotion has not yet occurred, yet close enough of kin to them in other respects to be regarded as a brother of the blood, was a clergyman who appeared not long ago at a dinner in the suburban section. He had not been invited to speak, but was accorded a seat at the guest table and provided with a printed program which told him unmistakably who the speakers of the evening were. The remarks of the first guest were somewhat longer than is customary, but due to his prominence as well as to the really fine address which he gave his stretching of the time was pardonable.

There was a considerable program of music interspersed, and events combined to consume so much of the evening that scant time was left for the second stated speaker. Feeling that some recognition was due the visiting clergyman the toastmaster remarked:

"Our neighbor, the Reverend Mr. Blank, is visiting us tonight, and I am sure we would welcome just a word of greeting from him."

Diners-out hardly need the gruesome details as they are all too familiar with the deeds that have been perpetrated under similar circumstances.

There followed such an interminable series of bewhiskered pleasantries as made the men wonder whether, like Rip Van Winkle, the speaker had not been asleep for the past twenty years. At last the audience, with that instinctive understanding that sometimes passes through a crowd, declined even to smile. At this point the clergyman was perceptibly annoyed, but he launched into a warmed-over address on "The World War," a particularly felicitous topic at a modern dinner! Ignoring the fact that he was addressing a gathering made up of men from all the churches in the city, he delivered himself of a furious attack upon prohibition, shouting, with fist clenched, "I belong to a wet church, and I am proud of it!" Forty-five minutes sufficed for the gentleman's "word of greeting," and a sadly chastened toastmaster arose and introduced the speaker whose time had been brazenly stolen by the casual visitor.

"I appreciate the kindness of your committee in asking me to speak at your dinner," said the guest, "but as the hour is now quite late I will simply wish you Good-night."

Then and then only did the dominie from the neighboring parish appear to wake up. As applause and appreciation followed the brief announcement his jaw dropped and his face registered consternation. The dinner was adjourned, and he rushed over to apologize to the speaker whose place on the program he had taken. That gentleman, politely or impolitely, turned his back and shouldered the still wordy dominie out of the group.

A recent issue of a leading religious periodical carried an article by an unemployed minister, entitled "Why I Hesitate to Seek A Church." In connection with a long recital of facts, which tend to convince the reader that the gentleman lacks both the qualifications and the proper conception of his high office, he goes on to admit his exceptional sense of humor. "At heart I am a humorist. As I strive to penetrate to the realities of life my sense of the ridiculous finds much to feed upon in the inconsistencies which I discover along the way. Many phases of church activity move me to mirth . . . . I have never been able to approach a board of deacons with becoming solemnity. Ecclesiastical dignitaries provoke me to laughter . . . . Even at funerals I detect many incongruities, although I have trained myself to keep a straight face . . . . I cannot check my sense of humor with the head deacon before entering the pulpit. My quizzical turn of mind peeps out through my public utterances . . . . Between my sense of humor and my instinct for reality there are only a few churches to which I could render whole-souled devotion."

With the dearth of real talent in the vaudeville field, since the talkies corraled the cream of the jokesmiths, it seems a pity that such a full-blown flower should be allowed to blush unseen. But with a suspicion that is born out of painful experience we cannot stifle the surmise that the attraction may not be quite up to the lithographs. It is one thing for a man to admit that he is a born humorist, and quite another for him to establish the claim before an unresponsive world. "The boys are always disappointed unless I tell them a few stories," explained a stranger to me before the annual dinner of the Men's Club of his church. Alas! Further and more accurate information revealed that it was himself who was disappointed when he was left off the program, and "the boys" who were enraged and homicidal when his pleadings persuaded the toastmaster to grant him a hearing.

From the flippant manner in which the unemployed clergyman discusses sacred things the initiated reader is led to suspect that what he mistakes for "a sense of humor" is really an inexcusable tendency to ridicule the accepted order and customs of the church. One of the most unfortunate traits with which a human being can be afflicted is that type of obtuseness that cannot distinguish between comedy and tragedy, and that is so unmoved in the presence of sorrow that it even prompts a minister to laugh in the faces of those whom he has been called to comfort.

This dominie goes on to remark: "I love to expound my ideas, but they are not those which most congregations wish to hear . . . . They find my preaching more irritating than inspiring."

Quite so! What else could be expected in the case of a man who has so frankly pictured his glaring and fatal unfitness for his chosen calling?

Whether rightly or wrongly, a feeling has grown up through the years that the clergyman is on a little higher plane than the ordinary run of mankind. I suspect this would be a difficult point to debate successfully, for the Book from which the minister takes his authority recognizes no difference between the clergy and the laity,—in fact, does not recognize such terms at all. This arbitrary division is entirely traceable to ecclesiasticism. Nevertheless, we have placed the ministry on a higher level than other callings, and have come to expect more from the parson than we do from other men. We do not pardon him readily when he mistakes ridicule for humor, or when he cheapens his cloth and descends momentarily to the level of the professional funny man. We expect that from the chronic wise-cracker, but somehow it does not fit in with our conceptions of the ministry.

There are many modern perils that beset the pathway of the preacher, and one of the most ensnaring is the urge to "run with the hare, and hunt with the hounds." One of the by-products of our present standards of life is the prevalent feeling among the ministers that they may be thought rather too rigidly righteous. As one of the greatest of modern preachers put it, "Worldly compromise takes the median-line between white and black, and wears an ambiguous gray. It is a partisan of neither midnight nor noon, and is equally related to both."

It is just that habit of "ambiguous gray" that has allured the humorist-parson. He has not been strong enough to refuse uncompromisingly the laughs that are too dearly bought. The siren song of cheap and evanescent popularity, which has turned stauncher crafts than his out of their course, has proven too seductive for his powers of resistance.

A metropolitan minister of a few years back, whose pulpit brilliance and noble character had so endeared him to his city that his untimely death plunged millions of people in gloom, declined a cigar when the box was passed at a banquet. Although he refused with the modesty and quietness of a true gentleman some surprise was expressed at the table.

"You surely don't think there is anything wrong about smoking a good cigar, do you?" asked one of the guests curiously.

"No, indeed," he answered amiably, "but my calling makes peculiar demands upon me. I may be summoned from this dinner to the bedside of the dying. If I am I must be antiseptically clean."

The issue of that conversation is not the issue here, but there is yet something in that striking expression of this unusual man whereunto his fellow clergymen everywhere would do well to take heed. The "high calling" is forever beckoning upward, and the minister who faithfully follows is far less likely to err than he who turns a deaf ear and listens for the fleeting applause of the world.

Asceticism is not called for, but discretion is. A man could easily estrange himself from our modern civilization by an excess of sanctimony. The argument of the present writer is not for pietism, but for a healthy and commendable preservation of the balance of discernment between the lights and shadows of human life by men in the Christian ministry.

Paul was never more desperately in earnest in any of his letters than in his clarion call to the Ephesians as he brings that remarkable epistle to a close. And one of his most earnest warnings was against "foolish talking, and jesting which is not becoming," or "out of place." The distinction is clearly made between legitimate humor, which is a divine gift and which has its own useful place as a means of refreshing and invigorating the spirit, and the untimely and low-grade jesting, seasoned with "double entendres," which was all too common in sensual Ephesus. A standard suggested for the civilization over which the goddess Diana held her voluptuous sway ought not to be too high for 20th century disciples. It would be a bit of a reflection on the cause they espouse if the code of conduct had to be scaled down to make it possible of their attainment.

As to the exact relationship between unemployment or reduction in rank and the habit of ministerial clowning the present writer is not prepared to submit scientific data. That is a problem for the efficiency engineer. The most he can say is that observation leads him to believe that there is more than mere coincidence in the cases herein cited. The man in the street may outwardly exhibit little interest in religion, yet none has a more definite idea of standards than he. None is quicker to notice the unseemly and the incongruous where custom has educated him to expect the lofty and the dignified. A minister may live and die without ever having experienced the thrill of seeing one of his addresses bracketed with those enrapturing words, "Laughter and applause," yet if with poise and fine idealism he has borne faithful witness to the truth, compelling that high respect embodied in the term "a Christian gentleman," he may rest assured that his influence will remain long after the frivolous members of his profession have been forgotten.

The Beatitude of the Meek.

Rev. George A. Buttrick, D. D., New York.

Blessed are the meek, for they shall inherit the earth! Matthew 5. 5.

If we can discover an interpretation for this beatitude we may have a clew to the interpretation of the others. One of the best books describes them as being the key to the kingdom, but for a good many people the key does not mean that they find the lock.

A certain minister announced a series of sermons on the beatitudes, whereupon a lady having read that announcement remarked, "It must be a hard thing to preach on." Of course the sympathy was misplaced, because Jesus was never so challenging as when he flung these blessings of his into the teeth of world standards. It is not difficult for us to understand what was behind that rather naïve remark. This lady felt, and frankly enough, that the beatitudes are so unearthly, they go beyond conduct, and almost beyond comprehension. To Jesus they were positive, bold, revolutionary, a direct cut across the accepted precepts of the world's life, but they do not seem such to us.

They seem rather to us to be comfort for the dispossessed, as if Jesus were going among the poor and the mournful and the persecuted, and assuring them there is after all a consolation prize for them. To Jesus the sayings were jets of truth in a court of conduct, flames of truth set up to illuminate the whole territory of proof of satisfying character. But they do not seem such to us. They seem often to be dark sayings that make topics for debate. We sometimes feel we need a mirror like that which Alice used in Wonderland. Everything was upside down, and you could only find your way by aid of a magic mirror. We often feel we need such a mirror to discover our way satisfactorily among these sayings of Jesus that we call beatitudes.

Take for example this beatitude! We feel inclined at times to challenge it in both parts. We doubt if the meek are blessed, and we are reasonably certain they do not inherit the earth. A Hindu, being instructed in this beatitude, making reply bearing on certain aspects of British occupation in India said, "The English may inherit the earth, but he would be insulted if you call him meek." I suspect every American would be insulted if you called him meek. Meek and little seem to go together, just as publican and sinner in the Bible story. Is there anyone in this audience who would like to be called a meek little person? And as for inheriting the earth we would almost be ready to laugh if Jesus had not spoken the words.

The trouble is, ages have laughed so often at Jesus only to discover that he returns upon the ages with the most terrifying truth. And yet, what chance would a meek man stand in Wall Street today? This world is no place for a man who lacks the spirit to stand up. The battle is to the strong. We have discovered as an eternal dictum that it pays to advertise, but we never pause to inquire in what way it pays. If we did we would discover it does not pay. But this is no kind of world for a meek person. He is likely to be trampled on by the crowd. Yet there is Jesus, and he was trampled on by the crowd, he was done to death upon a hilltop. Yet in some strange way he seems to have inherited the earth. All confusing, isn't it?

JUST WHAT DID JESUS MEAN BY THE MEEK?

We need to ask and clearly to answer that question, because there are so many spurious forms of meekness abroad.

In a New York department store I saw the motto spread around, "The customer is always right." A salesman in that store is bound to be a meek person if the customer is always right. That meekness of servile obedience to superiors is not meekness. Presumably the firm is a meek firm, but that firm knows that dollars flow where the customer is pleased, and the meekness of that firm is self-seeking: and that is never meek.

There are people who will not assert their views because they are too cynical of the views of their fellows to take any thought upon the comment their comrade would make to them. And some people will not assert their views because they are too timid. Trouble may be started if they are too bold in proclaiming a conviction. Ministers often suffer from that type of meekness. But it is not meekness at all, it is cowardice.

A clew to the discovery of the meaning of a beatitude is to examine its opposite. The opposite of the poor in spirit are the proud of spirit. The opposite of them that mourn are they that are sympathetic. The opposite of the meek are those who push and elbow their way into places, who always announce their arrival, who always stand up for their rights.

On the other hand, there are certain people in the world who are not concerned about their own dignity because it does not occur to them they are especially important. It is perfectly natural for them to sit on the rug and play with children, not stooping in condescension but playing as one of them. And people of this latter disposition manifest their mood best against a dark foil of persecution or misunderstanding. When they are persecuted they take counsel of him who being reviled, reviled not again. They are more concerned about the duties and services they can render than about the rights they have to maintain. They are never careless of the rights of others. When called in question these meek souls flame with most crusading zeal. Jesus was not concerned to maintain his rights. "If any man shall speak against me it shall be forgiven him, but if any man speak a word against the Holy Ghost, and take the inner sanctity of his life and use it to make light into darkness, it shall not be forgiven him." One of the biographers of Abraham Lincoln tells us he was not concerned to maintain his rights. If he was insulted it poured off without retort, but if the rights of another were called into question he was alert even to the point of laying down life itself: and that is always the mark of meekness. So you see meekness issues in what could be called a total attitude toward life.

There are certain people making demands on life, holding up life, seeking happiness, comfort, fame, and other people making no demands of life at all. It is like a library, and they must return the books from which they learn the lessons and discipline. They have greater needs on hand than to seek their comfort, and they are humble, obedient, compassionate, zealous servants, looking around them and finding beauty in the sunset, that tenderness that hangs on the edge of the world. They see beauty in the grass, the trees, the song of the birds. They find goodness in the common folk about them, and supreme goodness in that strange young man who hung upon the cross. They find that his life is the way, and the truth, and the life, and that these make people take goodness, beauty, truth.

Can they prove that goodness, beauty, and truth are the moving of an eternal spirit,—can they prove that these are God? No. And they do not wish to prove it because if they could prove it they would be able to live life without risk, and they do not wish to live life without risk. Being a meek people they are also people of an adventurous soul who are willing to gamble themselves on the truth that goodness and beauty are the moving of the spirit of God, and they surrender to that living spirit whom they call God, and that surrender is the essence of their meekness. That is meekness,—the surrender of the soul to a reality called God.

St. Francis, having made his vow of poverty, is taken by his father, bound with cords, and thrust into a dark closet and compelled to live there for a considerable space, so angry was his father that Francis should have forsaken his worldly ambitions and the career opening so invitingly before him. He has no reviling of his father, but he says to us in his simple way, "Hereafter I resolve not to call Bernadotti my father." He resolved he would know only one thing, "Our Father who art in heaven." That surrender is the meekness of St. Francis. Blessed are the meek! Yes, they do seem to be happy. This man who had no earthly wealth except a tunic, sandals, staff. They demand of him that secret peace which some way or other he had been able to discover.

Blessed are the meek, happy are the meek, for they shall inherit the earth! An heir is the true descendant of the real possessor. An heir comes to his holdings not because he grabs or strives, but because of the blood flowing in his veins, and because the real possessor is his father. So says Jesus, "The earth is the Lord's, and the fulness thereof," and those who are meek have the blood of the Father in their veins, and because of that blood bond, because they are the heirs of the possessor, in the course of the days naturally, in the movement of the laws of the universe they come into their inheritance. They do not grab for it. Others do that and lose it. They enter into it. They inherit the earth.

But Do They?

Do they? We ask the question, and the arguments to support it begin to mass themselves in a most impressive array. Years ago scholars say the mastodon and all those terror-breeding animals of immense proportions whose bones now are on exhibition in our museums went crashing and snorting through primeval forests. All of them are gone, but the gentle sheep still graze on the hills. The meek shall inherit the earth.

Your man of science, if he be a genuine scientist, is one of the meekest of men. He sits down with this vast book of science, and he reads it as humbly as a child might read the alphabet. He spells the letters until they form words, and then he reads the words until they form sentences. He sits before the book of nature, and allows nature to teach him her great lessons. But if your scientist should first of all determine upon his theory and should hold up nature at the point of a pistol and say, "You must confirm that theory," that scientist from that moment is lost, because in the realm of science the meek inherit the earth.

In the realm of international affairs the evidence is almost terrifying if we are to be led by the logic of history. It does seem to be true that directly a nation makes pretension to power, that nation signs its own death warrant. The only answer to be made to the man who says, "If the world prepares for war it will have peace," is this: It never will have peace. That is all! The world has been preparing for war since the foundation of the age, but it has never had peace.

Dr. George A. Buttrick of New York.

"Oh," he says, "of course you must have the will to peace as well as preparedness!"

Well, why in the name of all that is holy will you not talk about the essential thing, and not about the unessential thing, the tempting, seductive, ruinous thing which is the preparation for war? The will to peace is meekness.

Some of you have seen that play by Charles Kennedy called "The Terrible Meek." One scene is in almost total darkness, and it is left to the imagination that in the shadows is the stiff and lifeless body of our Lord. At the foot of the cross is a Roman soldier who has taken part in the crucifixion, his captain, and Mary the mother of our Saviour. The soldier is describing how death has taken place. His captain, falling upon a season of insight, says:

"Dead? I wonder."

The soldier asks what he means.

The captain says: "It would have to drive deep to touch that man's life. Life is a wonderful, a terrible thing. It cannot be slain: it always lives."

Then he turns to Mary and says: "This son of yours has built an empire this day which shall never be destroyed. The earth is his, and he made it."

Yes, and his brethren have been making and molding it through all the years!

After a pause the captain goes on: "The meek, the fierce, agonizing meek are about to enter their inheritance."

The day is coming when a nation will flee from armaments as it would flee from a blight because every pretension of power has been the token of doom.

And for ourselves, we really do not believe that the meek inherit the earth. We people who come to Northfield pretend to believe it. Of course, a man need not pretend about it, but he must put his best foot forward, you know. In an age like this there must be some manner of advertising, and we really do not believe this beatitude. We must be up and doing. We never pause to inquire which direction is up, or what constitutes doing. But we must be up and doing, until an Oriental recently said of us we have raised selfishness to religion and meanness to the throne of God.

All round about us there are people who have made money, and have found when they have made money their mind is too dead to use it. All round about us are people who have seized pleasure and found nausea, until our generation has reached the place where there is a reward for a new thrill, as if here can be such for a surfeited spirit. All round about us there are people grabbing at power and finding it, but finding also with every ounce of power they gain they lose an ounce of love, until this age of ours is in many respects the age of the disillusioned.

Now we have come to our kingdom,
And the realm is ours to take,
With a naked sword at the council board,
And under the throne a snake.

Now we have come to our kingdom,
And the realm is ours by right,
With shame and fear for our daily cheer,
And heaviness at night.

But meanwhile there is St. Francis who calls the earth his mother, and the wind and fire his brethren, who determines he must know nothing in life save God his Father, that the goal of his life must be in that surrender, and the best way to bring God is to serve God's other children, the children of the flesh. There is St. Francis at last learning to call death his sister, "our dear sister death, from whom no man escapeth."

Other people have the title deeds, but St. Francis finds the flower that blooms. Other people have money, power, pleasure, but St. Francis has food, clothing, shelter. That is enough, and in these matters enough is as good as a vast amount. And meanwhile St. Francis has the affection of his fellows, the favor of his God, a heart at leisure from itself, a conscience that is free from its own torturing. St. Francis inherits the earth.

Blessed are the meek, happy are the meek, for they shall inherit the earth! God forgive us that we have ever deemed the phrase untrue, and God heal us of the hurt that has been ours because we have been foolish enough to run counter to this law! Because it is a law that is inescapable as the law of the stars. It is more than a law,—it is the privilege of Jesus given joyously to us if we care to follow in his steps.

Rest for Those Who Are Neither Weary Nor Languid.

Rev. G. Campbell Morgan, D. D., Philadelphia.

Come unto me . . . . and I will give you rest! Matthew 11.28.

This 11th chapter of Matthew follows the 10th, and the 10th comes after the 9th: all of which has meaning. At the end of chapter 9 you will find a little paragraph that ought to be printed all by itself, in which Matthew tells of the ministry of our Lord and of the effect it produced on him:

"He was moved with compassion."

Chapter 10 tells how he sent out twelve men to help him in his work, and contains his charge to the twelve. Chapter 11 begins by saying he went into their cities, and in chapter 11 you have a wonderful illustration of the difficulties that confronted our Lord. John the loyal-hearted was perplexed, and sent a question to him. He answered the question and then complained of the unreasonable age in which he lived. He said it was like children playing in the marketplaces. Then he denounced the cities in which his mighty works had been done because they repented not.

In the midst of that spirit Matthew tells us he lifted his eyes to heaven and prayed, and his prayer was thanksgiving:

"I thank thee, O Father, Lord of heaven

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and earth, that thou dost hide these things from the wise and understanding, and hast revealed them unto babes! For so it seemed good in thy sight."

Then follows the paragraph at the close of the chapter. When our Lord had finished those words of prayer and praise to his Father he turned to the multitudes again and he said this:

"All things are delivered unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy-laden, and I will give you rest! Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls! For my yoke is easy, and my burden is light."

You have no right to begin, "Come unto me." You must begin with the verse before it, because there is no interpretation of that which follows save in relation to that which precedes. However, I am not dealing with the whole of that great message tonight. Ponder it at your leisure, however well you know it!

I would like to say this: I have been preaching for just 52 years. Two years out of the time I was silent through an eclipse of faith, but no year out of the half century has passed that I have not preached from that text.

In that great word of Jesus first is his claim in verse 27, then his call based upon his claim in verse 28, and what is it he promised man? The answer is in your mind at once. He promised rest. He spoke to people that were heavy-laden: "Come unto me, all ye that labor and are heavy-laden and I will give you rest." He said: "Take my yoke upon you and learn of me, and you shall find rest unto your souls: for my yoke is easy, my burden is light."

One great promise Christ made to men in that central call to humanity is the promise of rest. Now when I look upon an audience of young people like this that becomes a challenge. Rest? If you notice my subject you note two words in it: "Rest for Those Who are Neither Weary Nor Languid." Do you know where I got the suggestion? From one of the most beautiful hymns in our language:

Art thou weary, art thou languid, art thou sore
distrest?
Come to me, saith One, and coming be at rest!

I am not quarreling with that hymn, but there are multitudes of people in this world—and I am thinking principally of young people,—who are not weary and not languid and not sore distrest.

Suppose I put it in another way! In asking this question I am not asking for an audible answer, but an answer in every individual heart: How many of you are interested in the idea of rest? There are lots of people here that are. There are men and women in this audience tonight who are weary, languid, sore distrest, and interested in it; and thank God, the word of Christ is for them also! But what is challenging me here is that there are lots of you Christian Endeavorers who are not really interested in rest. It does not make an appeal to us unless we are in a religious frame of mind. There are thousands of young folk in the world, and men in the full heyday of their strength, conscious of the pulsing of their virility. What do they want with rest?

Well, now, if that is true, then has this call of Christ and this promise of Christ no meaning for young life, dreaming its dreams, seeing its visions, glorious young life, so much more beautifully expressing itself with its colors than it did in the days when I was young? Is there no meaning in this call of Christ for them? May I say, perhaps startlingly, when Christ uttered this word he did not utter it to weary people. I am not taking it away from you if you are weary, but he did not say it to such. Jesus says, "Come to me," but he did not say, "Art thou weary, are thou languid, are thou sore distrest?"

Another hymn, perhaps an equally or more beautiful one from that writer Dr. Bonar, says:

"I heard the voice of Jesus say,
Come unto me and rest!
Lay down, thou weary one, lay down
Thy head upon my breast!"

Very respectfully, Dr. Bonar, you did not hear Jesus say that!

He did say, "Come to me," but he did not say, "Come unto me, ye that are weary": yet you will frequently hear it quoted that way. "Come into me, ye that labor,"—it isn't to the weary he is talking, but to the man, woman, boy and girl who is putting energy into life, the workers. The first meaning of this word of Christ is not for me while the shadows are lengthening, as the days are declining in the West and I have lost the buoyancy of youth. It is for those who are putting into life all the splendid forces and powers of their life, laboring, working.

I submit to you now, no one needs rest, if it be properly understood, so much as the young, those who in the full heyday of their strength are carrying burdens and doing work. It is not when I am too tired to work, but when I am full of possibilities of work that I supremely need what Christ is promising. That is what I am submitting to you tonight. Let us consider it for a moment or two!

WHAT IS REST?

In doing that the first thing I ask is, What is rest? What did our Lord mean by rest? We pass on to ask, Do the young need this? I think you will find the answer in the fine dreaming aspiration, restless passion and power and possibility of your life; you will find it is in the heart, the core of that promise. You need rest supremely.

The word rest occurs twice. He said first, "Come unto me and I will give you rest!" Presently he said, "Take my yoke upon you, learn of me, and ye shall find rest!" In our Authorized translation you get the word rest twice over as a noun, but not so in the Greek New Testament. It is the same word, but in the first it is in verb form and in the second in noun form. Jesus did not say, "Come unto me and I will give you rest": he said, "Come unto me and I will rest you." Then he said presently, "Take my yoke, and you shall find rest." Whether verb or noun, what does the word mean?

This word rest is not a pictorial word. There is no color in it. What does the Greek word mean? "Rest" is complete cessation.

"Do you mean to tell us what we want to do is stop work altogether?"

No. That is what I mean when I say the word must gather its significance from its surroundings. When pondering this for the first time I got my Greek New Testament and went all through it to find out where that word was used in any connection. I found I always had to get a new context to know the real ultimate meaning of the word at a given place.

Christ said: "Come unto me and I will give you complete cessation." Of what? I do want to emphasize it, complete cessation. John Ruskin says in one of his books there is no music in a bar of rest. You musicians, follow me! When you rest at a bar of rest every voice is silent in the chorus, every instrument is hushed in the orchestra. Complete cessation of orchestral and vocal music, that is rest.

Something is to stop, said Jesus. I will cause something to cease, I will give you rest, complete cessation. Now we have to find out cessation of what.

I would like to open my Bible and turn to the book of Revelation. There I find the passage which says, "Write, Blessed are the dead which die in the Lord, for they shall rest from their labors!" You have the same word as here, and the old version adds, "and their works shall follow them." That just misses it. It does not mean that their works are going on. Their work shall follow out with them, or in other words, their work shall accompany them. Our holy dead have not ceased activity in the land that lies beyond: they have ceased labor, but not work. There is a distinction between labor and work. Labor is work, but it is work of such a nature there is an element that weakens you as you do it, putting out energy which is reacting upon you and making you faint and tired, seeping your strength. That is what Christ is talking about. He said, "Come to me and I will give you complete cessation of everything in the output of your energy which is reacting upon you and producing weariness and fainting, and bringing you down to death and destruction." That is what he promises freedom from. Not freedom from work, but from work under those conditions in which work itself reacts and destroys.

Do you remember in high school when you learned about power you used to use three words: dynamic, kinetic, and static. That was before the days when we used static with regard to radio, an entirely wrong use of the word. What is dynamic? Power essentially in itself. When you talk about kinetic you mean power when it moves into operation to do something. What is static? Static is a power that holds dynamic when it is kinetic so that it does not destroy.

Let us go to New York and look at that great ocean liner! In two or three minutes she will start on her voyage across the Atlantic. Down there in the core and heart of the great ship the engines are purring. Dynamic! The hand of the clock goes round, the hour has come, the master on his bridge just touches a button and flashes a message down below. The first engineer touches another, and suddenly the turbines begin to move. Dynamic is becoming kinetic, beginning to operate, and the great massive ship moves out. Power in action! Away she goes down the river, past Liberty and on to the mighty deep, pulsing—no longer purring,—and throbbing. Power! Unless that ship has static dynamic will beat it to pieces within 24 hours. Static is the power which diffused all through the ship holds her, while kinetic drives her.

There are the ships roundabout me tonight, fair and beautiful craft, God-constructed youths and maidens, young life, Endeavorers and your friends, and all with you out on the sea of life. Dynamic, yes, it is there, and naturally kinetic. Certainly you do not want rest if it means an armchair and a couch, but you do need the rest that is static, something that gives you poise. The tragedy of the hour is not the dynamic of flaming youth, but the fact that flaming youth lacks static. Thank God, you Endeavorers have it, but it is a supreme necessity. Not dynamic, that is there; but static is what we need. Oh, the tragedy of it! It serves perhaps to move you to compassion for those whom you know in the world outside of your comrades who are not yet under the banner of Jesus Christ. The trouble is not to be found in the dynamic that pulses within them, but they have not found the secret that holds power in poise and saves it from paralysis. That is rest, and that is what Christ gives to us.

How does he do it? Or shall I say, what is the nature of this rest which is freedom from everything that makes the output of life's energy destructive? Come back with me a moment and touch upon the simple thing! That is why I said at the beginning that the first thing is not, "I will give you rest," but "I will rest you." You say there is not much difference? Think! It is not something he offers me, and I can go to him and take it as though it were wrapped in a parcel and go off with it. No, that is not it. "I will rest you." You and I find this rest, this secret of poise and peace that makes power prevail without reaction and holds the life in steady balance, in him.

Dr. G. Campbell Morgan.

I am going to use a homely illustration. God has blessed my home with seven children, and when they were little and one of them was fretful and irritable I would take it in my arms and would try to get it quiet and still and comforted, and I do not believe I ever succeeded. I tell you what I have seen again and again in those years. I have seen a little wee bit of woman suddenly come into the room and laughing at me she would say, "Give it to me!" And you wonderful people of this progressive age, explain to me if you can the miraculous thing I saw again and again! She took the child, and almost immediately the fretfulness ceased and the little one was quiet. Do you know what happened? I can't tell you, but mother rested the child.

Christ is saying to men and women everywhere, to youths and maidens everywhere, "Come to me,—I will rest you!" Associated with him is the secret of poise and rest.

Yet you can press it and ask what is the nature of the rest. Go back at your leisure to that previous verse, and you have it there! "All things have been delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him. Come unto me!" What does that mean?

The first element is the element that comes when the soul gets to God. When I come to Christ I come to God. And when you and I find our way to God the colors are not dimmed, the dream is not dimmed, the vision does not cease, the music does not cease, the pulsating energy is not paralyzed, but we have found a secret way, we walk with God. That is rest. He brings the soul to God. He brings the soul to God by revelation and reconciliation. He gives me rest because in him I have found God, and that is the only place in which I have found intellectual rest in a world like this. I have seen God in Christ, and I know however poignant the problem, the suffering may be, God is identified with humanity in his suffering. That is the supreme revelation of Calvary. I am at rest.

But deeper than that by reconciliation, by dealing with things that have dimmed my vision and bringing me back to God he gives me rest. There is no rest like the rest of living in fellowship with God.

There is a second and consequent element in the rest he gives. "All things are delivered unto me of my Father." There are so many things that I suggest you take that phrase "All things" and track it through your New Testament when it is applied to Christ. Go to Colossians and look at "all things"! Then you will understand that when Jesus said, "All things are delivered unto me of my Father," according to apostolic interpretation the "all things" meant all things. Christ is at the heart of the cosmic order, all things in the heavens, on the earth. Very well then, when I come to him he brings me to God and he puts my life in right relationship with the cosmic order. You can have that other phrase if you like, in tune with the infinite. That is rest. There is nothing like it. To feel that my life, whatever the storms, whatever the trials, whatever the difficulties, to feel that my life is a life lived in fellowship with and in right relationship to all the processes of God, that is rest.

Let me use another illustration! A man went into the yard of a great cathedral where the stone and marble masons were at work. He came to one man and asked him what he was doing. The man said:

"Trying to make a living."

He thought this was a peculiar answer, and he went on and asked a second stonemason what he was doing. He said:

"What am I doing? I am earning $7 a day."

The man thought he had a queer crowd and passed on. He saw a third man, and going up to him he said to him:

"What are you doing here?"

The man replied:

"I am helping to build a cathedral."

Tell me, which of those three men had found the poise and the secret of peace and quietness? They were all chipping. One fellow was irritated all the time trying to make a living. The other fellow was making $7 a day, and I am bound was thinking he should be making $8. The other man saw a little bit of a part of the cathedral. That man had found rest in his work. If you are Christ's you realize that whether you are doing your duty by sitting in front of a typewriter or standing behind a counter.

George Herbert once said that it is possible to sweep a room and make that action fine. After you go back to the drudgery, to the details, to the commonplace things, if you have come to him you will see he is over all things, and he is resolving for you all the discords of life into the harmony of peace and power.

Rest, freedom from everything that makes the output of energy react to the destruction of personality! Rest for those who are neither weary nor languid! Rest that is not cessation of activity! There is no other rest that enables one to put into life the full output of energy without reactions that blight, blast, and destroy. Rest in action, rest in warfare, rest in all life, he is calling us to that, and every Christian Endeavorer that is true to the name has found that rest.

He says a second thing: "Take my yoke and learn!" That means, having come to me for rest, put yourselves under my discipline! Somebody was saying, "How is it Christian people are restless?" Always because they are not under his discipline.

Rest is his gift, not in separation for himself, but the gift of himself to me. Rest found is the appropriation of my possessions in the life of dedication and consecration. May you know that rest through all the days until presently you fare forth to the fuller life that lies beyond, and have it said of you, "You rest from your labors, but your works go out with you"!

Cardinal Elements in a Program of Evangelism.

Rev. Charles W. Brewbaker, D. D., Dayton, O.

When we speak of evangelism we do not think so much of a method as we do of a message. It means the proclamation of the good news of redemption in such a way as to persuade the individual hearer to voluntarily surrender himself to Jesus Christ as his Saviour and Lord and his way of living.

There is a variety of methods. I am glad for the new valuations which evangelism is undergoing; that the emphasis is swinging back to the New Testament point of view, which is that every follower of Jesus is called to be his witness; that the church is the great evangelizing institution, and that all of its work is evangelistic. The fact is that the climax of all the work of the church should be evangelistic, or in other words, the producing of genuine Christians.

While we believe that people are basically, universally and instinctively religious, yet evangelism is hard to approach with simplicity and directness because it has to do with many problems that affect it, such as race hatred, war spirit, cynicism, agnosticism, atheism, humanism, suspicion, sectarianism, bitterness, theological controversies, greed, self-indulgences of all kinds, worldliness, lust of the flesh, the pride of life, prosperity, panics, injustice, and a thousand other things, all of which are summed up in one word, SIN.

The evangel deals with many different problems such as conversion, regeneration, salvation, backgrounds, personalities, organization, material and methods, all of which require wisdom and skill.

When we speak of Cardinal Elements in a Program of Evangelism we have in mind the necessary first steps for the enlistment of the church with its total membership in the most effective manner in proclaiming the gospel and in reaching those for whom the church is responsible and for whom Christ died. The fact is, the future life and growth of the church depend on its own productivity by means of evangelism. "A non-propagating church is soon a dead church." As a church we have been depending upon revival meetings to produce, and have failed in many phases of the work of evangelism, and the result is we are non-productive.

In any productive, successful program of evangelism there are two major cardinal elements to be considered: the spiritual or divine and the human.

I know that the spiritual and human are closely related and in many ways are dependent on each other as long as man lives in a physical body in a visible, material world and universe. But there are inestimable values, invisible realities and unseen spiritual forces which enter into the process of making a Christian. Some of the essential spiritual factors are:

Radiant Christian personality;
Personal and united intercessory prayer;
The power of the new message from the old gospel;
The power of Christian music;
The power of personal witnessing on the part of believers;
The guidance and power of the Holy Spirit.

If the church would have a successful and worthwhile program of evangelism it must have the spiritual dynamic.

THE HUMAN ELEMENT.

In considering the human element in a program of evangelism, certain basic norms or standards are necessary for the best possible results.

1. A new evaluation of personality based on the teachings of Jesus. People are not things. Persons are not machines.

I was holding special meetings in Kansas City in February. After I had preached one night I stepped down out of the pulpit and I said:

"I have been preaching to you every night. I want to know what you are thinking of, what your attitude of mind is toward this program of evangelism."

So we had a free discussion, and the question was, "Why is it that there is so much indifference on the part of church people relative to soul saving?" After quite a discussion and gathering our conclusions together we decided we have lost the evangelism of personality. If we understand the teachings of Jesus when he said: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" we undoubtedly think of the value of a person, of a human soul. And I discover this in my life and observations and contacts with church people: we lack that evangelism.

2. Well defined evangelistic objectives.

Produce genuine Christians out of the raw human material in the environment in which we find them and in which they live! God handed us children, young people, men and women in different life situations, and it is our business as a church to take this raw material and from it produce genuine Christians.

An intelligent understanding of the approach to the individual child, youth and adult with a view to the proper coördination of the intellectual, emotional, spiritual and practical elements in religion and their personal acceptance of Jesus Christ as their Saviour and Lord and his way of life.

I believe we must take the whole person, and we must consider him as a whole being, intellectually, emotionally, spiritually, and thus consider his whole personality. I have heard a good deal of expression like this, "What we need is the baptism of the Holy Spirit," and when I questioned persons they spoke in terms largely of emotion, and eliminated the intellect. I have said, "Can't God baptize the intellect as well as the emotions? Isn't it a big part of the individual?" Some of them had not thought of that.

A sane recognition of, an intelligent understanding of, a sympathetic attitude toward, and a willingness on the part of leaders and church members to use all legitimate and successful methods in the program of evangelism. And there are many methods.

3. Under this main point are leaders who demonstrate within themselves ideal religious living as a result of great faith in God and the everlasting reality of religion and its saving power as revealed in Jesus Christ.

We need leaders of that kind if we will have a program worthwhile. I found during the past year in my approach to this subject of evangelism a good deal of criticism and cynicism on the part of evangelists and ministers and some laymen. I do not believe that we can ever have a sane approach to people with that attitude. One of the cardinal elements of success is leaders who demonstrate within themselves ideal religious living and a right attitude toward the religion which they profess, or we cannot expect to make a point of contact worthwhile with people outside the church. This involves the following:

Personal qualities;

Leaders must love folks. The central passion of their lives must be the making of all life Christian, and all of life Christian. Not simply "Rescue the perishing" method, "Throw out the lifeline" method to snatch people from a burning hell and land them in heaven, but to produce Christian life on the basis of the teachings of the Lord Jesus Christ;

The ability to enlist others and also to win others by an inward contagion;

The ability to develop in others the creative impulse which leads to a joyous adventure;

Willingness to make thorough preparation for the task. That is where we are woefully weak in evangelism. I can say it without fear of contradiction, many men and women are given evangelistic relationships who fail as ministers. They failed to produce, and they think resort to evangelism helps them out, and they get titles which are unbecoming to them. Everywhere today an evangelist must be as thoroughly prepared as any other man as a religious or Christian leader if he is to be successful, because we must have permanent results in our work.

Organization and Administration.

1. The coördination of all the local church agencies in coöperation with all interchurch agencies which have the evangelistic aim, namely, the home, week day religious schools, vacation church schools, young people's organizations, student Christian movement, brotherhoods, Y. M. C. A., Y. W. C. A., Salvation Army, etc. This will mean efficiency, or the ability to get maximum results at minimum cost in money, time, persons and effort. It is not a task of one department of the church, but it means coordination of all local church agencies as well as coöperation of interchurch agencies.

2. A careful survey of the total constituency who should be reached and for whom the church is responsible.

The church is responsible not only for the people who come to its Christian Endeavor and Sunday school as well as its worship services, but for the great constituency outside. I remember talking to a minister, and I said something about enlarging his Sunday school, and he said, "We have all the children of our church." He limited his ability and the ability of his church. We must take a careful survey of the total constituency if we are to make our church worthwhile. The survey provides a basis on which to build and gives a starting point of procedure.

3. A definite place in the program for every rational method which can and must be used in order to reach the total constituency.

Under this I would have the educational, or teaching method.

This method lays stress on formation rather than reformation, building rather than rebuilding. This method well done means that the child will never need to unlearn any religious teachings.

The objectives of religious education are evangelistic objectives. The standard of the present day church school says that "the final test of the school of religious education is the extent to which it leads pupils in learning to live the Christian life."

This method deals most carefully and intelligently with childhood and youth, and is in harmony with the constant emphasis found in the teachings of Jesus and in his last Great Commission, "Go, teach."

The church school is the church's greatest field and agency for evangelism, and all officers and teachers should be trained to look for definite results in the lives of their pupils constantly.

This process of evangelism, which is the Christian nurture process, should be so done at every step of the child's development that it will lead him naturally and normally "to the ripe time of personal choice and religious self-direction."

The second is pastoral evangelism.

By means of pastoral visitation, direct personal contacts, daily living, evangelistic preaching and the wise use of the sacraments and great seasons of the church year such as Easter, Christmas, etc., the pastor shows constant interest in and concern for all the children, youth and adults in and out of the church.

Kernahan says: "The one sure proof of a man's call to the ministry is his ability to win people to Christ."

The pastor who is an evangelist creates expectancy on the part of his people as to rich results in soul-winning. I know this from personal experience of 17 years. I believe in gathering the harvest throughout the year.

The minister is the index of the church's character. He must be the real message with the power of persuasion. He must be warm-hearted with great human interest. He must preach the old gospel in the new way. He must know the law of cause and effect in soul-winning. He must be able to lead the church membership to witness daily for Christ. He must win the converts to Christ, and not to himself.

The church needs to get back to pastoral evangelism.

The third is organized visitation evangelism by the local church or coöperatively.

Some of its advantages are that it uses the laymen,—every church thus discovers much unused talent; the method is Biblical, —Jesus used it; it enlists church members in a definite organized way; it has a healthful effect on the church and community; it reaches more people; the results are more lasting and permanent; it discovers and trains workers.

We are told by statistics that at the present it takes 18 people 365 days to secure one brand-new member for the church, and that it takes about 50 calls to get one new member. 5000 calls would mean 100 members.

The great need of the church today is much friendly, Christian visitation. The church will attract, grow and thrive in an atmosphere of courtesy, friendliness, brotherliness, mutual help and coöperative effort. John Wesley said, "The Christian atmosphere of the church should be the heartiest, the friendliest and happiest place in the community."

The fourth type is the revival method.

The revival has always had a pronounced and profitable place in the work of the church and kingdom building. Emotion is needed in the program of the church from time to time as provided by this method. Evangelists are authorized in the New Testament.

Some of the great triumphs of the church have come directly from the revival. Some of the spiritual tragedies also have come from the so-called revival, such as undue and abnormal emotional excitement, unfortunate by-products such as alienation, suspicion, criticism, backsliding, schisms, unnecessary expense, result of commercialized greed, etc.

The church needs the revival. At the same time it needs a new and sane study of the mass mind in the light of modern thinking, the psychology of the audience, coöperative attitude and thinking.

It needs a revival which centers in Christ. A revival which recognizes the intellect and will as essential factors involved in the spiritual process.

The church needs to study anew in the light of modern times and scholarship the lives and methods of the great Spirit-filled preachers and evangelists like Jonathan Edwards, Whitefield, Finney, Moody, Beecher, Drummond, Brooks, Chapman, Torrey, Truett, Broughton, Gipsy Smith, and others.

In conclusion, the church must plan wisely and well for its program of evangelism well in advance with constant emphasis on spiritual values, the integrating of all activities toward this one supreme objective, the making of Christian disciples and the creation of a spiritual atmosphere in which Christians can have healthful and sturdy growth and a rich vital experience.

Rising Tides in World Evangelism.

Notes of an Address at the Federal Council Conference on Evangelism at Northfield by

Dr. John R. Mott.

I have come back from journeys these last years that have taken me all over the world. I have been moving among nations for over 40 years, journeys around the world again and again, and on nearly all the battlefields of Christianity. I want to record at once with reference to the relatively recent past that I could not better describe the world situation from the point of view of the purpose of this conference than by saying it is a time of undoubtedly rising spiritual tide: and this is a matter that immediately concerns us here.

It is a time of the rising tide of opportunity.

There has been nothing like it as I see it in the annals of Christianity. There have been times when in certain parts of the world the doors have been as wide open as they are now, but I make bold to say never has there been a time when simultaneously on every continent and in every part of each continent the doors have been so wide ajar for the penetrating influence of Christ and his message. If this is true, you and I are living in a most wonderful moment in the unfolding plans of the kingdom.

Someone may ask: "Do you mean in this generalization to include the Mohammedan world?"

If you had asked that a few years ago I would have said I have my doubts, and I certainly would never have made this generalization.

Someone asks, if we are to understand that Turkey is part of the Mohammedan world: "Do you mean to say the doors are open for the influence of Christ in Turkey?"

Yes, I mean to include Turkey. One of these conferences I have been attending was held in Turkey, but for certain reasons it seemed prudent to make that a closed-door conference. But I have been there twice since, and in view of what I learned on that and two subsequent occasions, and in conversations with those who had been there longest and who knew Turkey best and most intensively, I can best describe the situation when I say the best experienced missionaries and native Christians of Turkey consider the real opportunity has just arrived.

I am well aware of the fact that certain methods often employed in other fields cannot be freely or at all employed in Turkey. In certain schools and colleges they cannot do today what they did and would like to do, but that does not close the doors. They can live Christ. I asked those who had an opportunity to teach:

"Are you at liberty to do work of Christian character outside of the school room? Can you talk of Christ in conversation with people?"

"Oh, yes!"

The more intensive method has brought the most multiplying results. And that is not the only method. We are going to see wonders as a result of intensive work in Turkey.

I remember at the beginning of the War some of the Y. M. C. A. workers in India wanted to get permission to go with non-Christian native troops to France. The government, military and civil authorities said they had not allowed outsiders to work with non-Christian soldiers since the Indian Mutiny. It depressed them, but they thought and prayed about it, and then pressed their case again. They finally got an advocate who talked for the others. The authorities said:

"If you will promise not to speak about Christ, not to write letters about him, not to circulate printed pages, we will permit you to go on the transports to serve these soldiers."

They thought that over quite a while and had mental reservations, but they said:

"If we may be permitted to live like Christ and to do as he did if we can, then we will accept these conditions."

I venture to say that Christ has never been better lived or exemplified by groups of men than by those American, Canadian, British, colonial, and Indian secretaries who first and last served 1,600,000 Indian, Mohammedan, and other non-Christian soldiers as well as a small company of Christians. They were shut in, as it were, to that one form of service.

I was speaking to my friend Dr. Lyman Abbott and told him of this incident and he said:

"In the first chapter of John it speaks of Christ in this language: 'That was the true light which lighteth every man that cometh into the world.' "

That set me to thinking that light is the most penetrating of all phenomena, the most far-reaching, the most health-giving as well as illuminating and most transforming. Then I thought further that the living Christ is not shut up to voices and pens and movable type. He has other media through which he can break forth.

In India I find inquiries have followed the work in those Y. M. C. A. huts, trenches, and cellars. The letters written either by Indian soldiers or by the secretaries for Indians have led to countless inquiries as to the motive that lay back of all that unselfishness.

I say it is a time of the rising tide of opportunity. You might ask me questions about corners of the world such as unoccupied fields. I have made a specialty of those fields and kept track of them, and I have yet to be convinced there is any field where if we do advance we would not find the doors open before we reached the place. God has more than one method of getting at unoccupied fields. I have in mind not only geographical considerations, but groups of people, areas of life, human relationships, and it is most significant that we are living in a time when we can say that the doors are not closed to the penetrating influence of the living Christ.

* * * * *

It is a time of the rising tide of expectation.

I try to keep myself sensitive and responsive to the movement of the Holy Spirit over the spirits of men. I need your help in this, but it is a struggle each one of us knows to keep vivid the spiritual realities. As we grow older we may be more sensitive to the leadings of the Spirit and listening to the still small voice.

I have been made vividly aware in these last journeys of a movement among the classes of every backward race, every oppressed people, every depressed stratum of society,—a more equal outreaching. It is sometimes vaguely expressed, but it is a groping after something higher, freer, better. I do not trace it to any sinister source. I explain it like this: A loving, heavenly Father is brooding over his children just as an earthly father is filled with a burning desire to evoke aspirations, hopes, ambitions in his children for something better and higher. Notwithstanding so much reaction and disappointment as have characterized recent years, the most discerning Christian leaders all over the map believe that we are on the threshold of something that will far transcend anything we have had behind us in the world mission of Christianity. Nothing has moved me more than the discovery that people are looking for something from Christianity which they have not been finding in their own faith or lack of faith.

The best illustration of this is Gandhi. I do not think there is a leader in Asia today, Christian or non-Christian, who is speaking with a voice that is farther heard, and my intimate conversations with him show me that he is looking to Christ as to no other source for the motivating power and the ideas of his program. You would find it impossible in any close questioning to get it traced to any other source.

I am a constant reader of Mohammedan, Jewish and other non-Christian magazines in English, and I have workers that keep me informed as to the utterances of leaders of thought and action, and it is with this as a background that I make this statement: I am more impressed by what is being said by non-Christian and non-religious people than by many things said by Christians.

* * * * *

I want to say the present is a time of rising tide spiritually, mostly of interest manifested by inquiry.

In all my active years I have never been so impressed by the Socratic method as in these last years, have never heard so many penetrating questions, such central questions. All over the map people are debating, calling into question all standards and checking up all sanctions that have held people for centuries. It is possible to find out what is going on inside men. You have more opportunities for people sharing their doubts as well as their hopes: I have known no time quite like it. These questions take one right into the heart of reality. How much better it is than the old indifference and apathy I met in my earlier journeys in fields like Latin America, Asia, Africa, not to speak of America! Let me add how much more urgent is the situation! How people can regard with indifference this present day, how we can be contented with the plans we now have, is more than I can see.

If you doubt what I say just visit the bookshops in all lands! There is a flood of printed matter, and a disproportionately large increase of literature dealing with religion,—I might say, literature of reality. By this I mean literature that gives a maximum of impulse and that yields a maximum of light and unanswered questions.

If you have doubts, make your own tests by getting book lists and talking with world travelers! Enter into intimate conversation as you have opportunity with those engaged in the work of evangelism who travel over goodly areas! Form your own impressions! I think they will tell you what they have told me: they know of no time like these present days in point of inquiry, with people willing to pay great prices, which means an unmistakable desire to find truth. This has its promising implications. We ought to be thanking God that we are permitted to live in days like these.

* * * * *

I come to another indication. It is a time of the rising tide of criticism and objection.

I look upon that as not without its tremendous advantages, advantages we leaders may turn from stumbling-blocks into stepping-stones. I remind you of the words of St. Paul: "For a great door and effectual is opened unto me, and there are many adversaries." Christianity seeks out the impossible to make possible its wonderful works. I always distrust whether I am in the right place if I am not in the place of things impossible. When everything looks easy I make up my mind the omnipotent Christ will not manifest himself there. It takes impossible situations to reveal the meaning of Christ, the necessity and adequacy of Christ.

* * * * *

It is a time of rising spiritual tide throughout the world in point of faith.

I could give you signs of it all over the world. My wife and I went through the jungle on the island of Sumatra, and we pulled aside the tropical vines from a monument that commemorates the lives of the first two missionaries who went there and were eaten on that spot by cannibals. As we went through that valley we saw evidences of Christianity that if we had not seen others would compel us to believe that Christ not only does, but is. All over that island where cannibals had had the right of way, in crowded churches I found faith in the wonder-working power of our Lord, that elemental faith which nothing can daunt.

Another illustration may be the mass movement in India. Out of possibly 320 millions in India over 9/10ths live in 700,000 villages. Over 50 million people in the aggregate are among the most neglected people of the human race. You can't think it a reality, my friends! The age-long enemies of man are working in those villages; I mean, ignorance, poverty, disease, strife, and sin, all concentrated in these villages as not in the cities. The occupations of these outcasts from the Hindu point of view is most defiling. If there is a main street they are not permitted to use it. They are not permitted to go to the village schools. They are not permitted to draw water at the village well; and contrary to what you may read, it is only in a few scores of villages that they are permitted to go to the temple. Well are they called the untouchables. Gandhi did not originate that name: his religion originated it, and he used it. The first time I went to India, nearly 40 years ago, in only two parts was there anything being done for the outcasts. Most missionaries were regarding with suspicion the mass movement. Of two million Protestant members now over 73% are products of the mass movement. In the villages that have been most exposed to this movement of the Spirit of God, a movement that means uplift, improvement, I have found the economic and social lot so transformed that you could see it. The villages were also transformed morally.

The most marvelous result that I found of this mass movement work is that it has made such an impression upon the caste people that there are now many thousands who have become Christians as a result of the object lesson of the transformed life of the outcasts. Bishop Whitehead told me he had just come back from India where he had visited a Wesleyan mission where they had 3000 caste converts, and had about 3000 more preparing for baptism. This seems almost incredible, yet it leads us to see how we may have missed our strategy. There is a rising tide of faith among these depressed people, blind, hopeless, in despair, abandoned by others, and now there is this rising tide of faith among the caste people.

There are 3000 baptisms in India every week. There would be 30,000 every week if we had sufficient numbers of wise guides and teachers. Great restraint is being exercised by the most trustworthy missionaries. We have made mistakes, not due to intention but to lack of vision at the home base. We have not trusted our own leaders; we have left them to do the impossible, and they have learned bitter lessons. The people are standing before our open doors and we have to say, "Stay back! It is not safe for you to come unless we have enough teachers." It requires not only baptizing, but teaching to stabilize the converts.

* * * * *

On my way from India and Siam to China there met me in Canton a delegation, among them the great prophet of China, Cheng Ching Yi. I knew him first as a schoolboy in Peking. The next time I saw him was when I was presiding over the world missionary conference at Edinburgh. He was not there by design of the committee that managed the conference, but he was sent by God. (We were so short-sighted that we did not invite native churches to Edinburgh.) When called on to speak he said he was going to make seven points in seven minutes, and he made them. It showed the conciseness of the Chinese mind, the ability to get at the core of the matter and put it in lucid form. I have seen him in China every visit since.

He is a retiring man, though a great leader. He is executive head of the National Christian Council, and moderator of this new church of Christ in China, which includes ⅓rd of the Chinese Christians.

When I was in China last he came to me and said: "I have had a vision, and I want time to share it with you. I want to know whether the best way to meet this chaos in China, due to four or five revolutions going on simultaneously, should be a summons to a Christian advance." This vision came after days and nights of prayer.

"What form does it take?" I asked.

"Would it be too much for us to go out and double the number of Protestant church members in the next five years?"

I replied: "How many have you now?"

He said: "Four hundred thirty-five thousand."

"It took you over a hundred years to build up a church of such numbers, and you propose to double that in five years."

He said: "Why not?"

I could think of nothing in the program of Christ, or the commands of Christ, or the resources of Christ, or the example of Christ which would lead me to answer that question in the negative, and I can think of nothing in the welfare of the Chinese church that would not make it highly desirable that they get out of themselves and lend themselves to something on that scale, so I became a convert to his suggestion.

"Can you be with me in the general conferences your committee has set up? You must go with me to the whole series."

After some argument he decided to do it. I never gave him less than a day and a half to share his vision. He did it with a fulness I insisted upon. We had open forums, then broke into groups to follow things up in more detail, for we must do it safely and not have a reaction. He summoned us to prayer, I do not know how many times. In every one of those conferences, not by a majority but by unanimous vote, the leading missionaries and trusted leaders of the Chinese churches voted to put themselves behind this prophet. When the National Council meeting of officials was held, after days of debate they committed themselves to support his five-year program, which was as follows:

The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with him, and a more gracious experience of him in all phases of life;

The carrying out of evangelistic work in the hope that the number of Christians at least be doubled;

The endeavor on the part of all coöperating in the five-year movement to improve the religious education of the church through the use of the pulpit, Sunday school and other societies;

Definite steps to overcome illiteracy among church members;

Sustained efforts to make the family to a large extent the unit of Christian endeavor, so that the Christian family method would increase the membership of the church; also every possible effort to Christianize family life;

That far more serious thought and care be given on the part of the church to the problems of those who are not Christians, but are coming under Christian influence as in Christian schools;

A clearly increased emphasis on Christian standards, so that the church should become far more self-dependent than at the present time, and that Christians generally should be helped to a clearer understanding of the service which is theirs because they are Christians;

Earnest efforts to extend to others the benefits of the Christian religion through personal evangelism and through such other methods as may be found desirable in the hope that within five years the number of Christians may be doubled.

You can't have mass meetings in the midst of civil war and battle and chaos. It takes faith to advance in conditions like that. I wonder if we would be preparing plans like this if we were in those conditions?

* * * * *

Soon after I landed in Japan the Japanese Christian leader Toyohiko Kagawa came and told me he wanted an unhurried interview. He had a heavy burden which he wanted me to help him bear. He had been studying about the Protestant church of France, which, though small, has already become a nationwide force in its ideals, its spirit, its principles, its personality, its program. He said:

"My burden is, after much thought and prayer, that if we could have a million Protestant Christians in Japan we might permeate this nation of 58 millions."

This idea had seized him. I said: "How many Protestant Christians have you now?"

He said: "Two hundred forty thousand."

I asked him if he had shared his burden, and he said just with the heads of his denomination. Some had responded, but others were skeptical. He said:

"As a result I have spent this last year in trying out new methods in order to meet criticisms, and as a result I have had 15,000 converts less 15 in my work."

That gave him a right to speak on his methods. He had tried them among the farmers, in the centers of industry, among the students, and among groups of fishermen. There is nothing more fascinating than his answers to my questions under that head, his actual experiences with the different groups.

Kagawa was converted under the influence of a missionary. When a small boy he went to a Christian school and college in Kobe, and he decided to enter Christian work. He began in the slums. Realizing his need he came to this country and studied at Princeton, where I became acquainted with him. Then he went back into the slums, where he has been living ever since. He supports his slum work with his pen. He rises at 4 o'clock every morning, and nothing cheats him out of an hour with God His eyesight is failing, and he says he is able to do more thinking as a result of not reading so much now. He has written a great many books: one of them has run through 300 editions. He preaches on an average of three times a day, and gives a lot of time to other work. That is what gives point to his public addresses.

He has three social settlements, one leper colony, one research bureau. When asked to take a position by the mayor of his city he refused, but said, "I will give you as much time as I can spare in an honorary capacity." This was accepted. He was first regarded with suspicion, but now he has the confidence of the whole city. Parliament has appropriated ten million dollars toward carrying out one of his plans involving six cities. He is just over forty years.

He attended two conferences with me for part time and shared this burden, and he certainly carried his crowd. He wanted to call it "The Million Souls Movement," but they decided to call it "The Kingdom of God Movement." The aim is in three years to increase from one-quarter million to one million Christians. The plan embraces:

Organization of a network of prayer; early morning prayer meetings in every church and city to pray for a revival of faith; prayer with a new spirit in the 1800 churches in Japan for a revival of faith; monthly united prayer meetings of all churches in every city; an annual conference for special prayer and preparation for the above purpose. In other words, a conference for prayer, and nothing else. (Have we had anything like that yet?)

Personal evangelism;
Evangelism through literature;
Educational evangelism;
Evangelism through service;
Rural evangelization;
Evangelization of fishing folk;
Evangelization in mining camps;
Evangelization of the labor classes;

The training of real evangelists. Better workers alone will not suffice. 5000 preachers should be trained at once.

This is the third illustration of the rising tide of faith,—India, China, Japan.

* * * * *

I find in my worldwide travels as well as in my reading that a precursor of every great spiritual advance has been an outbreaking of unselfish and triumphant desire. Evangelistic methods change, but the spirit is the same, because Jesus is the same yesterday, today, and forever. Evangelism is more a spirit than a method. Christ is not shut up to any method or medium. What we all desire is that we may have something new. We want things old and new, but I think there is something incongruous in a static church. The power of Christ, the fountain head, is always flowing. That is the vitality we ought to have, new experiences breaking out all the while. While the methods may change the spirit is the same.

How can this larger desire be generated? Bishop Gore sums up the lack in two phrases: We do not think, and we do not pray. I am sure that generalization will unlock any problem anywhere.

One way to develop this desire is by meditation, thinking on the needs of men, women and children now living. You could not have thought one night as I did in one of the Indian villages after seeing the conditions, and ever be the same again. Anything God permits me to do to spread the mass movement in India I will do. When Christ in his day saw the multitudes he was moved with compassion, and then he began to perform certain acts.

Second, we must think not only on the needs of men, but be in thought upon God himself. One of the finest things about this current humanistic discussion is that it is stimulating more thought on God than I have ever known in my experience. The more we ponder the desire that he may be manifested, that we may witness fresh demonstrations of his power, the desire to share what he has done for us with others, that I think will be helpful.

If I could be sure we have that desire other things I would mention will be realized:

A larger comprehension of the field where we are placed, the people and their background, their antecedents, mentality and interests; a larger comprehension of their battlefields and soul struggles and unanswered questions, a larger comprehension of the forces that oppose us, and a larger comprehension of the favoring conditions there are.

We must have larger plans. I think our plans are pitifully inadequate in contrast with the resources of our Lord. I told them in Scotland that I have found in my life it is a vastly easier thing to see a large thing achieved than a small thing. The reasons are these:

It takes an impossible thing to draw out the imagination, which is the least used faculty we have. Christ put a tremendous strain on our imagination. When he taught the Golden Rule he forced us to get our imagination into play, and when he taught the commandment of love he put a strain upon our imagination;

The advantage of an impossible program is that it calls out all our hidden powers;

Another advantage is that it takes a large plan to arrest the attention and participation of men and women of large affairs. The reason is that they are not giving their time to little plans, and we have to show them a plan that convinces them they need us;

Another reason, very important, is that impossible situations drive us to God, draw us to God, deepen our acquaintance with him, make possible the finding of his conditions, paying the price. Christ taught us this lesson in the Garden of Gethsemane.

But mostly there are two great implications. One is that it is going to be costly: and if what we are doing is not costly we must make up our mind we have not his meaning. The second implication is that we are to count the cost with reference to paying it. So many boards I am acquainted with take the opposite view. They decline to take up the plan.

My next point is that we must have a larger message. Christ is the same yesterday, today, and forever, but we have a larger Christ than we had. By this I mean there are so many more realms now, so many more fresh demonstrations of what he has done, and we are making a mistake in not making these facts more widely known.

The last point, we must have a larger and truer strategy. We are at a time when we have to take all fronts and deal with the world as a unity. There must be a larger adaptation of means to ends. If you ask for methods I would mention some of these:

Larger recognition of times and seasons, for instance, Christmas and Easter;

Explanation of much that is going on in certain groups, communities and fields;

Religious education. We are just on the edges of the greatest work the world has ever known in religious education. We can take a lesson from the Roman Catholics and Jews. Talk with a discerning Roman Catholic priest or missionary or a rabbi, and they have no hesitation in saying, If you can't do everything, concentrate on childhood!

Another means is social evangelism;

Also newspaper evangelism;

I went last night to the National Broadcasting Company studio with a friend of mine to see for the first time how broadcasting is done. The hour I watched cost $5000, plus the cost of all the artists engaged. We have hardly begun to adjust ourselves to the possibility of such means available for arresting attention, for making impressions, for creating an atmosphere;

Again, there is the matter of retreats. I am glad to say that is spreading.

If I were to sum it up I would say, More depends on what we do before we evangelize and what we do after than what we do when we evangelize. Some of you know how I have spent much of my life. If I had to live it over again I would spend vastly more in what precedes evangelistic work and in what follows than what takes place in between. It is here that we are weak, where the most work needs to be done.

I went to the Passion Play at Oberammergau for the fourth time. Every time it has made a far deeper impression upon me than the first. Of all the 15 scenes the one that gripped me most is that of the Last Supper. With new vividness I saw the significance of the institution of the holy communion, but that was not so much the part that made a deep impression upon me. It was the discussion among the disciples about who should be the greatest, the division within the inner circle and Christ's method of meeting it.

He summons the servant, takes the towel and girds himself. The servant went with him with the basin. As he knelt in front of the first disciple Christ lifted the first foot, put it in the basin, and washed it. He did this, as it were, reverently. Then the other foot. Then he rose, walked in front of the next disciple, lifted his feet with the same tenderness, thoughtfulness, and sense of humility and service; and so on with the third and all of the twelve.

The vast audience of 6000 sat rapt and tense. Jesus rises:

"If I then, your Master, have washed your feet, ye also should wash one another's feet!"

I then saw what importance Christ attached to unity, and that he led us into the method by which primarily it is achieved in its most lasting form, the method of unselfishness, of forgetting ourselves and serving others, even in menial service.

And my last word is that we must have a greater accession of power. I am eager to see it used on a larger scale for this work of evangelism. Let us yield ourselves to the gracious, loving, omnipotent, life-giving power of the Spirit that greater works may take place of such convincing power that they will prove the much needed reality and wonder-working power of our faith!

THE LATE DR. CHARLES F. GOSS.

W. R. Moody.

News of the death of Dr. Charles Frederic Goss of Cincinnati on May 7 recalls the labors of a warm and loyal colaborer of the late D. L. Moody. A friendship formed while Mr. Moody was holding meetings in Utica, N. Y., where Dr. Goss was pastor, continued through life. Widely differing in many respects in theological outlook, they mutually recognized loyalty to their common Master.

For several years Dr. Goss lectured to students at the Northfield schools, and in 1886 on Mr. Moody's solicitation accepted the pastorate of the Chicago Avenue Church, Chicago, commonly known as the Moody Church, being the outgrowth of the original Sunday school Mr. Moody started as a young man.

Although life's experiences tended to widen their different outlooks theologically, their loving friendship continued, and before Dr. Goss laid down the Chicago pastorate he assisted Mr. Moody in the founding of the Chicago Bible Institute, which is indebted to his devoted labors more than will ever be known.

Dr. Goss was characterized both in his public ministry and in his association with men by his great capacity for love. It was devotion to humanity that influenced his theology.

Dr. G. Campbell Morgan has been elected professor of Biblical Interpretation at Gordon College of Theology and Missions, Boston. He will begin his duties October 1. In addition to class work he will give a weekly evening public lecture under the auspices of the college in a downtown auditorium. He will continue to serve his church in Philadelphia as before, and will speak in New York Mondays on his way to Boston.

During the summer months Dr. Morgan has arranged for his four sons to occupy the pulpit of his church, the Third Presbyterian Church of Philadelphia, in succession.

Sudan Interior Mission,
N. Nigeria.

Dear Friend:

May I thank you most heartily for sending me the **Record** so regularly? It comes as a great blessing and inspiration, and is especially valuable to one who is cut off from conferences and conventions being held in the homeland.

It is not only read by the missionaries in my station, but is afterward passed on to natives who are able to read English.

Yours thankfully,
(Signed) Ernest Henshaw.

A man came to Charles G. Finney and said: "I don't believe in the existence of a devil."

"Don't you?" said President Finney. "Well, you resist him a while and you will believe in him!"

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

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India.

Dear Sir:

I am greatly enjoying the **Record of Christian Work,** which brings inspiration and help with every number. When I have read it I pass it on to our Indian pastor, who also finds it most useful and helpful. I am most grateful for it.

(Signed) Alice Means.

Norwegian Mission in China,
Shansi.

Dear Sirs:

I wish to convey to you my best thanks for all the benefit I receive through reading your excellent magazine, which you kindly send me each month free of charge. The contents of the magazine are of such a nature that whoever reads it cannot but be greatly helped and stimulated in life and service. I have become so fond of your paper that I cannot think of being without it.

(Signed) Sverre Holth.

Rio Pedras, Porto Rico.

Dear Friends:

For a long time I have been intending to write you to express my sincere appreciation for the regular monthly visits of the **Record.** It is indeed an inspiration and help, and aids so much in keeping those of us who are separated from America in touch with current thought. Also we are made to feel that at least in some small way we have a real touch with the lives and messages of outstanding ministers of all denominations.

May God richly bless those who are responsible for having the **Record** sent to the missionaries, those who furnish the thoughts which make up the content of the magazine, and those who so ably edit it!

(Signed) G. A. Riggs.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Representative Men and Women of the Old Testament.

August 3, 1930.

Naomi and Ruth: A Study in Racial Relationships.

Book of Ruth. Lesson portion—1. 6-10, 14-22.

The lesson title suggests the study of this well known book from a new and up-to-date angle.

The opening words indicate the time when it happened. Ruth is a sort of appendix to Judges, giving a charming picture of family and village life in the midst of that rude era. It was not all warfare and social chaos, any more than in America today, where the people as a whole are God-fearing and family-loving in spite of the crime and vice that are featured in the newspapers. Honest work and contented homes are not sensational "news."

We are also introduced to the persons who engage in the episode, and learn that there is to be a twofold venture in racial relationships.

First, Elimelech, his wife and two sons leave Judah and migrate to Moab. This was extraordinary in view of the traditional hostility between the two nations, and God's religious ban against Moab (Deuteronomy 23. 3). Yet there is no trace of antipathy against the immigrants by Moab. On the contrary, the sons marry two fine Moabite girls.

Naomi's return home, 1. 6-10.

Ten years pass. Elimelech has died, and now the two sons. Moab has never been home to Widow Naomi, and as she hears that the reason for their migration has disappeared she decides to return home.

The two girls accompany her on her way according to Oriental courtesy, but presently Naomi gives them motherly advice according to the light and custom of that time, urging them to go back and get husbands among their own people.

Parting of the ways, 1. 14-18.

At this point the second venture in internationalism occurs. Orpah decides not to proceed, and returns home. Ruth clings to her mother-in-law. The stream of world history will be different because of her choice.

Ruth's declaration furnishes one of the most beautiful passages in all literature. Analyze and explain her fourfold oath as to her future lot, nationality, religion and grave! It sets a high ideal, into which we can read the deepest Christian content. She takes a far look into the future. She shows elevated moral character, whole-hearted love, far-reaching decision. And she faithfully kept her resolution.

Back in Bethlehem, 1. 19 to 4. 22.

The romance of the immigrant girl now begins, and runs to the end of the book. Her love and faithfulness to Naomi, her readiness to go to work to provide support for the two of them, and her lovely character expressed in other ways shine in the unfolding of her experiences until she is soon happily married and becomes the ancestress of David and David's greater Son.

What was the key to her decision to leave home and country and gods and to adopt a new land and a new religion? How far had the dead men folk commended their people to this foreigner? How far had their family piety commended their God to this heathen girl? Above and beyond all there must have been something compelling in Naomi herself, for she was now stripped of everything external. Yet Ruth was determined to risk all in inseparable love. Nowhere else in literature is there such a story of a young woman's unselfish love for her foreign mother-in-law.

Whatever may be the national attitudes, it is still possible for individuals of different nations to enjoy happy relations among themselves. Indeed, mutual acquaintance usually overleaps racial and national handicaps and barriers.

Can you think of any immigrant men and women who have been happily absorbed into American family life? Can you name any immigrants who have become prominent in different ways in American history?

Golden Memory Text—And he made of one every nation of men to dwell on all the face of the earth. Acts 17. 26.

August 10, 1930.

Hannah: A Godly Mother.

1 Samuel 1 to 3. Lesson portion—
1. 9-18, 24-28; 2. 19.

We are still in the times of the judges. But just as the book of Ruth gives a glimpse of peaceful village life in Bethlehem of Judah, so the book of Samuel opens with the story of a pious family in Ramah of Ephraim that is still loyal to the Mosaic institutions.

All is not peaceful in the family. There are two wives, of whom one Hannah is childless. Childlessness was a calamity for a Hebrew woman. Elkanah's love for her leads to jealousy and strife on the part of the other wife Peninnah. Polygamy is an unholy institution.

Have the scholars memorize the names and places in our lesson!

Hannah's prayer, 1. 9-18.

The lesson opens at an annual religious

festival at Shiloh. Hannah is intensely moved in her desire for a child, and prays earnestly to God. Moreover, she vows that if God will answer her prayer for a son she will give him to God in lifelong dedication and under the Nazirite vow of holiness. Her prayer is answered in due course.

Throughout the Bible we observe how conscious the people were of the interest of God in every detail of life, so that Hannah's praying for such a definite object was not extraordinary. No doubt most Christian mothers today pray earnestly regarding their children. Many dedicate them to God and even to his service before they are born.

Yet on the other hand how many leave God out of their everyday life! A mother who is godless and prayerless is to be especially pitied. So are her children!

Hannah's vow fulfilled, 1. 24-28; 2. 19.

Hannah's genuine piety is seen in her glad fulfilment of her vow. It was a notable act of self-surrender. Parents today who have prayed for children do not always follow her example in fulfilling their promises.

Samuel is taken to Shiloh to Eli the high priest, and enters upon certain duties in the Tabernacle. It is thought he may have been five or six years old. During those early years a Hebrew child is under religious instruction in the home. No doubt Eli would now instruct Samuel in the religion and history of their race. Nothing can equal the value of proper religious nurture in the home. Even church and Sunday school should be regarded only as an aid, never as a substitute for home training and character-forming influence.

Hannah keeps in touch with her boy through the years. Every year she provides him with a coat made by herself. It certified to her unfailing love and influence over him. Mothers should retain their influence over their children as they grow up.

Samuel was living proof of the best influence of a God-fearing mother and a pious home. He responds to her care and nurture. And Hannah has the joy of seeing him grow up to be God's chosen leader in Israel,—last of the judges, first of the prophets, God's agent in a new political development in Israel. He never forgot his home, and made Ramah his residence in his later years.

"Out of a lonely woman's sorrow came a nation's reformation."

Golden Memory Text—My son, hear the instruction of thy father and forsake not the law of thy mother! Proverbs 1. 8.

August 17, 1930.

Saul: A Man of Great Possibilities Who Failed.

1 Samuel 9. 15-17, 25-27; 10. 1; 19. 9-11.

The story of Saul has its roots in 1 Samuel 8 and runs through to the end of the book, chapter 31. A story that opens with bright and promising lines, which presently changes to ever darker colors until at the end it is one of the blackest tragedies in the Bible.

The teacher must read the whole section chapters 8 to 31 in order to give the background of the lesson portions and present a full character study of Saul. For his failure was in his CHARACTER. He remains a physical giant to the end, a king and a soldier, but his character deteriorates and carries him down to failure.

We pick up the thread of history at a critical turning point in national life. Samuel, the prophet-judge, has had an honorable and useful career, but he is now an old man. He has made his sons judges, but they are a bad lot. The nation has advanced so far along the path of settled life that a stable and continuous system of government is desired by the people. In fact, they desire a king, like adjoining nations. It seems to be a political necessity. The story of all this is told in chapter 8.

Their desire for a king implied the rejection of God as king. Yet God directed Samuel to meet their desire, under protest (8. 9), and gave them a most promising and acceptable youth for king. This illustrates a principle of God's dealing with man, that when a man rejects God's will, and persists in seeking his own way, God may let him have his way, giving him not the best but the second best.

Great possibilities, 9. 15 to 10. 1.

Saul had an honored father (9. 1), and was an outstanding young man himself (9. 2). He was God's choice for the throne of Israel (9. 16), and was elected king in a democratic sort of way at a religio-political gathering of all Israel at Mizpeh (10. 20). At the election we see Saul at his best,—his modest behavior in view of the fact that he already knew he was God's choice for king and had been anointed as such by Samuel. The office had literally to seek the man.

The Spirit of God came upon him in 10. 10 and 11. 6.

Occasion soon arises that affords Saul opportunity to show his kingly qualities (c. 11). With commendable promptness and energy he rallies Israel and relieves his fellow countrymen. He shows true greatness in forbearance toward his critics and due humility in ascribing their salvation to God.

But flaws in his acts due to flaws in his character soon appear. He is guilty of successive acts of disobedience to God. His rejection by God is reached in chapter 15. Saul had received definite commandment from Jehovah through Samuel to utterly destroy Amalek, the people and their possessions (15. 1-3). He accepted the commission, gathered an army, smote Amalek, but failed to make a thorough job of it in that he saved Agag king of Amalek alive, and also the best of the herds. A sacred war degenerated into a campaign for loot. Such partial obedience offended Jehovah, who communicated to Samuel his rejection of Saul as king. It devolved upon him to tell Saul of his doom. On the one hand is Samuel, personifying the voice of God, righteousness, conscience. On the other hand is Saul, shifty, lying, self-excusing, driven from one subterfuge to another until at last he is brought to bay and confesses, "I have sinned" (15. 24).

Spirit of jealousy and murder, 19. 9-11.

When God rejected Saul he directed Samuel to anoint David king of Israel (16. 1-13). Thereafter Saul was animated by a spirit of insane jealousy of David, breaking forth in several attempts upon his life.

Tragic end, 31. 1-4.

Saul died a suicide on Mount Gilboa in the hour of defeat by the Philistines and the slaughter of his sons.

What were Saul's early possibilities due to God, to his distinguished friend and adviser Samuel, to his elevated position as king, his soldierly achievements, his own good elements of character?

How did he fail before God, before Samuel, before the nation, and before the world so that today we study his life by way of warning?

Golden Memory Text—Wherefore let him that thinketh he standeth take heed lest he fall! 1 Corinthians 10. 12.

August 24, 1930.

Jonathan and David: A Noble Friendship.

1 Samuel 18. 1-4; 19. 1-7; 20; 2 Samuel 1. 17-27.

Interwoven in the tragic story of Saul is the record of a noble friendship between Saul's eldest son Jonathan and David. It is perhaps the most famous of all Bible friendships,—perhaps there is none more beautiful in all history or literature. Friendship is hardly a strong enough word: love is the Bible word. The teacher has the opportunity to set before his class an illustration from life of genuine love between two strong men, "passing the love of women." Its course did not run smoothly, but it survived all strains put upon it. It shines the brighter because of the dark background behind it.

The teacher must familiarize himself with the whole record, and should make sure that his scholars get a grasp of all the recorded facts.

Love born, 1 Samuel 18. 1-4.

The chapter division must not be allowed to break the continuity of the vivid narrative of chapter 17. Saul interviews David after his victory over Goliath, and it was then that love was born between Prince Jonathan and David. Note the words used in verses 1 and 3!

Jonathan was a venturesome soldier who had also distinguished himself against the Philistines (c. 14). He could appreciate David's bravery, and the other winsome qualities which David evidently had. On the other hand, Jonathan was one of the noblest characters in the Old Testament. Both were God-fearing men.

Saul now kept David at court. So these lovers made a covenant. Jonathan showed David peculiar honor by investing him with his own robe and weapons. Love rejoices in sacrificial giving.

Love interceding, 1 Samuel 19. 1-7.

David's military successes and popularity awakened Saul's murderous jealousy, and he gave orders that David should be killed. Had Jonathan been of the same mould as his father he too would have been jealous of this rival. But the critical situation only gave him further occasion for the play of his love and loyalty. His tactful intercession changed his father's mind, and David was reinstated at court.

Love covenanting for the future, 1 Samuel 20. 14-17.

It was often the practice in Oriental lands —and still is, in some countries,—for a new king to insure his hold upon the throne by killing all the descendants of the preceding monarch. This possibility is faced and guarded against in a renewal of the covenant of love between Jonathan and David: for Jonathan knew that David was already anointed of God to be the next king. It was now unsafe for Jonathan to be seen in David's company, but their parting did not break their mutual love.

Love till death, 2 Samuel 1. 17-27.

All the passages cited seem rather one-sided. Nowhere does it say that David loved Jonathan, but always it speaks of Jonathan's love for David. Jonathan was always doing something for David. David seemed to benefit most by the relation between the two. But David's lament clears the air, as he bares his heart in his distress over Jonathan's unhappy death.

How do our intimate loves and friendships influence our characters?

Golden Memory Text—He that maketh many friends doeth it to his own destruction, but there is a friend that sticketh closer than a brother. Proverbs 18. 24.

August 31, 1930.

Amos: A Herdsman Called of God to be a Prophet.

Amos 1. 1; 7. 10-15; 2. 11, 12; 3. 7, 8.

The title designates three things about Amos: his regular occupation, his call by God, his ministry as prophet.

The only way to learn about him is to read and reread his book. The lesson portions are pointless without a knowledge of their setting and context. Read Moffatt's or other recent translation to get a better understanding of the text!

The man.

Amos was a native of Tekoa, 12 miles south of Jerusalem in the uplands of Judah. He was a farmer or laborer who was both a shepherd and a tender of sycomore trees. His hard life and rugged surroundings are traceable in his writings.

He is regarded by scholars as the earliest in a new order of prophets. In the altercation forced by Amaziah the priest (7.10-17) he candidly declares that he was not a prophet, nor the son of a prophet (in any school of the prophets), but that God called him from his regular occupation to prophesy to Israel. That is, he was sent to Bethel in the Northern kingdom to warn against sin and judgment. Time, about 800 B.C. The professional priest Amaziah could not scare him or turn him aside from his duty.

Because his book is so brief and our knowledge of him so limited he is placed among the "minor" prophets: but the reading of the book will discover vigor and insight and courage that made him great, as well as literary power of a high order.

His message.

He begins his book with a series of judgments pronounced on the neighboring nations,—Damascus (Syria), Gaza (Philistia), Tyre (Phœnicia), Edom, Ammon, Moab. Then he gets to Judah and Israel.

Each denunciation begins with "Thus saith the Lord," an expression that occurs about 40 times in the book. Amos was God's spokesman in a time of prosperity and luxury and backsliding.

In the case of Israel (2.6-16) the sins he designates are all manward. The expressions are hard to understand, but he enables us to picture the scandalous social and religious conditions in Israel. They were guilty of bribery and injustice, oppression of the poor and lowly, gross immorality, irreligious practices in the Temple (using clothes seized as pledges, buying wine with money paid as fines).

There is a familiar sound in this exposure of miscarriage of justice, graft, cruelty and inhumanity, rotten society. These sins can be found even in America under modern forms.

By way of contrast God recalls his gracious dealings with the nation in past history,—their rescue from Egypt, the wilderness experience, the destruction of the inhabitants of the Promised Land before them, the raising up of prophets and Nazirites among their young people. The Nazirite was one "consecrated" or "separated" by a vow not to let strong drink pass his lips or a razor touch his hair.

But there is their added sin: they tempted the Nazirites to break their vow, and silenced the prophets. They attempted to kill off the wholesome, righteous elements in their midst.

A plain man can exercise a mighty ministry at the call of God.

Golden Memory Text—I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I: send me! Isaiah 6.8.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

Chances to Serve Christ in Summer.

John 6. 1-14. August 3, 1930.

Some years ago when the revival swept through Wales a London divine was asked to take part in the services. He asked a policeman standing in the village square;

"Where is the Welsh revival?"

Then did the policeman draw himself up to full height, patted his chest, and said:

"The Welsh revival, sir, is under these buttons!"

With Christ in you, the hope of glory, your chances to serve him will be numberless.

* * * * *

A mathematician figured it out that a telephone company loses 125 hours' work every day through the use of the words "Thank you."

Courtesy is not an expense in business or in other walks of life, but a necessity. And since we all have to meet people in the summer time, and since courtesy costs so little, and since it is a Scriptural injunction, why not practise courtesy on our chance acquaintances?

* * * * *

A young lady on a railroad train gave a bunch of roses to a little crippled girl, who kissed them, hugged them close to her heart, and fell asleep. As the train neared its destination the father came in. When he saw his little one lying fast asleep with head resting against the stranger and the handful of roses clasped in her arms, tears came to his eyes, and he said:

"The Lord's blessin' rest on you for your kindness to my motherless bairn!"

Just then the child awoke and sleepily said:

"I've—been—in—heaven,—pa! I've—got—some—roses!"

"Little acts of kindness,
Little deeds of love,
Make our earth an Eden
Like the heaven above."

There is no better time to say it with flowers than the summer time, when nature furnishes the wherewithal.

* * * * *

An unobtrusive way to serve Christ is with tracts, "for a tract may find him who the sermon flees."

A women dropped a tract in the way of Richard Baxter. He picked it up, read it, became a consecrated Christian, and wrote a book entitled "A Call to the Unconverted." This brought many to Christ, among them Philip Doddridge, who wrote "The Rise and Progress of Religion," which led many into the kingdom. Among them was Wilberforce, who wrote "A Practical View of Christianity," which saved a multitude of people: among them Leigh Richmond, who wrote "The Dairyman's Daughter," which has been the means of converting thousands.

How to Become Truly Popular.

Philippians 4. 6, 8; 1 Peter 3. 8-11. August 10. 1930.

A lady advertised thus for a young woman to act as her traveling companion:

"Christian wanted. Cheerful if possible."

There are people who carry such an atmosphere of cheerfulness with them. They may be likened to a magnet drawn through a handful of steel filings.

No Christian should be wholly lacking in this power to draw people. "Be of good cheer: I have overcome the world!"

* * * * *

A popular person may encounter criticism and arouse jealousy. When a successful Y. M. C. A. secretary was asked the secret of his popularity he replied:

"It may be because I do not carry around chips on my shoulders, and I never hold grudges."

Resentment, real or imaginary, and vindictiveness are not attributes of popularity.

* * * * *

A battleship was getting ready to go into action. Aboard that ship was one Stevens by name, the most popular man among the crew, and a true Christian. It happened that to get to his appointed place each man had to pass the spot where Stevens stood, and it became the custom, as they passed by him to send the word softly and quietly down from one to the other:

"Touch Stevens! Touch Stevens!"

Stevens was in touch with God. That was his secret of popularity. This incident also suggests the vitality and importance of character in popularity.

* * * * *

To be popular one must be

P—ositive		P—roud
O—bliging		O—bstinate
P—urposeful		P—artisan
U—nselfish	Not	U—ntruthful
L—oving		L—istless
A—ttractive		A—rrogant
R—eligious		R—uthless

Popularity is won by the calm exercise of the first seven qualities above named and the avoidance of the last seven.

When Jesus Traveled: What He Saw and Did.

Luke 8. 22-48. August 17, 1930.

Christ saw and used for illustration the wonders of nature. When a famous botanist was asked what he saw in nature he replied reverently:

"I see God."

The microscopist when asked the same question replied:

"I find a universe worthy of God."

"I am thinking God's thoughts after him," said a famous astronomer.

Is it any wonder that Christ as he traveled about saw and taught spiritual truths from seeds, lilies, leaves, leaven, fishes, and all the common, yet uncommon things of life?

* * * * *

We read that there is a bridge in Austria which has in it twelve niches with twelve different representations of Christ. In one niche is the figure of Christ as a carpenter, in another as a physician, in still another that of a shepherd, and so on. As the people pass over the bridge there will be seen the artisan bowing before the carpenter, the sick kneeling before the good physician, the shepherd before the good shepherd adjusting his crook. Traveling with Jesus in his day we would have seen him adjusting himself to every need of humanity, and never seen him at the end of his resources.

* * * * *

We read that when Marie Antoinette went to her wedding all the sick and poor were kept out of her way, that no unpleasant sight might mar the occasion. Quite the opposite were the circumstances attending Christ as he traveled through Palestine. The sick, the poor, the wretched and outcasts gathered into the streets and highways to get within reach of his love and healing and sympathy. As one has well said, "Wherever he went he drew the slums after him."

Thank God, the least of us can now travel with him in kindly deeds and loving sympathy!

* * * * *

A French painter fitted up a cab for a studio and drove about the streets of Paris making sketches of the places, people and things he saw. People did not see him shut up in the cab making sketches of them, and thus he caught all manner of scenes and incidents of the city's hidden ways. He then transcribed his sketches to canvas, putting the figure of Christ everywhere among them. When the people saw his work they were startled at their follies and frivolities with Christ always in the midst of their everyday life.

Had we traveled with Jesus through the cities of his time we too would have seen him in the midst of every event of the day doing the will of his Father.

Is Education Worth What It Costs?

Proverbs 3. 13-18. August 24, 1930.

The closing sentence in the rescript regarding education issued by the emperor of Japan as far back as 1872, reads:

"It is designed henceforth that education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member."

This reveals the worthwhile idea that Japan has of education. One asks, Isn't this standard worthy of being made the educational creed of every people?

* * * * *

First we see a little Negro boy carrying his mistress' school books to the schoolhouse, thinking that to get into a schoolhouse would be like getting into Paradise.

Next we see him walking towards Hampton Institute, a distance of 500 miles, with little money or clothing, sleeping under any shelter he might find.

Later we see him working his way through that Institute, graduating with honors, and a little later the beloved and honored president of Tuskegee Institute, laboring with untiring zeal for his race. Still later succumbing to ills brought on by his arduous labors. But do you think Booker T. Washington ever thought in his last days that education was not worthwhile?

* * * * *

What many have said about education:

E—ducation that is Christian is the sole hope of a nation.
D—ay-before preparation in any walk of life is worthwhile.
U—pon the physical, mental and spiritual training we acquire depends either victory or defeat.
C—leverness, though gained by a college course, without wisdom is a distinct loss. There are college men behind prison bars.
A—ll-around education leads to a knowledge of the laws of true living.
T—om who left school and started work at 14 never earned more than $35 per week. Bill, who went to college, started late to earn, but made $1000 per week.
I—t is a great and noble thing to secure an education at any cost if one does it to be useful.
O—how pitiful it is to see parents skimp in order to put their children through college, and then see the children forget and neglect their parents!
N—ever has life afforded better channels for culture, influence and power than now.

Why are Industrial Missions Worthwhile?

1 Corinthians 9. 19-23. August 31, 1930.

A traveler on his way to China asked the captain of the vessel whether there were any missionaries in Shanghai.

"Yes," replied the captain, "and they are doing every kind of work under the sun, and succeeding with it too!"

That was a splendid testimony to the abilities and efficiency of missionaries, as well as a fine testimony for the efficacy of industrial missions.

* * * * *

Africa is coming to be belted with brickyards, out of whose product houses, churches, schools and civilization's material structures are built. The artisans were taught the craft by the missionary.

One missionary who was recently employing natives to build roads said:

"Fourteen years ago these men refused to carry a load, saying they were warriors, not slaves. Now all is different. They see themselves that labor lends them dignity and honor."

* * * * *

Robert Morrison's greatest work in China was the translation of the Bible into Chinese characters and the making of his great dictionary of the Chinese language. Upon this foundation (the Bible and dictionary) the present missions in China were built. Wasn't this labor worthwhile?

Bibles and school books must often be created, printed and supplied by the missionaries. Thus the art of printing is one of the most useful trades for the missionaries to carry with them to backward peoples.

* * * * *

The teaching of sewing and dressmaking to native girls, leading to modesty and morality;

Laundry work, leading to cleanliness and uplifting even whole tribes and communities;

Carpentry, leading the people out of foul huts where men, women and children and animals live into decent houses;

Farming, turning many a starved community into a life of plenty;

Wagon-making in countries where women are the beasts of burden;

All these trades, and any others that help people to be self-supporting, thus developing a higher grade of character,—aren't these all worthwhile?

Selected Thoughts for the Quiet Hour

Learn a Text a Day.

AUGUST, 1930.

Friday, 1st. *Surely goodness and mercy shall follow me all the days of my life! Psalm 23. 6.*

Let me not look behind night's pause of peace,
Now it is day!
With courage and with joy let me go forth
Anew, I pray,
Resolved that I will strive, as my strength is,
To do my part
Each hour with kindness and sincerity
And a high heart!
—Ethel Arnold Tilden.

Saturday, 2nd. *I appeared unto Abraham, ... I will be to you a God. Exodus 6. 3, 7.*

And thus I am privileged to share the spiritual resources of Abraham, and the still richer resources of the apostle Paul. Nothing was given to him that is withheld from me.—J. H. Jowett.

Sunday, 3rd. *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake! John 14. 11.*

When we cannot grasp all the meaning of the Lord's unfamiliar words,—so much background have they, and so vast a perspective,—he says, If you cannot yet understand or receive the word, believe me for the works' sake! Let my wonderful work done in your own home, or upon your own child, be as a telescope through which you may see the high and the lofty One!—Joseph Parker.

Monday, 4th. *And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth! Matthew 28. 18.*

Though Christ came through a Jewish doorway he was a world man. He had a world vision. The real Christian has a world vision. He will keep his frontyard tidy and his backyard clean, but he has a world vision. —S. D. Gordon.

Tuesday, 5th. *Day by day. Luke 11. 3.*

The dailiness of life is a great thing to learn. Day by day we receive our bread. Day by day let us give account of ourselves to God! Day by day let us finish the work that is given to us to do! Let each day be a world in itself!—A. B. Simpson.

Wednesday, 6th. *When I awake I am still with thee! Psalm 139. 18.*

I do say that if it can be so the best thing for the child of God is that before he or she looks into the face of any man he should look into the face of Christ,—the morning watch. One cannot keep a time-table in these matters. If possible take an hour, but remember God can do wonderful things even in five minutes! But do not insult God with five minutes if you can take an hour! Have your time as well as your place of prayer! —G. Campbell Morgan.

Thursday, 7th. *Let every man abide in the same calling wherein he was called! 1 Corinthians 7. 20.*

Is your place a small place?
Tend it with care,—
He set you there!

Is your place a large place?
Guard it with care,—
He set you there!
—John Oxenham.

Friday, 8th. *I will bless the Lord at all times: his praise shall continually be in my mouth. Psalm 34. 1.*

O child of God, let the inner chamber and the quiet time with God ever lead the heart to unceasing praise!—Andrew Murray.

Saturday, 9th. *Say unto my soul, I am thy salvation! Psalm 35. 3.*

Nothing short of a divine testimony in the soul will ever content the true Christian.—C. H. Spurgeon.

Sunday, 10th. *Let this mind be in you which was also in Christ Jesus! Philippians 2. 5.*

God's purpose is the wiping away of tears, the healing of the wounds of humanity, and the bringing of men back to himself. Is that your purpose in life? Is that the underlying reason of everything you think and say and do? Christian men are not to be indifferent to the condition of the world about them. No: we are to have the purpose of God in our hearts burning as a fire, and more than that, we are to have fellowship in his activity. We are then workers together with him, according to his plan and in his power. If we have actual fellowship with him here we shall surely have fellowship with him in the great triumph that is yet to come.—G. Campbell Morgan.

Monday, 11th. *And Lot lifted up his eyes and beheld all the plain of Jordan. . . . . Then Lot chose him all the plain of Jordan. Genesis 13. 10, 11.*

The world is full of Lots,—shallow, impulsive, doomed to be revealed by their choice and end!—F. B. Meyer.

TUESDAY, 12th. *Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat. John 6. 31.*

The manna which God supplied during the wilderness wanderings was a gift from God, and it was a declaration of the same loving care for human need which is shown in the regular seed-time and harvest. All the forces of nature, as we call them, are just as miraculous as the giving of manna was miraculous. No man can make the grain grow.—Floyd W. Tomkins.

WEDNESDAY, 13th. *Create in me a clean heart, O God, and renew a right spirit within me! Psalm 51. 10.*

The clean heart and the right spirit are still the only solution of individual and social unrest, and these can come only through Jesus Christ our Lord.—John McDowell.

THURSDAY, 14th. *Wash thine heart from wickedness, that thou mayest be saved. Jeremiah 4. 14.*

Oh the depth of meaning in that word "Saved"! Saved from the guilt of sin, saved from the love of sin, saved from the power of sin, and one day, when he comes, we shall be saved from the very presence of sin!—Charles Inglis.

FRIDAY, 15th. *I would have you without carefulness. 1 Corinthians 7. 32.*

Satan would dismay us with anticipation of troubles which loom in the distance, leading us to disobey the directions: "Take . . . . no thought for the morrow"; "Be careful for nothing."—J. Hudson Taylor.

SATURDAY, 16th. *Take heed therefore that the light which is in thee be not darkness! Luke 11. 35.*

In other words, Look out lest the thing in you which you think is all right may not in the sight of a holy God be all wrong! I may be going around conscientiously doing wrong, defending practices and habits and attitudes and opinions that if I knew the mind of Christ better I would not dream of defending.—John R. Mott.

SUNDAY, 17th. *Open thou mine eyes, that I may behold wondrous things out of thy law! Psalm 119. 18.*

We have a great many prayer meetings, but there is something just as important as prayer, and that is that we read our Bibles, that we have Bible study and Bible lectures and Bible classes, so that we may get hold of the Word of God. When I pray I talk to God, but when I read the Bible God is talking to me; and it is really more important that God should speak to me than that I should speak to him. I believe we should know better how to pray if we knew our Bibles better.—D. L. Moody.

MONDAY, 18th. *Laying up in store a good foundation against the time to come. 1 Timothy 6. 19.*

A test stands here. What are you storing? On what things do you place the highest value,—money or manhood? character or pleasure? the passing or the permanent? Tell me which, and I can tell you what you are!—W. S. Bruce.

TUESDAY, 19th. *Martha was cumbered about much serving. Luke 10. 40.*

See to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of doing him service! The first thing to do is to keep ourselves in perpetual communion with the Lord Jesus.—C. H. Spurgeon.

WEDNESDAY, 20th. *Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord! Psalm 27. 14.*

The deep root of all Scriptural theology is this: absolute dependence on God.—Andrew Murray.

THURSDAY, 21st. *Now unto him that is able to keep you from stumbling . . . .! Jude 24, R. V.*

It is the little stumblings of life that most discourage and hinder us, and most of these stumblings are over trifles. It is more to Satan's delight to defeat a child of God by some flimsy trifle than by some great temptation.—A. B. Simpson.

FRIDAY, 22nd. *The true worshipers shall worship the Father in spirit and in truth: for the Father is seeking such to worship him. John 4. 23.*

Ask the careless multitudes who are forgetting God today whether they have obeyed that! Ask your own heart with fear and trembling how fully you have obeyed it!—William R. Richards.

SATURDAY, 23rd. *At the right hand of God. Romans 8. 34.*

How real heaven becomes to us when we think of our Christ as there at the right hand of God! We know not where it is, but it is somewhere. In God's vast universe there is a blessed home, and Christ is the light thereof. And at last we, too, through his mercy, shall enter and see him and hear his voice.—Floyd W. Tomkins.

SUNDAY, 24th. *All they that heard it wondered at those things. Luke 2. 18.*

It would be difficult to draw a line between holy wonder and real worship. Holy wonder will lead you to grateful worship and heartfelt thanksgiving. You will be moved at the same time to glorious hope.—C. H. Spurgeon.

MONDAY, 25th. *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is* *written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success! Joshua 1.8.*

Meditate on God's law! Associate yourself with God's mind and God's working! It is the secret of health. It is the source of happiness. It is the road to success.—W. S. Bruce.

Tuesday, 26th. *Ye are the salt of the earth. . . . . Ye are the light of the world. Matthew 5.13, 14.*

This is how our Saviour thinks of thee and me! He thinks of us now as though we were perfected. And his grace will bring us into the perfection which we seem to wear in his holy love.—J. H. Jowett.

Wednesday, 27th. *And there came two angels to Sodom at even. Genesis 19.1.*

The visit of the angels was due to Abraham's prayer. How often do angels speed to our loved ones for whom we have prayed! Two references in the Gospels to this scene show how carefully it was being watched by the pure and holy eyes of the Son of man.—F. B. Meyer.

Thursday, 28th. *Behold, what manner of love the Father hath bestowed upon us! 1 John 2.1.*

Take time, O my soul, in silence to meditate on the wonderful revelation of God's love in Christ until you are filled with the spirit of worship and wonder and longing desire!—Andrew Murray.

Friday, 29th. *I will make all my goodness pass before thee. Exodus 33.19.*

"Show me thy glory," said Moses, and God answered, "I will make all my goodness pass before thee." The only really religious impression is that which is revealed in a life which is radiant with love.—James Reid.

Saturday, 30th. *The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come. 2 Peter 3.9, 10.*

Another day, and Jesus has not come!
Why doth he tarry?
Perhaps that we may carry
The news of his first coming unto some
Who have not heard, who have not yet believed.
Oh, art thou ready for that coming day?
Perhaps it is for thee he doth delay!

Sunday, 31st. *Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God! Hebrews 10.7.*

You could write the biography of Jesus around that one phrase of doing the will of God. It was the thing for which he lived, the thing by which he lived, the thing in which he lived. The will of God simply caught him up and bore him on his way. There came no time in Jesus' life when he wanted anything better than to be doing the will of God.

It is doing the will of God that makes men abide forever.—Cleland B. McAfee.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

AUGUST, 1930

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Friday, 1st. Philippians 4.8, 9.

1. One eminent classical scholar has said that this 8th verse is the highest compliment ever paid to that ancient civilization of Paul's day. We miss the point unless we see that he is looking out upon the world in which Christianity had its birth. He saw the evils inherent in its religious and in its moral practices as the first chapters of Romans describe them. But he was afraid lest his fellow Christians should become narrow-minded and bitter, lest they should lose sight of the many admirable and delightful elements of the life around them.

2. Therefore he actually urges his friends to meditate upon the excellent qualities of the world around them. They must not lose sight of things that are true, worthy, just, pure, lovely, winsome, wherever these are to be found in the life of Philippi. They must consider sympathetically anything that is really good and praiseworthy in the world's life.

3. But this attitude of generous appreciation must not weaken their own practice of the still higher principles of Christian living. He has tried to teach and practise these himself,—and he is sure that if they follow him,

their leader in Christ, the divine peace will fill their hearts.

"And every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone." Amen.

Saturday, 2nd. Philippians 4. 10-13.

1. The 10th verse has been usually misunderstood. I accept the interpretation that Paul rejoices greatly because the Philippians, who had been themselves in straits, had again become prosperous, and had then at once resolved to send material help to their beloved friend. He knows that even when they were unable to help him they had been thinking of him and undoubtedly wishing to send him a gift.

2. He disclaims the idea that he had been impatient about his own lack of means. In famous and inspiring words he describes that superiority to outward circumstances which had become habitual with him. Whether he had abundance or humiliation, hunger or plenty, he had gone through an experience like that of initiation into the real secret of life. He had become "independent of external circumstances," had attained to real self-control in its calm and patience and strength.

3. And that secret is disclosed in verse 13. He has discovered the true dynamic of a human life. "I can face everything," he says, "with power because there is Another living in me who is the indwelling strength of my very self." He means Christ, of course. "I live, yet not I, but Christ is living in me."

O thou who art the creator and perfector of all thy works, grant us this divine power that we may have the victory over all evil! Through Jesus Christ our Lord. Amen.

Sunday, 3rd. Philippians 4. 14-17.

1. The apostle goes on to comment on the generous gift of his Philippian friends in the manner of a true gentleman. He welcomes the fact that this act of theirs meant real coöperation with him in the work of the gospel. And he recognizes that his own distresses as a prisoner, instead of chilling their ardor, had called their affection into action. His relief was a sign and proof that they suffered with him.

2. Then with true pastoral love he recalls their past mutual relations in this same most delicate matter of giving and receiving. In that missionary tour when they first knew him he had been careful to decline material gifts from other communities. He would not have it said that he was a mere well-paid religious charlatan or exorcist. So he had in Greece and elsewhere worked at his trade and maintained himself while laboring as a preacher of the gospel. He had made one exception, and that was the group at Philippi. There was such mutual understanding between him and them that more than once he had accepted their aid.

3. This beautiful tribute to their warm and wise and loyal love for him is capped by verse 17. "You knew," he says, "that I have not had my eyes on the mere gift itself. What I have seen in it is the outpouring of the fruit of the Spirit in you. And I have seen the reckoning of your goodness growing in the books of God."

O thou who hast bestowed upon us thine unspeakable gift, grant us thy spirit of divine beneficence! In Christ's name. Amen.

Monday, 4th. Philippians 4. 18-20.

1. That must have been a large gift which the Philippians had sent by the hands of Epaphroditus. Paul speaks of it as so abundant that it placed him beyond want. But he again looks at it from the spiritual point of view. He knows that even God himself had joy in their act. Men thought to please God by sacrifices of animals, offerings whose odor ascended to heaven. We Christians have risen above such material conceptions of the divine fellowship. For us, for you, he says, a purer form of real fellowship with God is here in acts of love and kindness. These ascend to him. These reach his heart.

2. And so he passes naturally to the glorious words of verse 19. His friends at Philippi have apparently enough and to spare for the needs of this life. But there is another view of human nature, a view of spiritual need, a destiny of the human soul beyond the earthly span. For that how vast is their need (and ours)! Paul assures them that God, the God whom he knows so well, shall certainly satisfy to the full all that need in Christ Jesus.

3. And therefore he ends all this about giving and receiving, all this about earthly and heavenly need, all this about the infinite wealth which Christ has brought to human life, with a doxology. Let them unite with him in ascribing heartfelt and joyous praise to God, the Father of all!

"The king of love my shepherd is,
Whose goodness faileth never:
I nothing lack if I am his,
And he is mine forever." Amen.

Tuesday, 5th. Philippians 4. 21-23.

1. This beautiful letter ends with lavish salutations. There are four different sets of people who send their greetings. First, there is the message of love from Paul himself to each and every member of the Philippian church. Some of them must have been converts won to Christ since he was there, people whom he did not know personally, but in Christ Jesus they and he are of one living body, and he feels a glow of affection toward them all for that reason.

2. Then there was a group of Christian workers associated with Paul at Rome. We know from this letter as well as from Colos-

sians and Philemon who some of these were. They belonged to the ever-varying band who came and went continually between Paul and various churches on errands of importance, and who kept him in constant touch with many distant centers of gospel work. And probably there were local leaders in the Roman church who begged to have their greetings included. Epaphroditus would tell the Philippians who these were. "All the saints" at Rome are generously included, and especially those whom Paul had won to Christ right in the palace of Nero himself.

3. What a picture this gives of that little house of a Jewish prisoner which had become so powerful a force in the spiritual life of Rome and even of the imperial household! "The grace of the Lord Jesus Christ" was manifest there in marvelous fashion.

O thou who dost open doors everywhere for thy grace, we pray thee to open them today in Russia and in China and in India and in Africa, and in every seat of power in the world! For Christ's sake. Amen.

PHILEMON.

Wednesday, 6th. The Epistle to Philemon 1.

1. Here is one of the most beautiful personal and confidential letters in all the literature of the world! May it not be well for us to change our method of meditation for a few days while we keep it before us as part of God's Word? We ought first to read it through at one sitting, and then try to realize a little of the fascinating adventure story of a runaway slave that lies behind it. Then we may take up for closer meditation some of the deep and significant phrases in it which came to Paul's mind as he wrote this letter under the inspiration of Christ.

2. Onesimus was a slave in the household of Philemon at Colossae. Philemon's large house was the meeting place of a local group of Christians (v. 2). Onesimus had run off with some of his master's possessions. He found his way across sea and land to Rome, the cesspool of runaway slaves and criminals of all kinds. If caught he could be killed without trial. Anyone who protected him would place his own life in danger. For civilization rested on slavery at that time.

3. How did Onesimus come in contact with Paul? Did one of Paul's traveling companions recognize him on the street and persuade him to see the apostle? Or was he in some distress or danger, and knowing that Paul was a prisoner find a way of interviewing him? We can sit and picture these and other ways by which they were brought together. But over all was the guiding providence of God. For

"Chance and change are busy ever,
Man decays and ages move,
But his mercy waneth never:
God is wisdom, God is love!" Amen.

Thursday, 7th. The Epistle to Philemon 2.

1. As we look over this letter again we must wonder how Paul contrived to have constant interviews with Onesimus without letting the soldier guards know that he was a runaway slave. It was a dangerous situation. Perhaps Paul had some freedom in intercourse with his friends. Perhaps Onesimus became attached as a servant in his own hired house (Acts 28. 30). Or perhaps they talked in Greek and the soldier guards knew only Latin.

2. In any case the result was that Onesimus became a sincere Christian. Paul calls him his "spiritual son, born while I was in prison" (Moffatt's translation of verse 10). A deep love sprang up between them, so that when it comes time for Onesimus to leave him Paul feels as if he were losing his very heart. And Paul would like to have kept him as a friend and attendant.

3. How did these intimate talks lead up to the idea that the runaway must go back to Philemon? What heart-rending talks they must have been! But gradually Onesimus saw that according to law he was still the property of Philemon. Further, that he had stolen from his master certain possessions. Further, that his life was in constant danger. He could not move freely about even among Christian friends. He must be ever on the watch lest someone discover his status and betray him. So at last his own conscience and the mind of Paul agreed, and the hard decision was reached to go back to Philemon.

O God, who art the judge of all our decisions, grant us the light of thy Spirit that in Christ's name we may ever decide aright! Amen.

Friday, 8th. The Epistle to Philemon 3.

1. And then Paul and Onesimus had to work out a plan by which the latter might get safely back to Colossae and there give himself up to Philemon with as little danger as possible. It was a delicate situation. For not only might someone identify him on the journey, but even his master might be incensed against him and be determined to make an example of him as a warning to other slaves of his. How were all these difficulties to be overcome?

2. Well, some dangers must be faced and others must be as far as possible reduced. So it was decided that Onesimus should travel back as one who had been in Paul's service (11-13), and carry with him a private and personal letter to Philemon. So Paul wrote this exquisite letter. Perhaps it is the only one of all Paul's surviving letters which he wrote throughout with his own hand. That accounts for its unusually smooth literary style, and is proved by the fact that in the heart of it he signs his name (19) in a formal business contract, half in humor, half in earnest!

3. How did Onesimus conceal this dangerous document? Perhaps sewn up somewhere in his clothes that no one should see it and its incriminating contents? And how did it survive, so that we are reading it today? Paul's other epistles were probably at once copied and recopied for wide circulation among the churches. But who would circulate a letter like this? How we would like to know its adventures!

O God, we thank thee for all the providence by which these messages of thine apostles and these records of the ministry of our Lord have been preserved as thy word unto all generations! Amen.

Saturday, 9th. Philemon 1-7.

1. With what mingling of sincerity and wisdom the apostle addresses the friend of whom he was going to ask a great favor! He begins by thanking God for the splendid Christian faith of Philemon. He says that he is always doing this when he thinks of him.

2. For Philemon not only had a strong faith and love toward the Lord Jesus,—that faith and love are poured out in active, energetic works of kindness and generosity towards all Christians. He was a real follower of Jesus Christ who caught the spirit of sharing from his Master. The result was that people could see the lofty goodness which is characteristic of those who are ever aiming at the likeness of Christ. That surely is one of the most convincing proofs of Christianity: when people who are under the guidance of his Spirit so live and love and give that people get a knowledge of him through them.

3. And Paul has had joy and comfort when he thought of anxious and perplexed Christian souls whose hearts had been relieved of anxiety, refreshed with peace by Philemon's goodness. A rich man who lavished a wealth of love on others!

O thou who hast inspired all great and good Christians, pour into our hearts this fulness of the divine kindness! Amen.

Sunday, 10th. Philemon 8-14.

1. Here the apostle as it were gets down to business. But he does so with the kindly skill of a gentleman as well as the authority of an apostle. He is sending this letter by the hands of a runaway slave. This Onesimus had not been worthy of his name (Onesimus means Helpful,) to his master, but Paul is sure that he has now become a man of real value, and so dear that he can hardly bear to part with him.

2. Paul suggests gently that he might as an apostle almost order Philemon to do the right thing with Onesimus. But he will not do that. He will speak, nay, he will humbly plead, simply as a worn-out old man, helpless in a prison. He will beseech Philemon to spare Onesimus. He desires above all else in this matter that the act of mercy and of brotherly love should be as it were spontaneous in the heart of his friend.

3. It is the heart of Paul brooding over the lives of both Philemon and Onesimus that appeals to us in these verses. It is like the mind of Christ. It is full of the most delicate insight, the most tender sympathy, the most unselfish love.

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind." Amen.

Monday, 11th. Philemon 15-25.

1. Some have wondered why Paul sent Onesimus back to slavery. He did not really do so. This passage shows that he expected Philemon to set his bondservant free. Noble and most deeply Christian are the words of verse 16: "No longer a mere slave, but something more than a slave—a beloved brother; especially dear to me, but how much more to you as a man and as a Christian."

2. They are not only noble words, they are revolutionary words. It might and did take long centuries to uproot in the Roman empire the deep-rooted and widespreading practice of slavery. We know how horribly it spread to North America. But in that ancient empire it was at last destroyed by the spread of the gospel of Christ. Men of good and clear conscience could not call their slaves "brothers" in the church and at the communion table and then go home to keep them in the utterly wrong and inhuman relation of slavery.

3. Many Greeks and Romans of wealth and high rank who had come to value the trained minds and loyal hearts of their slaves had begun the practice of giving them their freedom. And some of these freedmen rose to high positions in the imperial government. But it was the spirit of Christ which struck deepest at the roots of the system. It is for us to see that slavery in every degree and form is banished from the earth.

O Lord of all, who givest thy free spirit to them who ask thee, grant to all mankind the love of freedom from tyranny, even of sin! Through Christ. Amen.

THE EPISTLE OF JAMES.

Tuesday, 12th. James 1. 1-4.

1. We know that the mother and the brothers of Jesus were in great difficulty about him during his earthly ministry. It was a personal experience which lay behind his sad words about the opposition which a prophet would receive from his own family (Mark 6. 3, 4). Perhaps it was because James and his other brothers were still hostile to his claims that on the cross he consigned his mother to the care of his favorite disciple (John 19. 26 ff.). But we know also that the risen Christ appeared to

James his brother (1 Corinthians 15. 7), and won him to a life of singular and complete devotion.

2. In time this James became recognized as the leader, if not the official "bishop," of the church at Jerusalem. And in the Acts of the Apostles as well as in the Epistle to the Galatians we have important references to the great authority which for good and ill he exercised in that community. He was most conservative in his observance of the Jewish practices, except probably Temple sacrifices, and found it at first hard to sympathize with the admission of Gentiles to full status in the Christian church.

3. It is this James with this unique history who wrote the famous letter before us. It is addressed to the Christian Jews dispersed all over the known world, and deals with the practical problems and rules of Christian conduct. But he writes humbly as the slave of God and of the Lord Jesus Christ. Thus had he learned to see in that brother of the Nazareth home the divine Lord of his own life and of all mankind.

O thou who didst of old win thine own family to this faith in thee, grant unto all the members of our families to believe with us in thee! Amen.

Wednesday, 13th. James 1. 2-4.

1. James has already in sending his "greeting" used a Greek word which in another form he now uses for "joy." But it is a strange and altogether new kind of joy which he bids them cultivate. Like Paul, from whom he differed in many points of opinion, he urges that they should rejoice when they find themselves assailed by trial after trial. (Compare Philippians 1. 18; 2. 17, 18; 3. 1; 4. 4.)

2. For, he says, every trial of every kind is a test of that faith which is the foundation of their life. Personal trust in "God and the Lord Jesus Christ" is that which distinguishes them from their unconverted fellow Jews as well as from the pagan world. But when faith is living, personal, persistent, it becomes steadfastness; not mere patient submission, but splendid faithfulness, confident and full of a secret joy.

3. If we preserve that spirit, he says to all his readers, we shall have fully rounded characters without weakness or defect. This is the new attitude which Christianity has brought into the world, this determination to grow into the perfect man in the image and in the power of Jesus Christ.

Father almighty, whose kind patience with us flows from thine infinite love, grant us the invincible strength of a perfect faith! In Christ our Lord. Amen.

Thursday, 14th. James 1. 5-8.

1. It needs great wisdom to be a good Christian. It needs thoughtfulness as to our own motives in all our conduct and in our most secret thoughts about our social attitudes and relations. It needs deep sympathetic insight into the feelings and purposes of our fellow men. If we have not this wisdom we shall blunder in a hundred ways, and our own characters will be wounded.

2. But communion with God, the fountain of eternal wisdom (Proverbs 8), will be a fountain of wisdom for us. Of him that great boon of wisdom must be implored, for he is the giving God. He gives to those who are in a life of continuous fellowship with him quite simply and directly. Moreover, though we have many faults and sins, God does not in giving us wisdom reproach us with these. He is the most generous giver in his universe.

3. But James returns to the fundamental condition which he had so often heard his Lord emphasize. A man who asks without confidence cannot receive wisdom. Already he has in him that divided mind, that unstable will, which can never be wise. The first condition of wisdom in a man's soul is confidence in him who is the Lord of that soul.

"God is love! His mercy brightens
All the path in which we rove:
Bliss he wakes, and woe he lightens:
God is wisdom, God is love!"

Friday, 15th. James 1. 9-11.

1. This epistle is full of echoes of the teaching of Jesus. And these verses must undoubtedly be connected with the emphatic and repeated warning of our Lord that he who exalts himself shall be humbled and the humble shall be exalted (cf. Matthew 23. 12; Luke 14. 11; 18. 14). It is their trials (v. 2) which bring out their steadfast faith, and no man can be at once trusting God and boasting of himself.

2. If humility is one of the essentials of Christian character, let the man who is socially humble be glad that he has the full privileges of the children of God! He is on a level with all his brethren. But let the rich man who has become a Christian refrain from any superior airs, however hard it may be to do so,—and it is! Let him be thankful that he is on a level with all his brethren, even with the socially humblest of them!

3. How hard it is for the rich man, even in the Christian fellowship, even when he is a sincere believer, to behave with the simplicity and meekness of the true Christian spirit! He must above all others pray for wisdom, for the delicate insight into the feelings and attitudes of his poorer brethren and into his own responsibilities and relations in respect of his wealth, without which he may offend against the law of Christ.

O thou who art the giver of all, teach us all so to give ourselves to thee that we may walk humbly and considerately with all our brethren, whether they be richer or poorer than we! In Christ's name. Amen.

Saturday, 16th. James 1. 12-15.

1. Our author returns here to the subject of trial and temptation. In doing so he echoes the beatitudes of Jesus in the Sermon on the Mount ("Blessed is the man that endureth trial,") and seems to quote a saying of his Lord which is not recorded in the Gospels: "The crown of life, which the Lord promised to them that love him." That beautiful phrase "the crown of life" (cf. 1 Peter 5. 4; Revelation 2. 10; 2 Timothy 4. 8) may well have fallen from the lips of Jesus himself.

2. These words, says one writer, "imply a principle which qualifies what goes before and leads on to what follows. The mere endurance of temptations and afflictions will not win the promised crown unless temptations are withstood and afflictions endured in the right spirit. The proud self-reliance of the Stoic [or the modern non-religious humanist!] has nothing meritorious about it. These trials must be met in a spirit of loving trust in the God who sends or allows them. It is only those who love and trust God who have the right to expect anything from his bounty."

3. But we must not as cowards shift the blame for temptation to sin from ourselves to God. It is, as Jesus said, out of the heart that evil thoughts and desires rise. They do not descend into us from the utterly pure and loving heart of God. Evil desire produces sin, and sin produces death, and both the sin and death of the soul are against God's holy will.

O thou who art of purer eyes than to behold iniquity, cleanse the thoughts and imaginations of our hearts by the Holy Spirit of Jesus Christ! Amen.

Sunday, 17th. James 1. 16-18.

1. St. James is most anxious that his readers should not be deceived or deceive themselves by the notion that they can place the responsibility for human sin upon God. For, as he has shown that sin arises out of our own hearts, we must be assured that the character of God forbids us to make him responsible for it. On the contrary, it is from him that all good, and only good, comes into our lives. He is the giver only of what is pure and beautiful and holy and blessed.

2. The heavens which declare his glory are full of change. Sunshine and shadow, winter and summer, the phases of the moon, the shifting clouds, are there, and both cause and illustrate the alternate joys and frustrations of our experience. But the light of God's own character shines ever in its own glory. He could not be the source of that dark shadow of temptation and sin.

3. But there is yet another point to be made. If we Christians have been rescued from sin and death, if a new nature has been produced in us, a true love of holiness, it is by his truth, his own gospel, his own Spirit, that this has been done. He has set mankind in that way at the head of creation. By his will we who trust and love him stand next to his throne.

"E'en the hour that darkest seemeth
Will his changeless goodness prove:
From the gloom his brightness streameth:
God is wisdom, God is love!"

Monday, 18th. James 1. 19-21.

1. It has been well said that "the besetting sin of the Jews was to identify their own anger against what seemed sin and heresy with the will of God, to think that they did God service by deeds of violence (John 16. 2), that they were thus working out his righteousness." This is illustrated in the treatment of our Lord by the Jews at his death. It was this sin that crucified him. And Paul's whole career was marred and his long imprisonment secured by this "wrath of man" in its attempt to defend the righteousness of God.

2. In stern words (21) James describes this spirit as filthiness and excess of malice. In the eyes of God this kind of heart is more putrid, as Jesus himself taught, than the life of sensual passion. It takes a deeper hold of human nature, and produces in all phases of society, public and private, the worst forms of evil.

3. What is the cure? St. James says it is to be found in the habit of controlling our own anger at those who differ from us or oppose us, even in sacred things. We must be willing to listen and not utter the bitter retort, to hear what we disagree with and yet curb our rising resentment. So did Jesus when he stood silent before false judges and fierce accusations. Can we imitate him thus far?

O thou who didst give us speech that our words might be true and pure and loving, by thy grace prevent us from all wrath and evil-speaking! In Christ's name. Amen.

Tuesday, 19th. James 1. 22-25.

1. Let me quote again from a well-known writer on the New Testament! He observes that in this passage "we reach what on the whole seems to be the main thought of the epistle,—the all-importance of Christian activity and service." The preceding subjects, "suffering injuries, poverty, temptations, hearing the Word, teaching the Word, faith, wisdom, are all of them excellent, but if they are not accompanied by a holy life, a life of prayer and gentle words and good deeds, they are valueless."

2. The most terrible spiritual danger is when we "deceive our own selves." Who but God, who but an indwelling Christ, can deliver us from this subtle state of mind? It begins when we allow a contrast to arise between our actual conduct and our profession to ourselves of faith and devotion;

when with one ear we listen to Christ and with the other even more willingly to the seductions of selfish thoughts and plans and deeds. We look into the mirror of God's Word and take a casual glance at our sin and need, and then go off to other interests to forget it all.

3. The blessed man, truly happy and dear to God, is the man who gazes into the beauty and perfection of Christ's law and finds perfect freedom of spirit as he lives in its glad obedience.

O Lord, write thy law within our hearts, fill us with the love of thy Word and message, that we may fulfil it in our lives! Through Christ. Amen.

Wednesday, 20th. James 1. 26, 27.

1. This famous passage is constantly misunderstood and widely misused as if James meant that anyone who visits the afflicted and lives a respectable life is a truly religious man. The real meaning penetrates much deeper than that. St. James has been dealing with the difference between the profession of religion and real religion of heart and practice.

2. He says here that if a man claims to be a worshiper of God and yet cannot control his words (19), he betrays an impure heart and is really deluding himself. And that delusion is the supreme tragedy of a soul. All his outward worship is a hollow mockery.

3. The real test of religion is in our attitude towards God the Father as that takes effect in our life. If we are in fellowship with him as the God of pity and Father of love we shall strive to reproduce his Spirit in our lives. That will be our real worship of him. James does not mean that everybody is to go about hunting up orphans and widows. He uses those as examples of the whole world of affliction and need. The people who love God and strive to resist the allurements of evil in the world will above all others be full of mercy and generosity and kindness towards all.

O God of mercy and of love, look down upon hundreds of millions who are in poverty and distress, and through thy true servants send help! In Christ's name. Amen.

Thursday, 21st. James 2. 1-7.

1. St. James deals most faithfully and even in stern tones with one of the permanent and universal difficulties of the Christian church, that is, with the way in which the rich and the poor are considered and treated even in the arrangements of a Christian congregation. He found that when they were assembled for the worship of God in the name of our Lord Jesus Christ, the true Lord of glory human and divine, they set up false standards of precedence, evil tests of human value. As one says: "In a society so pervaded by worldliness as that of Judea wealth, if accompanied by any kind of religiousness, was sure to be accepted as covering a multitude of sins. What grieved St. James was that the same evil should have crept in even among the disciples of the Lord of glory."

2. In acting as they did these people who had come to wear the noble name of "Christ's people" (7) made themselves "evil-thinking judges" (4). The basis of their discrimination between the rich and the poor was a false one. It did not correspond to the mind of Christ.

3. Always let us remember that the true and only standard is that of One who when he was infinitely rich made himself utterly poor, a stripped man on a cross, that we might be holders of the wealth of God!

Eternal giver of all good, help us so to live towards rich and poor as to have the approval of our Lord of glory! Amen.

Friday, 22nd. James 2. 8-13.

1. This is a splendid passage from the first great word to the last most forcible and abrupt statement of a great principle of divine procedure. "The royal law," that is, the kingly law uttered by the supreme sovereign of human life, is given a central place alike in the teaching of Jesus and of Paul as well as of James. Our author urges that this law of love must ignore superficial and accidental distinctions among men. We must love every man, rich or poor, for his own sake as a man. Or, still better, in the Christian community we must "love the Christ in every man."

2. The 11th verse seems to be a "hard saying." But it is a true ethical principle. Their treatment of rich and poor was a decisive revelation of their real spirit. So is it always. The man who deliberately breaks one great commandment reveals his whole attitude towards all divine law. "If we wilfully transgress one commandment we show that in principle we sit loose to all."

3. "Mercy glories over judgment," or, as Shakspere has it.

"Earthly power doth then show likest God's
When mercy seasons justice."

O God of mercy, we thine unworthy servants would praise thy mercy towards us and towards all men! Make us merciful and just as thou art! In Christ's name. Amen.

Saturday, 23rd. James 2. 14-20.

1. This passage has been one of the great battlegrounds among students of the New Testament. On the surface there seems to be a direct contradiction between Paul's words to the Romans (Romans 3 and 4) that salvation depends wholly upon faith (even in Abraham's case,) and apart from "the works of the law." James says here (17), "Faith, if it hath not works, is dead, being alone." Yet James has already said

that faith is the foundation of our relations with God (cf. 1.2, 6; 2.1), and Paul says in Romans 2.13 that it is doers of the law who shall be justified at the last day.

2. The fact is that whether James had read Romans or not there was from the first a difference of emphasis between the two men. James, living carefully and devoutly at Jerusalem, avoiding all offence to the Jewish authorities, was prone to emphasize the practical relations of his faith in Christ, and did not speak against the law, whereas Paul, face to face with the world, was more deeply conscious of the unique and far-reaching effect of the great principle of faith, and aware that the Jewish law had lost all authority over the Christian conscience.

3. Paul, I believe, would have agreed with every word that James has written in this passage, though modifying its form. He would have said with equal energy that if faith is alone or "by itself," and has no effect or fruit in our lives, it is a mere dead thing. In many passages he said this otherwise himself.

O Lord of glory, grant us a living faith in thee, a faith that works, a faith that loves, a faith that overcomes the world! Amen.

Sunday, 24th. James 2.21-26.

1. Both Paul (in Romans 4) and James discuss the great and significant case of Abraham. He stands out on the pages of history as the mysterious but glorious illustration of faith. Paul emphasizes the undoubted fact that Abraham stood as a righteous man before God, because and as he put his whole confidence in God. James quotes the same passage (23), and emphasizes the equally evident fact that Abraham's faith issued in works (21), and thus he stood right before God.

2. It is as faith energizes with and in our actual deeds that it proves itself to be alive and grows to its perfection. Trust and behavior interact. Trust in God makes a man trustworthy among his fellow men. The man who is full of the faith of our Lord Jesus Christ becomes the faithful man, faithful to every trust reposed in him.

3. James ends this discussion, as he does elsewhere, with a vivid, powerful saying: "As the body separated from the spirit is dead, so faith separated from conduct is dead also." It is a saying to remember when we kneel alone in prayer, when we are out in the busy world, when we face enemies of the soul. As our spirit self moves the body, let our trust in Christ animate all our practical life!

O thou who art life and love, grant us to praise thee not only with our lips but by our lives! Amen.

Monday, 25th. James 3.1-5.

1. St. James has already twice referred to the dangers involved in man's great gift of speech (1.19, 26). He returns in this well-known discussion to that subject. He is evidently writing to churches among some of which there had arisen considerable rivalries between individuals who wished to be recognized as leaders in the great work of teaching the new religion, and once more he echoes the teaching of Jesus (e.g., Matthew 23.4-10).

2. He warns his readers against the competition of large numbers to become teachers. "We teachers," he says, "must face a peculiarly strict judgment." There are many reasons for this inevitable strictness. The man who teaches the Christian truths as he understands them is assumed to be one in whose own heart and life they are deeply implanted. Further, he makes himself responsible for the guidance of other souls in their relations to God and man. These are terrible burdens to assume, and yet how many of us rush to take them on our shoulders with light hearts and easy consciences!

3. Our author reminds us that we are all liable to many kinds of error. It is so easy to make mistakes in every direction! Hence it must need a high degree of perfection in motive and spirit and self-control if as teachers we are to have perfect control of our words.

We pray for many laborers in the harvest: let us pray that they may be men and women who in spirit and zeal and in training are fitted for the sublime task of being teachers of Christ! Amen.

Tuesday, 26th. James 3.6-13.

1. The tongue! exclaims St. James. What a little object it is, and how far-reaching are its powers! He compares it with the little bridle, the little rudder of a great ship, the little spark of fire that sweeps a whole forest down. He suggests that likewise the tongue can almost set ablaze the universe itself as if with flames from hell.

2. No one who has watched life thoughtfully can fail to have pondered these facts. How much of the bitterness of life is caused by spoken words! All lies, all slanders, all malicious gossip, all persuasions to evil, are more or less directly "waggings of the tongue." How many people there are who seem to have no sense of responsibility for what they say! They just talk as their evil hearts and careless thoughts move them. How hateful is the tongue!

3. Yet James knows there is another side to the matter. Strange and inconsistent as it seems, it is with the tongue also that the greatest blessings of human life are received. Therewith we address God, we pour out our love, we communicate truth, we heal wounded hearts, we spread the gospel of the Lord Jesus Christ. How glorious is the tongue!

O thou who art the very Word of God,

grant that our words may be all spoken in truth, justice and love! For thy name's sake. Amen.

Wednesday, 27th. James 3. 14-18.

1. It is quite evident that the tongue only reveals the qualities of a man's heart. The heart is the seat and source of a man's real life. His outward conduct, in word and deed, flows from that. Hence in this passage St. James bids his readers look in upon their heart life and see what thoughts and feelings give rise to their words and deeds.

2. There is a heart-life, a wisdom which itself springs from evil. Deep in the inmost seats of life there are envy and rivalry in what a man feels and thinks towards his neighbors. In that case his form of wisdom, his mode of self-direction, will be wholly evil. It will bear all the marks of a foul, satanic origin.

3. But when a man in those inmost recesses of self-communion thinks and feels purely, kindly, mercifully, sincerely, his wisdom will be divine in its quality, noble in its resulting conduct among men. Such wisdom will produce a society where righteousness and peace reign in a beautiful and blessed human world.

O thou who livest and reignest over all hearts, hasten the day when all hearts shall be inwardly swayed by thy holy love! Through our Lord Jesus Christ. Amen.

Thursday, 28th. James 4. 1-7.

1. It is a dark picture which St. James here presents of the low standards of morality among the Christian churches to whom he was writing. He speaks as if even murder might be resorted to as a means of securing their selfish desires. But we have other examples in history of distorted consciences among nominally Christian people. Says one writer: "Cornish wreckers going from church to their accursed work, Italian brigands propitiating their patron saint before attacking a company of travelers, slave-traders . . . . recording piously God's blessing on their traffic of the year, these may serve to show how soon conscience may be seared and its warning voice come to give an uncertain sound!"

2. Verse 3 gives one secret of their failure. They had not learned to make their desires and plans the subject of real prayer in a sincere and habitual communion with God. They had cultivated the friendship of the world, the ideals of a selfish life, instead of the friendship of God.

3. We are all under those temptations. The only deliverance is that in deep humility and sense of moral and spiritual need we fling ourselves upon the pity and love, the perfecting grace of God.

O thou who art the one source of goodness, give us to practise thy presence in our hearts! In Christ's name. Amen.

Friday, 29th. James 4. 8-10.

1. As elsewhere in this epistle, the paragraph before us is filled with echoes of the teaching of Jesus, especially of the Sermon on the Mount. It is a loud and earnest call to deep, true repentance. That word means "a change of mind." On all the fundamental meaning of life we are to change our minds.

2. Our attitude towards all values must be formed by the nearness of God in our hearts. Clean hands? Yes, but no mere ceremony of hand-laving before meals will take the place of pure hearts, no outward religiosity can serve for single-minded devotion to the divine will or of intense faith in the holy love of the living God.

3. Thus to be humble does not mean or lead to a life of groveling in the dust. Those who are humble because, like Job, they have seen God, will find themselves lifted up to heights of joy and pure living which human nature has in no other way attained.

O thou who dost not desire that we should pass our lives in gloom and sad despair, give us that humility which is born of thy fellowship, that penitence which yet rejoices in thy glorious love! Amen.

Saturday, 30th. James 4. 11, 12.

1. In much of our speaking about one another we are tempted to speak evil. St. James is here echoing our Lord's warnings against "judging" others in the Sermon on the Mount (Matthew 7).

2. We must not, then, usurp the position and authority of a judge. To do that is to set ourselves above the law of Christ which we have cited. And that is for our own moral integrity a dangerous throne to occupy.

3. It is almost like taking the throne of God, who alone is able to lay down the laws of human life and to administer them by salvation or punishment. When we know that his divine process of judgment is going on all the time, who are we who dare to intrude upon the prerogatives of God?

O God, eternal lawgiver and merciful judge, grant us to live purely and charitably among men that we may receive thy benediction! Through Christ. Amen.

Sunday, 31st. James 4. 13-17.

1. There is another phase of a self-confident and presumptuous life which St. James now takes up. The central challenge is in the question, What is your life? Is it a life which we gave to ourselves? Is it a life which we can control? Can we, without any reference to a ruling providence, make our plans, travel about the world, meet all the contingencies of our several careers? This is to be atheists in spirit, if not in word and profession. It is to ignore our ignorance, forget our weakness, and act as if we are gods.

2. We must learn to say in our hearts always and with our lips at appropriate times, "D. V." "If the Lord wills, we shall live and do this or that." There is nothing that makes a man so calm and strong as to realize his complete and unbreakable dependence upon the power and wisdom and love of the divine Father of our spirits, our fortunes and our eternal destiny.

3. To do otherwise is to exult in our vainglories (16), "to glory in our braggings," as one scholar has translated it. It is a sinful inconsistence, to know the good way of living with God and to live habitually in the evil way of godless direction of our lives.

O Lord of our lives, we rejoice humbly and yet gladly that over all our ways thy fatherhood is supreme! Amen.

OUR BOOK TABLE

A VACATION HINT: TAKE ALONG SOME GOOD BOOKS!

Some Living Issues, by Robert E. Speer. Fleming H. Revell Co., New York. 280 pages. $2.50.

Few living men have as firm a grasp of Bible truth and as wide a familiarity with religious problems the world around as Dr. Speer.

Of the 16 chapters in this volume the first seven center on Lord Jesus. His place in the world today, grounds for belief in his deity and his humanity, the virgin birth, crucifixion and resurrection,—these fundamental subjects relating to our Lord's person and work are thoroughly examined and lead to Dr. Speer's testimony to Jesus as Master and Lord of life.

The remaining chapters concern Christian life and character,—the limits of tolerance, the legitimacy of prayer, marriage and divorce, the equality of women in the church, Christian ideals of education, the true and abiding basis of Christian missions. The closing chapter is a great address on "Returning to Jesus."

There is a wholesome and hearty ring about this book that refreshes one's soul and stimulates one's confidence and courage. The church needs more voices like this to stress truly and surely our fundamental beliefs.

Regarding Jesus Christ.

Art of Jesus as a Teacher (The), by Charles Francis McKoy. Judson Press, Philadelphia. 185 pages. $1.50 net.

The use of "art" in this title means the skill and intelligence with which our Lord presented his teachings to the disciples and the world. The author would show that he was master artist as well as master teacher.

The book is the thesis written for the degree of doctor of Philosophy in New York University, and so the contents are in textbook form,—each chapter divided into numbered sections with subtitle, etc.

The methods of our Lord are examined, and the sources of those methods. His personal characteristics, his parables, allegories, epigrams, discourses, conversations and use of the Old Testament are dealt with in successive chapters. Other aspects of his methods include the use of the principles of modern pedagogy and psychology, his realism, intimate approaches to hearers, living demonstration of the things he taught. The whole science of teaching seems to be related to our Lord. The concluding chapter is "The Message of Jesus to the Teachers of Today."

We should say that Dr. McKoy has written an exhaustive treatise with certain new applications and sidelights.

Boy Jesus and His Companions (The), by Rufus M. Jones. Macmillan Co., New York. 189 pages, illustrated. $1.

Dr. Jones's purpose is to help young people see Lord Jesus as he grew up in his home town, as he walked and talked, healed and preached, assured that if they truly see him they will love him and follow him. In retelling the story he uses his imagination to a degree, but always within the range of probability based upon knowledge of the customs, geography and history of our Lord's time.

The print is large, the matter readable, and of course the contents are scholarly.

Greatest Thoughts about Jesus Christ, by J. Gilchrist Lawson. Richard R. Smith, New York. 322 pages. $1.

A miscellaneous and uneven collection of testimonies to our Lord. There is a great deal of excellent material in it, and a good deal that might have been replaced by better. The sources are of unequal value. Some of the witness are significant, and some are not. Any book serves a good purpose which fixes attention upon Christ and his uniqueness and sufficiency, as this book does.—R. E. S.

Jesus Among Men, by Henry T. Hodgkin. Richard R. Smith, New York. 158 pages. $1.50 net.

Daily studies over a period of 12 weeks on the life of Lord Jesus. Each week has a theme,—Jesus and the Common Man, Jesus and the Pharisees, Jesus and the Home, and so on. Each day has a Scripture portion to read, together with about a page of comment. A review of the week summarizes the ideas developed.

Dr. Hodgkin prepared these readings for Chinese Christians. They are equally good and helpful for any reader.

Lessons from the Life of Jesus, by F. G. Cawton. Marshall, Morgan & Scott, London. 71 pages. 1/6.

Devotional studies of the four Gospels, then of Paul's messages to Christians in Asia Minor, Greece, Macedonia, Rome, with a concluding chapter on the message to the Hebrews at home and abroad. The object is to grasp the different aspects of the one unchanging message of salvation. The author expresses his views clearly.

Miracle of the Galilean (The), by Paul B. Kern. Cokesbury Press, Nashville, Tenn. 263 pages. $2.

The Fondren Lectures for 1930, delivered before Southern Methodist University.

The subject is presented in eight lectures, exhibiting the miracle of Jesus Christ in his own person, in revelation, in the mind and spirit of humanity, in redemption, in ethics, in eternity, with a closing lecture on the unfinished miracle that occurs upon taking Jesus seriously in everyday life.

These are high themes. Dr. Kern approaches them with firm conviction of an impending renaissance of spiritual life in America and of the adequacy of the gospel of Jesus to meet all the needs of the human heart. His matter is based upon and shot through with Scripture, while he has also read widely as evidenced by the many quotations from various sources, prose and poetry.

Resurrection of Jesus Christ (The): A New Study of An Old Problem, by William Bancroft Hill. Fleming H. Revell Co., New York. 160 pages. $1.25.

Can we accept as fact what the Gospels narrate concerning the 40 days and the appearances of Lord Jesus after his death? Dr. Hill proposes to weigh the evidence again. His starting point is the need of the disciples as seen in their condition of fear and dismay.

Part 1 (70 pages) works over the recorded data. Part 2 (46 pages) discusses various difficulties in the details of the story. Part 3 (22 pages) examines substitutes for the Gospel story, and various theories that have been put forward.

Dr. Hill is a painstaking student, and he presents a closely reasoned case for the genuineness of the resurrection life of our Lord.

Biblical Themes.

Bible in My Everyday Life (The), by Eugene Franklin Reese. System Bible Study, Chicago. 432 pages. $2.85.

A careful classification of Scripture passages dealing with the varied aspects of a person's everyday life. The subjects are arranged alphabetically, beginning with False Accusation, Duty to the Afflicted, Affliction, and so on down to Wisdom, Womanhood, Worldliness, and Youth. An Alphabetical Index completes the convenience of finding passages by multiplying the references where upwards of 500 subjects are listed. Further, a Classified Index lists the various subjects according to one's everyday life, thus, Individual Life (birth, childhood, etc.), Home Life, Social Life, Business Life, Religious Life, Citizenship,—some 300-odd references.

Bible Landmarks in a Changing Land, by J. MacPhail Waggett. Fleming H. Revell Co., New York. 131 pages. $1.50.

A book like this should always have appeal to Bible students. When it is well done it is a great help in understanding the Bible.

This volume is well planned and interestingly carried forward. The reader is taken from Jerusalem Southward, to Jericho, and Northward. Then he visits Samaria, Esdraelon, Galilee, Carmel, and of course spends a deal of time in the Holy City.

It would seem that our guide does not miss a single Bible reference as we journey. This is the outstanding feature of the book,—the author's application of Bible references to the actual or supposed locations.

Cardinal Characters in the New Testament: A Study in Transition, by Lawrence Otto Lineberger. Dorrance & Co., Philadelphia. 233 pages, with frontispiece. $2.

The characters considered are John the Baptist, Peter, John, Thomas, Judas, Pilate, Matthew, John Mark, the Prodigal Son, and the Elder Brother. The matter gives the impression of having been thought out with earnestness and scholarly acumen. Of course the Bible is the source book, but the author has read widely and presents broad character studies in a readable style.

Ethics of Paul (The), by Morton Scott Enslin. Harper & Brothers, New York. 335 pages. $4.

A well printed, handy book! No one can rise from a study of it without a consciousness that to thoroughly understand the moral teachings of Paul one should have a truer conception of the world and its morals, its religion and modes of worship in the midst of which Paul's converts were living.

The subject naturally has as its background the morals of the world of Paul's day, and the ethical ideals and teachings. As Paul was the apostle to the Gentiles and his world was that of Greece and Rome, the writings of the philosophers and moralists who were influencing the thought of the day come in for most careful study. The contrast between the Stoics and Paul is noted, as well as the many marked similarities. Dr. Enslin reveals a thorough mastery of the field he has chosen to investigate. He takes you literally into the world into which Paul projected his teachings. The independence and superiority of Paul are felt at every turn of the discussion. The contrasts are more in evidence than the similarities.—S. C. H.

In Plain Paths, by Elizabeth Hays. John C. Winston Co., Philadelphia. 299 pages. $1.50.

A well selected, tastily printed compilation of Scripture passages on some 38 topics, which include among the obvious subjects "From the Hand of God" (answers to prayer, gifts), "Keep the Door of My Lips," "Brotherly Kindness," "Only Believe," "Step by Step," "Abide with Me," and others whose title is expressed in similar unhackneyed and untheological fashion. The author has had experience in compiling Scripture readings for the schools of Youngstown, Ohio. She knows what young people will take to. The whole tone of the book is expressed in the positive, constructive suggestion of its title.

Life beyond Death (The), by John Marcus Kester. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 102 pages. $1.

A study given in 10 sermons of the Bible teaching regarding the life beyond, what death does for us, where the dead are, the general resurrection, the final judgment, hell and heaven.

The author is closely Scriptural in his matter, and makes it readable.

Luke (The Gospel according to Saint), with Introduction and Commentary by H. Balmforth. Oxford University Press, New York. 313 pages, illustrated.

Another in the Clarendon Bible series, with which we have been so favorably impressed hitherto. Here the Introduction takes 30 pages, the commentary 200 pages. Latest archeological findings are incorporated, and the saner views of recent scholarship. The illustrations from ancient pictures and coins and sculpture and from recent photographs are realistic.

New Testament Ethics: An Introduction, by C. A. Anderson Scott. Macmillan Co., New York. 147 pages. $2.

The Hulsean Lectures for 1929 at Cambridge University, England.

There are six lectures. Three deal with our Lord,—the character of his ethical teaching, his criticism of evil, his method of goodness. Two more treat of Paul's reproduction and development of the ethical teaching of Jesus, and illustrations of his ethical principles. The closing lecture is on "Limitations and Their Removal."

The author shows originality in analysis and emphasis. His object is to find guiding principles. The high quality of thought and scholarship expected of Hulsean lecturers insures a study that will demand thoughtful attention on the part of the reader.

Parallel Lives of the Old and New Testaments, by Clarence Edward Macartney. Fleming H. Revell Co., New York. 192 pages. $1.75.

Dr. Macartney got the idea from Plutarch's "Parallel Lives" of 23 Greek and Roman persons, but so far as known it has not been previously applied to Bible characters. So there is something fresh here for the Bible student.

The characters compared and contrasted are David and Peter, Moses and Paul, Ezekiel and John the Apostle, Pharaoh and Herod, Balaam and Judas, Elijah and John the Baptist, Samuel and Barnabas, Abel and Stephen, Ebedmelech and Onesiphorus, Manasseh and John Mark, Hannah and Mary, Zedekiah and Pilate.

"Tarry Ye": Studies of Pentecost, edited by Lewis Robeson Akers. Pentecostal Publishing Co., Louisville, Ky. 155 pages. $1.

Fourteen aspects of the work of the Holy Spirit and allied themes constitute the contents of this volume of sermons. Each chapter is by a different author, all of whom we take it are Southerners to whom the subject of the book is familiar. They speak with no uncertain voice, and their Scriptural foundations are backed by sound experience.

A brief biography of the author precedes each sermon.

For the Progressive Worker.

Church and Adult Education (The), by Benjamin S. Winchester. Richard R. Smith, New York. 181 pages. $1.50.

Dr. Winchester taps a new field in this manual on religious education, namely, adults. No doubt he will arrest the attention of most pastors and Sunday school superintendents, for in how many churches are any number of adults being enrolled in Bible study?

After six chapters on "Why Educate Adults?" the last of which is "How Shall We Vitalize Bible Study?" he discusses four "Areas of Adult Experience,"—Better Homes and Parents, Social and Racial Barriers, Community Life and the Abolition of War. Three more chapters are devoted to mobilization,—Present Resources, Leadership and Program-Making.

One good suggestion would be worth the cost of the book to anybody.

Church in Politics (The), by Stanley High. Harper & Brothers, New York. 276 pages. $2.

A live book that touches upon many current issues. It is not confined to theories of the church and state, but shows how in the past and the present the church must be in politics. Public problems like the liquor war, money-making, pacifism and the like have chapters. Objections to church activities are frankly faced and effectively answered.

The author is a vigorous thinker and wide-awake observer. He carries the reader along through a mass of information and suggestion set forth with clarity and earnestness.

Country Church and Public Affairs (The), edited by Henry W. McLaughlin. Macmillan Co., New York. 260 pages, with frontispiece. $2.

Twenty chapters, which are the outgrowth of the Open Forum and Round Table studies and discussions on "The Task of the Country Church" at the 1929 Institute of Public Affairs at the University of Virginia.

The chapters are credited to their authors,—ministers, board secretaries, and other experts. They are arranged in eight groups under the titles "Nation," "Discovery" (results of surveys), "Program," "Problems," "Preacher," "Doctor," "Recreation," "Future." Here a wide variety in discussion is obvious. Sometimes one author takes an opposite view from another. Usually theory in one paper is accompanied by an actual case in another paper. All together, therefore, spread the pros and cons of the subject in its varied details before the reader in a most businesslike way.

Helpers in God's World, by Clara L. White. Presbyterian Board of Christian Education, Philadelphia. 207 pages, illustrated. $1.75.

Prepared for use with beginners in the vacation church school, this handbook utilizes all the usual devices and methods to interest and develop young children. There are Scripture references in each lesson, materials to be used, quiet music, conversation, prayer, singing, pictures, dramatic play, story-telling, appropriate activities, etc.

The 25 lessons are classified into four Units,—"God's Out-of-Door Helpers" (rain, sun, wind, etc.), "God's Helpers in My Home" (mother, father, big brother, sister, postman, doctor, etc.), "Other Friendly Helpers" (minister, policeman, etc.), "Every One A Helper" (visitors, friends).

A 12-page Introduction conveys useful hints for the instructor, while suggestions for handwork and a number of songs are to be found in the Supplement.

House of Friendship (The): A Study of Christian Fellowship in Church and School, by Albert H. Gage. Fleming H. Revell Co., New York. 128 pages. $1.25.

Friendship is love in action, and this author tries to motivate his whole church program at Wakefield, Mass., with friendship. The contents appear in 10 chapters, of which the first depicts the church as the house of friendship. Then follows a chapter on friendship with the living Christ in various channels of activity. Friendly men and women, friendship for children and youth, and other aspects of the general subject are successively enlarged upon.

The author gives many stories and illustrations of actual cases. He has a good idea which others should adopt.

Illustrations from Art, by William E. Biederwolf. Richard R. Smith, New York. 178 pages. $1.50.

101 illustrations derived from famous paintings or from the fields of music and architecture and sculpture. In each case the subjects an illustration may be used to illustrate are named in the title. Moreover, every illustration is interpreted by Dr. Biederwolf, so that they might almost be called sermonettes. An Index of Scripture References provides a useful handle for their use.

Obviously the book provides a high grade class of illustrations that should appeal especially to audiences of higher education and culture and travel.

Objectives in Religious Education, by Paul H. Vieth. Harper & Brothers, New York. 331 pages. $2.50.

A technical sort of book by the superintendent of Educational Administration of the International Council of Religious Education. In plain English, its theme is what the modernized Sunday school should aim to do. The author is in a position to know.

Pulpit and Parish Manual, prepared by Henry Hallam Saunderson. Pilgrim Press, Boston, Mass. 235 pages. $2.

The Foreword states that sources ancient and modern have been drawn upon in compiling this book, and that material new and hitherto unpublished is also included. A page at the end makes a number of acknowledgments to authors and publishers.

The Contents include—Section 1, 27 Calls to Worship (Scripture selections, with prayers), 10 Orders of Prayer (on different subjects), Prayers for Special Occasions, Offertory Sentences and Prayers for diverse uses; Section 2, eight forms for Occasional Services such as the baptism and consecration of children, celebration of the Lord's Supper, the ordination and installation of a minister, etc.; Section 3, a General Funeral Service, 20 Topical Readings, 9 poetical selections, 9 New Testament passages, etc.

Sections 2 and 3 contain much poetry and other non-Biblical material. The attention given to the funeral matter is specially large. No doubt ministers can get a lot of help from the compilation.

Speaking in Public, by Arthur Stevens Phelps. Richard R. Smith, New York. 232 pages. $2.

The author is advertised as recently professor of Public Speaking at Berkeley Baptist Divinity School. He stresses the importance of good public speaking; retails the qualities best for the speaker himself; gives hints about the audience, the voice, mannerisms, platform magnetism, diction, illustrations, gesticulating, and so on. Everywhere he is practical and to the point, usually illustrating his instruction by reference to great speakers past or present. His sentences are short and animated. We should say he is well qualified to teach public speaking if his speaking is anything like this lively reading.

The Mob demanding Barabbas. (From "The Passion Play of Oberammergau," by Janet H. Swift. Revell. $1.75.)

Vesper Chimes. Westminster Press, Philadelphia. 288 pages. 65 cents.

The compiler's name is not given, but he has got together a serviceable hymnbook. There are 301 hymns and chants with music, 23 Responsive Readings of Scripture, 8 Programs for Worship. The hymns comprise the old standard pieces, together with many gospel hymns of the past 50 years.

A Classification of Hymns by topics and occasions, a General Index and a Topical Index help to make the contents readily available.

What's Right with the Rural Church: An Application of Christian Principles to the New Rural Life, by Ralph A. Felton. Presbyterian Board of Christian Education, Philadelphia. 150 pages, illustrated. 75 cents and $1.

The title is enough to sell this book. And the author makes good. He shows that the church is the only family institution; the only antidote for crime; a training school for leaders; the source of welfare work; the only missionary institution; the meeting place of all races and colors. "Let us renew our faith in the rural church and be more loyal to its program!"

This is the cheering and refreshing tone through 13 chapters as one phase after another of rural church activity is dealt with. Each chapter ends with Questions for Discussion, Something to Do, and a Helpful Books list.

Various Themes.

Man in the Making, by Charles M. A. Stine and Milton H. Stine. Lutheran Library Board, Burlington, Ia. 145 pages. $1.50.

The first two chapters of this book concern evolution, the contention being that evolution fails to give a satisfactory account of the origin of man. The book quotes largely from George McCready Price, William H. Johnson and others, giving a fair bibliography of recent literature on the subject. The Bible view of the origin of man is placed in contrast to evolution. The theme of the Bible is continued throughout the latter part of the book, showing the forces that contribute

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to the "making of man" according to the Scriptures, culminating in the future life. In the development of this theme mention is made of spiritual forces such as prayer in the life of man. Considerable space is also given to prophecy and its yet future fulfilment.—S. C. H.

Significance of Personality (The), by Richard M. Vaughan. Macmillan Co., New York. 302 pages. $2.50.

No word or concept is more under discussion today than that of "personality." This subject breaks apart into two main types of problems, the metaphysic and the psychological. The latter concerns what we can know about ourselves, and the former, as Dr. Vaughan puts it, aims to form a coherent set of views as to "how the universe as a whole wishes us to regard ourselves" in relation to it.

This book takes the high road into the immensities, and argues that human selfhood is a key, and that to the meaning of three things,—the cosmic process, human history, and the ultimate reality which religion calls God. History is seen to be an arena in which personal values are realized.

On the way to these lofty goals such subthemes are discussed as The Strife of Opinions, The Wonder of Self-Discovery, The Loom of History, The New Appreciation of Jesus, The Way of Salvation, The Dynamic of Morality, The Soul and Society, Certainty in Religion, and The Permanence of Spiritual Values. In the chapter on The Wonder of Self-Discovery the author has some just criticisms to make on modern psychological views,—which we wish could have been more thoroughly developed. The book is indeed stronger on the theological (or broadly philosophical) side than the purely psychological. At any rate Dr. Vaughan—who is a professor in Newton Theological Seminary,—has issued a timely and thoughtful as well as readable book on a theme which should generally engage public discussion and rout the mechanists from their dogmatic denial of any selfhood to man at all.—C. A. S. D.

Crime and Cure: A Review of This Lawless Age and the Mistrial of Christ, by E. T. Welford. Stratford Co., Boston. 82 pages. $1.

The author is convinced that back of prevailing lawlessness and crime is the rejection of Christ. The cross of Calvary is both the supreme crime and the supreme cure. So he ventures to present the legal aspects of the trial of Christ.

That sin and tragedy is related to present conditions in America in many pariculars.

ALSO RECEIVED.

The Punjab Mission, 1929. 88 pages, illustrated. 95th Annual Report of the Punjab Mission of the Presbyterian Church.

We read these reports with keen interest and wish they could have wide circulation. The copious illustrations are an outstanding feature,—we may be able to reproduce some of them. The matter is presented by stations, and shows editorial skill of high order.

Church and Mission in Madura: American Madura Mission Report for 1929, prepared by D. S. Herrick. 51 pages, illustrated.

The South India United church merger concerns this mission in part and enters into the report. "The signs of the times all suggest more and more forcibly that the church is becoming the abiding moral force for the extension of the kingdom of God in India, while foreign missions as such retire more and more into the background, content to guide where once they exercised full control."

When You Join the Church, by Cleland B. McAfee. Presbyterian Board of Christian Education, Philadelphia. 32 pages. 10 cents.

A booklet for those who are facing the question of their relationship to the church, intended specially for young people and adults.

Did Jesus Die Spiritually? by John B. Champion. 18 pages.

Annual faculty address by the professor of Christian Doctrine at the Eastern Baptist Theological Seminary, Philadelphia, Pa. His answer is No, and he proves it by Scripture and other reasons.

By the Aid of Mount Wilson, by Elzoe Prindle Stead. Bible Institute Colportage Association, Chicago. 31 pages. 25 cents.

The author's son, a discontented college boy, became interested in the facts of astronomy through a visit to Mount Wilson Observatory, and was slowly led along by his wise mother to renewed trust in God and full confidence in his Word.

AMONG NEW BOOKS.

Christian Outlook in the Modern World (The), by Charles F. D'Arcy. Macmillan Co., New York. 256 pages. $1.75.

G. A. Studdert Kennedy, by His Friends. Richard R. Smith, New York. 251 pages. $2.

Hebrew Religion, by W. O. E. Oesterley and Theodore H. Robinson. Macmillan. 400 pages. $2.50.

Humanistic Logic for the Mind in Action, by Oliver L. Reiser. Thomas Y. Crowell Co., New York. 326 pages. $3.

India Looks to Her Future, by Oscar MacMillan Buck. Friendship Press. New York. 214 pages. $1 and 60 cents.

Meaning of Psychology (The), by C. K. Ogden. Harper and Brothers, New York. 326 pages. $2.

Mystic Will (The), by Howard H. Brinton. Macmillan. 269 pages. $2.50.

River of God (The), by Arthur Mulford Baker. Cokesbury Press, Nashville, Tenn. 172 pages. $1.25.

Saint Augustine, by Giovanni Papini. Harcourt, Brace and Co., New York. 336 pages. $3.

Spirit of Protestantism (The), by Harris E. Kirk. Cokesbury. 233 pages. $2.

Trailing the Conquistadores, by Samuel Guy Inman. Friendship Press. 236 pages. $1 and 60 cents.

Waiting Isle (The), by Charles S. Detweiler. Judson Press, Philadelphia. 167 pages. $1.25 and 75 cents.

What's Life All About? by Bertha Condé. Charles Scribner's Sons, New York. 271 pages. $2.

Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 September, 1930 Number 9

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son! John 14. 13.

Religious Thought and Activity: At Home and Abroad

To a Chinese town where Christian work has long been established came a Communist organizer ready to stir up strife and paint the town his favorite color, but his stay was brief.

"Why do you not stay?" he was asked at his departure.

"This town is too Christian," he said, "to be of any use to us."

A Negro Baptist preacher of Tampa, Fla., has taken drastic steps to reform conditions in his church, as indicated by the following published notice:

"To whom it may concern: I, Rev. G. W. Code, pastor, have turned out all the members of the Friendship Church for not attending as they ought to. I am going to start a revival meeting and get a new congregation."

Photographic processes of making plates for Scripture portions are playing an increasingly large part in the publication work of the American Bible Society. In Algiers the society is publishing an edition of the Gospel of Luke from plates made by photographing Arabic copy handwritten by a native scribe. In the eyes of conservative Mohammedans this makes a much more pleasing book than when the text is printed from type.

Dr. Edgar Dewitt Jones, pastor of one of the strong churches of Detroit, has said that if he were offered the choice between having the greatest preacher in America in his church to preach daily for six months or having 100 members of his church pledge themselves to make two calls each week, he would prefer the latter as a piece of evangelistic strategy. He said nothing would win people for Christ and the church as effectively as intelligent sympathetic calls made by the laymen of the church.

The National Education Association, in session in Columbus, O., urged all teachers to emphasize the evil effects of alcoholic drinks, tobacco and other narcotics upon the human organism. The association condemned the fraudulent advertising of certain manufacturers in the efforts to foster cigarette smoking. It commended for use in the schools selected periodicals which do not carry tobacco advertising. It reaffirmed its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urged their vigorous and impartial enforcement, and pledged its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands.

First among several emphases which emerged as the strong convictions of the recent International Convention of Religious Education at Toronto the following was offered with respect to educational content:

"No emphasis stands out more clearly in our minds than the conviction that we must constantly strive to make our program of religious education more truly Christian. This involves putting Christ at the center as our ideal example and the source of our inspiration. We believe that under the guidance of his spirit, the Holy Spirit, young and old may become increasingly Christlike in their attitudes and in their habits of daily living. We seek to develop a generation which will have the virtues of the early Christians, —the virtues of vision, courage and love."

At the Women's Foreign Missionary conference at Northfield a year ago an offering of $300 was made for the translation of the book "From Jerusalem to Jerusalem" into Chinese. The translation is now in the press.

At the same conference a special offering of $1028 was taken up for Korea. This has been used to promote a Sunday school magazine called "The Children's Magazine," published by the National Sunday School Association with the coöperation of the National Christian Literature committee.

This winter further efforts in behalf of Christian literature for various fields will be made by Mrs. Helen Barrett Montgomery and Mrs. H. W. Peabody. Parlor meetings will be held in as many cities as can be arranged for.

From one school in a Southern state where the American Bible Society supplied Bibles for the children comes the following story:

The names of the children were written in the Bibles which were supplied them. When one little girl saw her name on one she could not believe it was hers because she had not paid for it, and handed it back saying:

"My Pa is too poor to pay for it, and he don't like for us children to read it anyway."

However, she took the Bible and kept asking her father about hard words found in it. Some months later she told her teacher:

"Pa keeps my Bible so much I don't have chance to learn my verses; but he don't holler at us and fuss at Ma like he used to, and I like my Pa now."

The Northern Baptists are discussing seriously a placement agency for ministers. Such an agency with well defined powers might be established by any state convention, while for the larger needs of the denomination some more general agency would be required, constituted perhaps by the Northern Baptist Convention.

The power of the local church to control its own affairs would be jealously maintained. Coöperation would be the watchword. The present method of pastoral supply is unsatisfactory.

Objections to any agency are numerous, but the advantages of a rational and organized system of ministerial supply are also recognized without impairing in any way the spirituality or the democracy of the local church or the denomination.

During the coming year the work in the Kennedy School of Missions at Hartford, Conn., will be broadened by the addition of opportunities in the department of Education. Professor Mabel Carney of Columbia University and others will give a course of two hours during the first semester, dealing with methods of education in foreign lands. Special attention will be given to rural schools and secondary education in rural mission areas. In the second semester Professor Patty S. Hill and others of Columbia University will give 20 lectures dealing with the education of children of pre-school and primary grades. These courses, in addition to the courses given by the School of Religious Education, will help meet the need of various mission areas.

Another growing emphasis is on evangelism in rural areas. The Hartford Theological Seminary is developing a strong Country Life Department, and this is open to all mission students. The School of Missions has made arrangements with the Connecticut Agricultural College, whereby those specializing in agriculture may have opportunities of practical experience with experts in field work.

A full-page advertisement with the caption "Prohibition—A Moral Issue" appeared in each of the daily papers of Scranton, Pa., on Saturday, May 17, the Saturday immediately preceding the primary election in that state. It carried the names of 84 churches and pastors of that city, with this brief statement:

"The liquor traffic has always been the insatiable foe of the home, the church and the state. Its record is one of degradation and death. Always it has spawned those septic sins against society which poison life. Rotten politics, commercialized gambling and organized prostitution are its diseased offspring. To licence such a moral menace is to sanction it, and sanctioning a sin is the moral equivalent to participating in the outrages it perpetrates.

"Prohibition does not altogether abolish the drink habit, but it does make the liquor traffic an outlaw."

It will be remembered that this primary resulted in the nomination of the bone-dry candidate for governor, Hon. Gifford Pinchot, and also the nomination of Hon. James J. Davis as candidate for United States senator, over opponents whose platform called for the repeal of the Eighteenth Amendment, repeal of the state prohibition enforcement act, and defeat of all dry candidates for Congress and for the state legislature.

The new National Committee of Crime Prevention through Moral and Religious Education, organized by the interchurch and international Church League, has issued its first pronouncement. After a preliminary study of youth and crime conditions it proposes a program of which an outline is:

Religious education should supplement all public school education;

Character education in public school should be encouraged;

Education of parents should be seriously undertaken to help them in the training of their children;

Supervised play and recreation privileges should be extended to all youth under trained leaders;

Sunday school agencies should be supported. "The Sunday schools of America have rendered a service too vast to be measured. They deserve far more generous support than they have yet received. In view of the fact that at least three-fourths of the entire church membership has come from the Sunday schools these agencies deserve the best thought of all leaders as to how they can be made most attractive and effective. With an expanding program of week-day religious instruction the Sunday schools should become still more powerful forces than they have ever been in the past in the interpretation to youth of the deepest problems and possibilities of life. The leaders of the Sunday school movement deserve and should have the fullest possible sympathy and cooperation of all who are concerned in a program of universal religious education."

For the Holy Spirit.

Almighty God, the inspirer of prophets and apostles and of every true and good thought and feeling in all men, we would join the Christian church throughout the world in thanking thee for the gift of thy Spirit, by which thou hast enabled some in all ages to be the teachers and leaders of their brethren; and we pray thee so to pour out the same Spirit on us that we may know and understand the deep things of God, and that love and goodness and all the fruits of righteousness may abound in our lives to thy praise and glory! Amen.—John Hunter.

Nobody had heard of Deacon Kim's father for years. A long time ago he had gone off to Siberia. Since that time both Kim and his younger brother had become believers in Jesus. Then one day an old man came up the valley inquiring for Kim. He was their father! Delighted cries greeted him, the family gathered around, a feast was prepared, and the old man beamed upon his sons, their wives and the grandchildren he had never seen before.

"I have been fortunate," he declared, "and now before I die I have returned to my sons that at my death they may offer sacrifices to keep my soul in peace."

The old man saw a shadow fall on the faces of the group around him. He paused. Deacon Kim finally cleared his throat and said gently:

"Father, we are all worshipers of Jesus now! We have learned that after our death spirits appear before God and do not need sacrifices. Won't you believe, too?"

The old man was furious. They would not offer sacrifices to his spirit? He might as well have died in Russia where he had no sons. For two months he was extremely angry and bitter. But as time went on he saw what a Christian home is, and received the unfailing loving attentions of his sons and daughters-in-law, and began to weaken. Then when an attack of indigestion forced him to go down to the mission hospital in Kangkei his surrender was complete. He was a smiling and happy old man once more as he greeted the missionary who came to visit him in his little room in the hospital.

"The Jesus doctrine is all right, and I am going to believe," he promised.—"Korean Broadcasts."

A council of the Association of Baptist Churches of Porto Rico, assembled at Aguas Buenas on May 30th, upon being informed of the recommendation of Governor Theodore Roosevelt's wife as to the convenience of employing Roman Catholic nuns in the municipal hospitals of San Juan,—a recommendation which was justly rejected by the municipal council of San Juan,—unanimously voted to respectfully present their energetic protest, basing their resolution on the following reasons:

First, that the proposed measure, inspired undoubtedly by the best of motives on the part of Mrs. Roosevelt, represented a tremendous injustice to the native nurses, whose rights and aspirations would in this way be menaced and trampled upon;

Second, that it would mean a transgression of the wise and fundamental principle of American democracy that has governed the destiny of Porto Rico since the days when Spanish rule disappeared from its shores, the separation of church and state. The government is under obligation to protect all religions, but to favor none. It does not have the faculty, either by the Constitution or by the traditions and practices of the American people, to favor any religion or to act prejudicially towards any. The introduction of Roman Catholic nuns into the municipal hospitals would favor one religion and work prejudicially towards all others and those of no religion.

The above mentioned recommendation was declared to meet not only the disapproval of the Baptist Association, but the disapproval of all citizens of liberal mind and all lovers of justice in the island. The displeasure was even greater when it was learnt that Governor Roosevelt himself approved the recommendation of his wife.

Mr. J. V. Chelliah, vice-principal of Jaffna College in Ceylon and president of the United Church of Christ in South India, has brought cheering news from India. He thinks the influence of Christ has swept far beyond the church membership. "If there are 5,000,000 of Christians in India measured by church membership, there must be 50,000,000 whose lives are influenced by Christian ideals." He quotes a recent book by a Hindu authority outlining Hinduism and including one great principle of Christianity after another, and thinks that the conversion of Hinduism to approve the deep things in Christ goes on apace. He knows many prominent Hindus who gladly accept the beauty and the leadership of Jesus but who hold back from the technical step of baptism and church membership because of the persecution and social strain it produces with their Hindu neighbors.

Of Ceylon Mr. Chelliah says: "There is hardly a family of prominence that does not owe much to Jaffna College in our region. Religiously, educationally, and socially it has lifted the whole life of the people and has helped to produce the present 21 churches with 3000 Christians in their constituency. Christian principles permeate society through Jaffna College."

Mr. Chelliah is the head of a United Church which combines the converts of five denominations. It is hoped that the bishops of the Church of England will take favorable action this summer permitting the Episcopal church in India to enter the Union.

Labor Speaks for Itself.

The American labor movement believes in religion and in the church. It does not attack spiritual forces, but supports them. It realizes, however, that some churches and some church members fail to comprehend and appreciate problems of labor which are closely related to the questions of humanity, justice and religion.—President William Green, American Federation of Labor.

In my own early experiences as a lay preacher in the Wesleyan Methodist connection I found in all parts of the country that many of the most active religious workers were often also the most influential leaders of the local trade union branches. Thus it is that an explanation is to be found of the fact that the spirit of the British Trade Union movement has its roots firmly embedded in the soil of religion, and that the movement differs in this respect markedly from similar movements in other parts of the world. . . . . It is a demonstrable fact that the bulk of the members of the Parliamentary Labor Party in any given time during the last 25 years had graduated into their wider sphere of activity via the Sunday school, the Bible class, the temperance society or the pulpit. No British political party has ever had such a large proportion of lay preachers and Sunday school teachers in its ranks as has the Labor Party in Parliament, and even today, despite the increased pressure of their public duties, many of them continue still their religious activities in one form or another.

There are multitudes who wish to see the Christian church operating as the insistent

Judas Bargaining with the Chief Priests. (*From "The Passion Play of Oberammergau," by Janet H. Swift. Revell. $1.75.*)

conscience of society, directing the social crusade and occupying that position of moral and spiritual leadership without which democracy can never achieve its greatest and ultimate ends. The Christian religion is not a mere bundle of pious abstractions or comfortable platitudes. It is a code of vital principles, of moral standards and spiritual ideals, which were intended to govern all forms of mass relationships and every department of personal life. I believe that only in so far as the Christian church seeks to express and to apply religion in this practical way will it achieve the highest pinnacle of moral influence and spiritual power, and retain within itself the enlightened leadership of struggling mankind.—Arthur Henderson, secretary British Labor Party.

Heathenism!

E. Fleming, Sudan.

We are living in the village in two native huts till our house is ready, so we are getting to know the people, and they are observing us.

One dear old granny gave us a warm welcome. She swept a hut, and hoed the grass from the door, and brought us firewood. Next day as we were going along the path I heard her calling from her hut, "White woman!" so I turned in to see her. I found her in great pain from badly inflamed eyes, and as she was not able to come out I brought medicine and treated her in her hut. Although she is sister of the headman of the village she seems to possess nothing but one grass mat (value twopence,) and a few empty pots.

I told the headman's wives that she was ill and asked them to look after her. For two days she has been able to come for treatment, but today sent word that she could not come. I of course went to see her, and found that although the eyes were better she was starving. Her relations living next door had not even brought her water, nor had she eaten anything for two days. We had that soon put right, and she is grateful.

I called in this evening and saw her lying on her mat with a piece of broken pot for a pillow, her only covering a few leaves tied on with a string,—a kindly old body who had spent her life working hard and serving others, and now in her old age is lonely and neglected! That is heathenism, and it only makes us realize more what we owe to the gospel. But that is only one case and one aspect of the need. Think of their spiritual state,—"having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart"! And so, realizing our helplessness, let us turn again unitedly to the only source of power, asking that Christ may soon have the heathen for his inheritance and the uttermost parts of the earth for his possession!—"The Lightbearer."

Some Missionary Estimates of Gandhi.

Mr. J. V. Chelliah of Ceylon, who is referred to in a previous paragraph in this issue, when asked if the missionaries or the Indian Christians must support Gandhi on principle, replied:

"There are four diverse groups in India. The 70,000,000 Moslems do not follow Gandhi, the 70,000,000 of the populations in the Indian Native States are not a unit, and the Moderate Party which favors Britain and expects gradual progress toward dominion status actually out-numbers the Gandhi minority."

He feels that Gandhi has been led into the leadership of an unwise and radical demand against his own better judgment and past record.

* * * * *

Dr. John X. Miller, manager of Pasumalai High and Training Schools in Madura district, South India, writes as follows:

Every letter I receive has questions about Gandhi. In my opinion he is a much overrated man, and this is especially noticeable in a number of our American periodicals. I certainly do not agree with what Sherwood Eddy, Kirby Page, C. F. Andrews and several others have to say about him and about the political situation in India. I think they greatly overrate Gandhi and overestimate his power in India, and certainly are quite unfair to the British government.

It is true that no one man in India has so large a following as Gandhi. India has always idealized the ascetic and the yellow robe, and many feel that Gandhi is a saintly character. One may grant that he is sincere while at the same time feeling that he is thoroughly impractical, and that his program of civil disobedience accomplishes little or nothing towards securing for India dominion status and a larger measure of independence. Rather does it seem to work in the opposite direction. Civil disobedience too frequently is followed by riot and rebellion which the forces of law and order must put down if India is to enjoy peace and prosperity. Loss of life and destruction of property naturally follow, with vastly increased expenses which inevitably must be met from public taxes, thus increasing what is already a heavy burden.

One cannot but feel that far too much of this strife and opposition is directed at the British government, and most of it unfairly. One must grant that Britain also is sincere and is earnestly trying to work for the best interests of India, and that India has benefited greatly by her connection with Great Britain. Vast sums have been invested in India, and not all selfishly or greedily as many seem to think. When wealthy Indians refused to loan money at reasonable rates of interest for the building of railways and the establishing of industries in India, all of which have done much for the enrichment of this country, England invested vast sums in these enterprises and was satisfied with comparatively low rates of interest. Certainly the prosperity of India today is due largely to British capital and enterprise, and that those who invested have reaped a reward does not in my thinking wholly take away credit for what they have done to further the interests of this great land and people. I thoroughly believe that if the voice of India could be heard speaking with any degree of unanimity and setting forth a reasonable and workable program for the governing of India as a dominion, the British government would readily grant this request. In fact, it was to discover just how near India is ready for self-government that the Simon Commission was appointed, and it is to this end also that the viceroy has suggested and has now appointed a Round Table Conference to meet on October 20th. To refuse to participate in such a conference does not seem like the highest wisdom, and yet this is what Gandhi and his followers are doing. On the other hand, there are thousands of educated Indians who entirely disagree with Gandhi and who feel that he is thoroughly wrong in the course he is now pursuing.

I do not see why so many of our American papers are with Gandhi and against the existing government. The so-called "iniquitous salt tax" is the only tax that hundreds of thousands of Indians pay towards the support of government, and in no case would it exceed 20 cents a person annually, and the price of salt is as reasonable in India as in America. Nor can this tax truly be said to be a heavy burden on the poor people.

Practically every Britisher in India is in favor of dominion status. It is only a question of how and when that this the Round Table Conference will discuss. All India is not with Gandhi, and many things are being said against the existing government which are unfair and untrue.

Let us remember that racially, religiously, linguistically, you have far more differences in India than you have in the whole of Europe; that India never has been a nation, and that the urge toward union has largely come from her contact with the West and through the use of the English language and literature! India cannot afford lightly to cast these off and separate herself from the power that has been guiding and inspiring her through these many decades. I am sure that the best and most thoughtful Indians realize this; that we shall see worked out soon a program that will be for the best interest of India; and that India will continue to be a loyal and increasingly important part of the British empire. What is wanted above everything else is increased trust and confidence, and a lessening of racial hatred and antagonism, distrust and suspicion of each other's good faith. We are most fortunate in having at the present time as our viceroy one who is truly a man of God and is seeking prayerfully to do his duty and work for the best interest of India.

Another Martyr in China!

Another martyr in the cause of Christ is the Rev. Fung Mei-ts'en, Chinese Episcopal priest of the district of Hankow, who was murdered on April 22 by Communists outside the town of Chuho, where he had been in charge of the mission.

According to the Hankow "Newsletter," published by the district of which Bishop Logan H. Roots is the Episcopal head, the Reds after several attempts succeeded in capturing Chuho, an inland city of commercial importance. Half of the city was burned, and among two hundred people captured was Rev. Mr. Fung. Mr. Fung's blind son and the primary school teacher, Mr. Penn, also were arrested, but after long petition for mercy were released. At the time of writing Mrs. Fung was hiding in a country Christian's house in a small village awaiting news of her husband.

For thy sweet sunshine after nights of rain,
For thy sweet balm of comfort after pain,
For thy sweet peace that ends a long-drawn strife,
For thy sweet rest that ends a burdened life, ...
We thank thee, Lord!
—John Oxenham.

The Christians of Chuho took refuge in the church when the town was attacked. Mr. Fung refused to leave his flock to save his life. When the clergyman in charge was asked for he boldly stood up and was seized. It is reported that after having been shot his body was thrown out in the marshes.

On Good Friday after his capture Mr. Fung wrote to Bishop Roots that he was ready to die for his faith, and that his heart was full of peace. A translation of his letter to the bishop follows:

"Chuho, Hupeh, April 18, 1930.

"My dear Bishop Roots:

"I write reverently to you at this time. I, Mei, was seized on the 16th day of this month by the county officials of the Soviet government. The chairman of their executive committee said to me, 'Mei-ts'en, you are a preacher of the gospel in the Sheng Kung Hui, and therefore you are one of the corrupt gentry.' He would not let me plead my cause. They have condemned me to be shot on the 19th.

"I, Mei, have perfect peace in my heart, but, bishop, I want you to think of me as giving my life as a sacrifice for the sake of the gospel. With regard to my aged father, and my wife, and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

"Respectfully presented,
(Signed) Fung Mei-ts'en."

Mr. Fung was born in 1879, baptized in 1907, attended All Saints' School for Catechists, Hankow, served six years as a catechist, and then studied at the Divinity School.

He was ordained deacon in 1920 and priest in 1921. After working in an outstation for a year he was given charge of St. James's Church, Chuho, where he worked faithfully until his death. As catechist, deacon and priest he served the church for twenty years.

Increasing Restrictions in China.

Rev. A. R. Kepler, D. D., Shanghai.

You may have heard of the growing restrictions which are being put upon the Christian movement in China. A circular telegram on the subject of preventing imperialistic cultural invasion was recently issued by the executive committee of the Party-Headquarters of Greater Shanghai. Among other statements this circular telegram contains the following:

"Cultural invasion as an implement of the imperialistic powers for the exploitation of China is more dangerous to the existence and development of the Chinese people than political and economic exploitation. In view of this fact, this committee has adopted several measures for its suppression:

"1. Associations organized not by, or not purely by, persons of Chinese nationality shall not be permitted to establish primary schools, kindergarten or normal schools for Chinese students. All teachers and officers of primary schools and kindergartens shall be of Chinese nationality.

"2. Beginning from 1930 graduates of non-registered Christian schools shall not receive treatment on an equal basis with graduates of registered schools. Christian schools having religious courses or holding religious services in the school buildings shall not be granted registration. All schools whose application for registration is refused and all schools failing to apply for registration within a specified period shall be closed.

"3. The Provincial or District Educational Bureaus shall from time to time investigate those registered Christian schools in order to find out whether the authorities are engaged in religious propaganda. Any activity which goes contrary to the regulations must be suppressed. Principals of registered Christian schools shall be appointed directly by Chinese government organs, but the right of supervision shall rest with the boards of directors of the schools. When a principal fails in his duties, the board may petition to the Chinese government organ concerned for investigation and appointment of another person to take his place.

"4. Religious organizations are not permitted, under the names of 'Pu Tao Tang' (Preaching Halls), 'Hsueh Tao Yuan' (Theological Institutes), etc., to gather Chinese youths and give them religious instructions. Organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members. Those disobeying this order shall be closed immediately.

"5. The Young Men's Christian Associations in various provinces, which are supposed to be founded for the promotion of the four virtues but actually are engaged in propagating the Christian religion and seducing young people, are evidently organizations of imperialistic cultural invasion and shall therefore be taken over and controlled by Chinese educational organizations.

"6. All religious organizations shall follow the regulations governing people's organizations as promulgated by the Central Kuomintang. All publications issued by the Christian schools or organizations shall be censored by the highest local Kuomintang headquarters."

The sister of my associate general secretary has been expecting to take post-graduate study in America in religious education. She made her application to the government for her passport. Today Dr. Fan, my colleague, received a letter from the Ministry of Education, informing him that the ministry will grant passports to students to study abroad only upon the condition that they will not include any religious subjects in their studies. This has become the fixed policy of the Ministry of Education. The commissioner of Higher Education, Dr. Sun, who wrote this letter to my colleague, Dr. Fan, himself expressed his disapproval of this policy.

The police administration of the capital, Nanking, issued the following order:—"No meetings are permitted to be held by the Christian church. This is in order to put in force the measure to suppress superstition."

I believe that we have not yet touched the bottom in this movement to suppress Christianity. The significant fact is that although many of the leading personalities in the government are opposed to these measures as not a few of them are themselves Christians, nevertheless they are helpless, and becoming

Children in a mission school yard at Tyre, Palestine.

increasingly so in the face of the growing radicalism and power of the local Tangpu or local Party-Headquarters.

"Just to See Jesus!"

Addie Estelle Cox, Kaifeng, China.

"Oh that ye may see Jesus today!" exclaimed the splendid young student-preacher, Mr. Li Hsing Hsien, as he addressed that eager audience of Chinese pastors, evangelists, church members and inquirers. He was a visitor at the quarterly meeting we were holding at one of the out-stations. As we listened to his impassioned words we were cognizant of the fact that he himself had certainly seen Jesus. We could discern in his countenance the impress of that divine Lord whom he urged us to behold. But where did this admirable young man meet the Master? What influence shaped his career and led him to dedicate his life for service?

As the only son and youngest child in the family, he was the idol of his mother's heart. He was a bright, handsome boy and the fond parents decided that he should receive an education. A happy event it was in his life when a Baptist missionary came to his native village and opened a mission school. As a student in this school, he found his first opportunity to "see Jesus."

The truth of God as it is in Christ Jesus changed his whole outlook on life and gave a new motive for his ambition.

Soon after this joyous experience there came into his life a poignant sorrow. His parents arranged for him a marriage contract with a heathen girl.

Through the kind assistance of a missionary in Chengchow he was able to attend the Kaifeng Baptist High School. Another vision of the Master—a clearer one,—came to him during those four years. He made an excellent record in his studies and industrial work, received great inspiration from the principal and teachers, and became a leader in Christian activities. He learned with deep regret that the girl to whom he had been engaged was mentally deficient. He hoped to become a preacher and needed a real helpmeet. What was he to do? He had no power to break the engagement, and yet to marry the girl seemed certain death to his most cherished plans. He prayed for the Father's help and guidance. His prayer was answered in a remarkable manner. How grateful he was for that happy release!

With ardent hope he began to pray that the way might be opened for him to attend college. Upon graduation from high school the honored principal himself offered to assist him. Thus his prayer was again answered and his faith strengthened. At Shanghai College he has won his share of the honors in scholarship, athletic, and religious organizations. He has also had further opportunities to "see Jesus." He is now in his senior year. In collaboration with one of the missionaries he has rendered valuable assistance in translating "Kind Words" into Chinese.

Through preaching and personal work he has led a number, including his parents and sister, to know and love the Lord. Last term he taught in the Kaifeng Girls' School. The principal said of him:

"He is a superb teacher, and does with his might what his hands find to do."

Meanwhile there has been another marvelous answer to prayer,—the Lord has given him a noble Christian wife! Their ability and consecration give decided joy and satisfaction to those with whom they are associated.

Mr. Li shares with others the hope that a theology seminary may be established in this section that those who are called of God may be prepared to preach the unsearchable riches of Christ. After completing his own education he desires to assist in the training of others, those who are saying:

"We would see Jesus, that we may learn of him and become better witnesses, bearing his glorious message to many!"—"Home and Foreign Fields."

A MESSAGE TO THE CHURCHES ON EVANGELISM.

A message to the churches on evangelism and the cultivation of the spiritual life has been sent out by the Federal Council of the Churches of Christ in America. The message is the outcome of the annual conference and retreat held under the auspices of the Federal Council's Commission on Evangelism at Northfield, Mass., in June, attended by the representatives of the agencies of evangelism in the several communions.

The message is in two parts, dealing, first, with points of needed emphasis, and second, with a suggested program for the local church. In both parts one of the special notes is the emphasis given to Pentecost, which appears, as a result of the 1900th anniversary, to have won a permanent place in the church calendar of many denominations.

The message is in part as follows:

POINTS OF EMPHASIS.

We believe in an every-member evangelism, in a personal witness by everyone who takes upon himself the name of Christ. Consequently, we suggest a revival of witnessing for Christ by word and work, by lip and life.

We are persuaded that only a united approach on the part of Christians of all communions can make a religious impact upon the world with any measure of effectiveness. We rejoice in the many evidences of a closer coöperation in the work of evangelism, as in many other fields of Christian service.

The conservation of church members has long been a baffling task. We need to hold those whom we have quite as much as to secure new converts. We recommend that there be a closer follow-up system of people who move from one community to another and who are generally known as non-residents.

We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members with a view to establishing them in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ.

We desire to register our satisfaction in the generous response with which our churches entered into the observance of the 1900th anniversary of Pentecost. It would, however, be a serious mistake to stop with a mere celebration of an historic event. It is required that Pentecost shall be perpetuated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities, so that the period of a sustained church life may be extended by at least fifty days, and that the post-Easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost.

We begin another century in the history of the Church. Will this era just ahead be Pentecostal in its life and results? Will we put first things first? We feel strongly that separately each denomination should call the membership of the church to a new enthusiasm for home and worldwide evangelization and that unitedly as churches we should manifest as never before the unity of believers, that the world may believe that Jesus Christ is the Son of God and, believing, may have life in his name.

A SUGGESTED PROGRAM.

October 5, 1930—Church Rally Day

For emphasis on family church attendance at the beginning of the new church year, preceded in the month of September by a thoroughgoing visitation of the parish. Workers should be sent to all indifferent members, reminding them of their church responsibility.

November 23, 1930—Thanksgiving Sunday

There should be a worthy autumn ingathering in every church. The evangelistic work during the autumn may well lead up to Thanksgiving Sunday as Membership Day.

January 4-10, 1931—Week of Prayer

For Bible reading, meditation and public services.

February 18—April 5, 1931 (Easter)

Emphasize regular church attendance, worship and the devotional life, especially personal and family devotions. Plan downtown theater or church noonday services for one or two weeks preceding Easter. It is suggested that both Palm Sunday and Easter be made days of great ingathering of new members into the church.

May 24, 1931—Pentecost Sunday

The 50-day period from Easter to Pentecost to be used for the special care and culture of the new members already received and for further evangelistic ingatherings, making Pentecost Sunday an evangelistic climax.

THE CHURCH IN CORUMBA, SOUTH AMERICA.

Rev. Isaac Wesley Clark.

When the gospel work moves forward slowly one is at times apt to chafe at what appears a lack of progress. However, the slowness has its compensations. For one thing, it makes one appreciate small things. For another, it leads one to look farther ahead and thus place the emphasis where it should be in the present work. Just now we are rejoiced in seeing the establishment of six Christian homes in Corumba. This is a real presage of future growth. We believe that God will call native Christian workers out of these.

First of all there is the home of Senhor Arzemiro. Every member of this family is as black as the proverbial coal tar, but in their faces shines the light of the glory of God. We paid a visit there the other night. We talked of spiritual things, especially about the second coming of our Lord. Arzemiro is a son of the sod, and ignorant, measured by our standards, but no man can call him unintelligent. Now with a mind illuminated by the Holy Spirit he thinks really deep thoughts about our salvation in Christ as he labors in the cemetery where he is employed, or works on his little farm.

For the Spirit of Service.

O God, our heavenly Father, we thank thee for the gift of thy dear Son! Grant that we who have received him in our hearts may joyfully go forth with him on many errands! Bless those who toil for thee in far off places! Comfort them in their loneliness, and unite our work to theirs! Accept our gifts, receive our prayers, and use us for the sake of thy Son Jesus Christ, our Lord! Amen.

He moved to this little place, about a mile out of town, to raise his children where they would not be in contact with the evil people of the environment in which they lived before he knew the Lord. He is making every effort to raise his family in the fear of the Lord. It is interesting to see him with a kind of patriarchal dignity marshal his little boys around to sing and pray. He firmly believes that the Lord has called his boys to preach. He teaches them to sing the hymns. At night one would think a meeting was in progress to hear the children sing and pray. It gave us joy to present him with an old-fashioned Family Bible with place for marriage record, births and deaths. At night he sits and reads earnestly this blessed Book by the light of his little kerosene flare. Praise the Lord for the men and women of God who are sure to be raised up from the bosom of this family!

Senhor Joao Britto and family are a much more recent addition to our flock. Here, however, we are rejoiced to see the same desire on the part of the parents to give their children a genuine Christian training. There are three girls and two boys in this home. Alirio, the oldest, is truly a bright little boy. He declares that he wants to preach when he grows up. He has already suffered persecution for the sake of the gospel. One afternoon the little boys next door came by and finding him playing outside of the house said, "Come on, let us do away with this Negro Protestant!" and the biggest one of them threw a rock in his face and left a cut that hurt a long time. This did not change Alirio, though, nor make him miss the Bible class or Sunday school a single time. We believe that God is preparing future workers from this group of bright children.

Senhor Alexandre came to us from the port church of the city of Cuyaba, the state

Senhor Arzemiro and his wife and family. He was one of the first converts at the Venida, Corumba, and is still a deacon. He recently donated the money to buy a communion set.

capital. He has a family of nine children, and all who are of an age to understand seem to be sincere believers. Just as sure as Sunday comes around Senhor Alexandre and wife and the whole family are present in the Sunday school. The father rarely ever misses a meeting. Little Jose is one of the youngest. He is about eight years old. To hear him pray in the boys' class Friday night would do your heart good. He seems to have thought up a great number of things beforehand, and when the time comes to pray he launches forth upon his prayer with the freedom of a grown person.

Doña Hilda Maciel is fighting a one-sided battle in her family. Her husband, who is a popular dentist in town, is unsaved. She is an energetic character, and sends her four children to Sunday school and other meetings. Senhor Henrique forms a continual opposition in the home. We are all combining forces to pray this man into the kingdom of God. Will you join us, dear friends? This is going to be a difficult victory to gain, but nothing is impossible with God. Put this man on your prayer list today! It will mean tremendous things for the future. The oldest daughter, Ruth, and one boy, Miguel, have made a profession to accept Christ as a personal Saviour. Ruth is looking forward to study for Christian service.

These are four of our six Christian families. The other two are likewise faithful, and are training their children to look forward to Christian service. Even though things move slowly here we rejoice over these Christian homes which the Lord has established and look forward to the time when he will raise up strong workers to his glory from among them.

A Work of Grace in Manchuria.

Mukden Deaf and Dumb Industrial School.

127 University Street,
Large South Suburb,
Mukden, Manchuria.

Dear Editor:

When I was a student in Northfield Seminary (1914-16) I wrote a short account of my father's medical work for the **Record.** At the end was a plea for help, and I remember that just from that one brief article several hundred dollars came in. Would you be willing to print the enclosed story of the only school for deaf and dumb children in Manchuria? The teacher and founder is a friend of mine, and more than worthy of any little help I can give him. In his effort to raise money for a building and an endowment fund I hope you will be willing to help. Please say that donations should be sent to Mr. J. E. Platt, executive director, Friends' School of Social and Religious Education, 20 South 12th Street, Philadelphia, Pa.!

In February, 1923, a young man came to Mukden, Manchuria, determined to open a school for deaf and dumb children. Mr. Wu had been from childhood more than ordinarily sensitive to suffering and sympathetic with every kind of living creature. The unfortunate lot of the deaf and dumb appealed to him.

He himself had been through many difficulties. After only a middle school education, not being able to afford college, he studied for a short time in Peiping and Chefoo the methods of teaching deaf mutes. Knowing that nothing was being done for these unfortunates in Manchuria, he came to Mukden. A friend lent him half of a room (the other half of which was used as a kitchen,) where he lived and decided to open school.

The difficulty now was to get pupils. Not having money to print notices, Mr. Wu wrote them himself, and taking a pail of paste and a brush started out to put them up. At this time the weather was still bitterly cold. A native of Peiping, he was not accustomed to Manchurian winters, nor was he warmly enough dressed. One foot froze, so that walking became painful, but still every morning he would set out, nor would he return till evening. People laughed at him. Who had ever heard of teaching the dumb to speak? It was ridiculous!

One day in front of a blacksmith's shop the would-be teacher saw a deaf and dumb boy and began talking to him in sign language. The boy's father coming out ordered the supposed strange deaf mute away, but on learning that this young man wanted to teach his son to speak his attitude changed. He was more than a little sceptical, however, and asked Mr. Wu to show him then and there what he could do. Evidently the father was satisfied, for the next day he brought his son to the "school."

Thus the Mukden Deaf and Dumb School opened on March 1, 1923, with one teacher and one pupil and a blackboard two feet long.

In order to keep the boy from running home and to make him willing to learn Mr. Wu had to bribe him with candy and fruit.

Three days later the second boy arrived. He came from a rich family, was thoroughly spoiled, and consequently much harder to manage than the first one.

After a month or so a boy and a girl joined the first two. By this time there were not chairs enough to go around. Not knowing what to do, Mr. Wu took counsel with the general secretary of the Y. M. C. A. Somewhere Mr. Platt unearthed three old chairs and desks, and so this problem was solved.

After two months the number of pupils had increased to six. Now a new problem arose. It was physically impossible for the seven of them to crowd into that half of a room. Again Mr. Platt was consulted. Arrangements were made to use a small old church building, so much out of repair that when it rained water outside it rained mud inside. Not only this, but the roof timbers creaked and groaned so ominously that the pupils were frequently drilled to get out of the house in the shortest possible time. Aside from the above mentioned desks and chairs, others were improvised by laying planks on piles of bricks.

In the summer of 1924 the Presbyterian synod of Manchuria gave the school four desks and chairs and a mirror (used in teaching speech). That fall when the weather was growing cold there was still no sign of any money to buy coal and a stove. Mr. Wu taught his pupils to pray for this. In answer to one boy's question whether God could send down coal from heaven he drew a triangle with God at the top, themselves at one corner, and some unknown person at the other, telling them God could move someone to help them.

The weather grew colder. Every house had set up a stove. Only in this little old church building it was still as cold as ice. The hands of the pupils were too numb to hold a pen. Then one day a knock came at the door.

One look at the woman who entered, and Mr. Wu turned away in disgust. The man sent to keep her from escaping stood outside the door. When she told her story Mr. Wu was no longer scornful. Born of Christian parents, she had been married to an army officer who later sold her. She came to this church hoping some one could tell her the address of Mrs. X, a missionary. Mr. Wu told her, and she went away. Next day he received a letter from her saying the man guarding her refused to go with her to Mrs. X, and that she could not get free. Mr. Wu took the letter to the missionary, and after making plans to rescue the girl just as he was leaving Mrs. X said:

"I have been thinking a good deal about your little school lately. Take this and use it as you wish!"

She handed him six dollars. With this he bought a stove for $1.40, stovepipe for $2.40, and a sack of coal for $2.20. By being careful, having a fire only in school hours, this sack of coal was made to last all winter.

The reader may well be wondering how Mr. Wu got his own living under these circumstances. He did this by teaching Chinese to several missionaries in the mornings. During his absence his wife held school.

On his way to the missionaries' homes he had to pass the hospital, and often met Dr. Gow of the eye department. Gradually learning the story of the school and observing him for some time, Dr. Gow came to the conclusion that here was someone worthy of help. Quite voluntarily he organized his friends into a board of directors, and together they started a subscription campaign. Over $800 (Mexican) was collected.

Mr. Wu now gave his undivided attention to the school. The Presbyterian church lent him a large well-lighted room. After it had been whitewashed (by the teacher himself) and fitted up with blackboard, pictures, etc., it made a suitable classroom.

The school was now put partly on an industrial basis as being more practical than book learning alone. Mrs. Wu taught knitting and sewing (on two borrowed machines). The poorer pupils especially took to this handwork with great interest. Everyone praised their work. The school became more widely known, so that many parents wished to enrol their deaf and dumb children. Mr. Wu received 47 letters of application, many from outside of Mukden, but as there were no boarding arrangements the applicants had to be told to wait. There were already 20 pupils, five girls, the rest boys, and all day pupils. This number was all one teacher could manage.

At present the great need is for a building where out-of-town children may live. With traffic yearly growing heavier on Mukden streets and reckless automobile drivers more numerous it becomes more and more dangerous even for local deaf mutes to walk to school. The present method of raising money by subscription is both uncertain and laborious. An endowment fund is needed. The Mukden government is waking up to the need to normal children of education, but has such a huge task on its hands that it would not be surprising if it did nothing at all for the deaf and dumb. It is gratifying, therefore, to be able to say that just now the Board of Education has voted $60 (Mexican) a month for the Deaf and Dumb School.

The plan now is to start a campaign to raise $50,000 (Mexican) in order to buy land, erect a building, and have an endowment fund. Of this amount not more than $10,000 can be raised locally. The friends of the school feel that with China in the condition she is there is no other way than to appeal to friends in America. This is the only institution for deaf mutes in Manchuria, a territory five times the size of New England and with a population approximately four times as great. Will not many friends be found to each spare a few pennies for this cause?

Current Thought.

Anarchy will pass, order will be restored, ... the day will dawn when the Chinese themselves will recognize that the greatest gift we brought to them was the liberating and inspiring power of the Christian religion, the ladder to heaven.—W. E. Soothill.

Mysticism is a form of religion that builds primarily on consciousness of acquaintance with God through direct and immediate experience of him, instead of on logical and forensic arguments about him, or on a scribal interpretation of ancient records that tell of him. Into every intelligence there is a door which is never closed through which the creator passes.—Rufus M. Jones.

Much is said today of religion as a quest, but you go to minister no vague deity. Our mission is not primarily to invite folk to join us in a quest but to share with them a discovery. A Christian minister is not a seeker after God, but one entrusted with the good news that God is in Christ.—Henry Sloane Coffin.

Our newspapers today testify to the fact that man's concern over his relation to the Supreme Being is likely to be a first-page topic as regularly as any other.

The classic city-room story of Dana, who cited the story of the creation in 600 words as a model of news writing, shows that Moses began to write news from the first word of the Bible. Many an editor advises the reporter and copy desk man to study the Bible. One reason given is that the robust Anglo-Saxon vocabulary of the King James Version is the best foundation for a good news style, and is particularly of help to the copy writer in search of short words for headlines. There also are other reasons why newspaper men should read the Bible.—Louis Wiley.

Whatever else may have emerged from the meeting of the Northern Baptist Convention at Cleveland in May, the distinction between Christian unity and Christian union was emphatically reaffirmed. While the "Baptist" cannot claim credit for this reaffirmation, and would not if it could, nevertheless we naturally recall with gratitude the insistence with which we have reiterated editorially in the last two or three years the importance of clarity in thinking and speaking on the subject.

Unity is a fact, union is a wish. Unity is a divine creation, union a human device. Unity is spiritual, union is organic. Unity is the product of a common life, union of a common understanding. The bond of unity is love; of union, agreement. All believers in Christ are one body in him, but the many members have not yet learned a perfect coordination of motion.

Denominations do not divide the body of Christ: they are ways of coöperating among the members of his body. They do not monopolize the spiritual fellowship and loyalty of their members. The true Christian does not permit his denominational loyalty to interfere with his larger loyalty to the whole body of Christ. He employs it rather in the interest of the whole. It is always legitimate to seek for better ways of union than those afforded by existing denominations: but a different way is not always a better way.

The only way to promote Christian union is to coöperate in those activities in which agreement is clear. Such coöperation clears the way to further agreement. No union is legitimate which commits any participant to a disavowal, concealment or blurring of his religious convictions. Conference is the true technique for finding ways of union. When the passing of resolutions begins union is apt to take its flight, and unity to weep. Men may mar unity by fretting about union. —"Baptist."

The Banker Who Was Converted Twice in One Day.

Rev. Howard W. Pope, D. D., Chicago.

For many years Rev. Wm. E. Moore had been the honored secretary of the Missionary Society of Connecticut. The society was as dear to him as his wife or children. However, he was approaching the age of seventy, and the directors of the society thought that he ought to be relieved of the work of presenting the cause to the churches. I had been called to take the field work as his associate while he remained in the office, to confer with those who called and send out their monthly checks to pastors who received aid from the society. I found 325 Congregational churches in the state, and of these some 50 or 60 received aid from the society.

Where I was called to present the cause of home missions I was usually invited to speak in the Sunday school. When I asked the superintendent what I should talk about I was told to choose my own subject. In such cases I tried to make the way of life plain and then give those who would, an opportunity to accept Christ as their Saviour. I do not recall an instance where conversions did not follow. I followed this up with an evangelistic service in the evening, and always saw some results. Frequently I was invited to return and hold a series of evangelistic services for ten days or two weeks.

Our society was approaching its 100th anniversary. I talked with some of the directors whom I knew and said that the usual course would be to invite some distinguished pastor like Dr. E. P. Parker to preach a historical sermon. This would be published, and a copy sent to each public library in the state. This would be helpful, of course, but why not raise a centennial fund of $100,000 and use the income to supplement the collections made in the churches? As a result of this talk with the two directors I was asked to attend the next meeting of the directors and present my plan. They voted unanimously to adopt my suggestion, and laid on me the burden of raising the money.

As I took my seat in the train to return to the church where I was holding evangelistic services the banker sat down by my side. He said:

"Brother Pope, I think I have been converted this morning by your address!"

"Better late than never," I remarked with a laugh, knowing that he was a deacon in one of our largest churches. "But tell me, please, just what do you mean?"

"I will do so," he said. "I am the president of a bank in Norwich. I am a deacon in ——— Congregational church," and he mentioned some other office which he filled in the city. "My wife is an invalid, and we have no children. I have appointed as trustees of my estate for all time three men,—the man who shall be president of the bank of which I am now president, the man who shall be pastor of my church, and the man who shall occupy the other office which I now fill. These trustees are to use the annual income of my estate in such religious work as they think best."

I replied: "My friend, you have spent your life in caring for your own and other people's money, while I am a poor preacher who is not supposed to know anything at all about money, but ignorant as I am I would not dare risk what little I may leave in such a hazardous way as you have described to me."

"What do you mean?" he asked in a tone of resentment.

"This is what I mean: Did it ever occur to you that 25 years hence the pastor of your church might be a Unitarian, and the president of your bank might be a Jew, and the other official you mentioned might be a Mormon? I do not say that this is probable, but it is certainly possible. In such a case what sort of religious work would they be likely to use the income of your estate for?"

I then added that any man who could control 51% of the stock could easily appoint himself president, and Jews are always ready to help one another to make money. I told him of a town where I had met two Mormons canvassing the city, and I had a long talk with them. I asked many questions, and they talked freely about their work. They were both college graduates, and they said their church required its young men to devote two years to missionary work such as they were doing in a house-to-house canvass, distributing literature as they went. They said they had heard me the previous Sunday, and believed all I said, but the Mormon Bible had later information than ours. Some of their men work the steamers crossing to Europe and returning, and in this way make many converts as they usually travel in the steerage and meet people who are illiterate. I have never known but one evangelical preacher to travel in the steerage. He used a baby organ to enlist attention as he sang familiar hymns. Then he would read the Bible and point the way to Christ as best he could. He had nothing to sell, but he won many souls to Christ and paid his own expenses.

As I got out of the train the banker followed me to the door and said:

"Brother Pope, I have been converted a second time, and I promise you I shall change my will at once and heed the suggestions you have made."

He left a handsome legacy to the Missionary Society of Connecticut.

Power in Life.

Canon Raven, Liverpool, England.

The lesson which we have read (Acts 1. 1-11) gives the opening of the story of the most amazing revelation of power in life that the world has seen. By power in life I do not mean the ruthless efficiency which gets things done: I mean the expression of sheer vital energy, of joy, of a zest of living such as this generation of yours is seeking rather manifestly.

I suppose your rebellion against the standards of an earlier day, whether in music or morals, is largely due to a desire for more abundant life, and if it is, God speed you! The world wants abundant life. But if you look back at history you will wonder whether at any time men ever learned the art of sheer living so thoroughly as those early Christians, who, being an outcast sect of an outcast people at the beginning, in the three generations danced their religion to the steps of the world. I say "danced" advisedly, because there is about all their literature, about all the remains of those strange early folk, a quite superhuman gaiety and rapture of enjoyment in life. They lived and died splendidly.

I want to talk about the secret of that power in life, because it is the only thing that now matters for people who are going out into life. Every single one of us, whatever our outlook or past history, wants to make the best of existence, wants men to know that conviction that sometimes stirs us, but we dare not think, we dare not stop a hectic world activity for fear we should ask ourselves, Have I sold my life for dirt? Have I squandered all that I had?

Yes, it is easy to talk about power in life, but it is not so easy to realize what is the secret of it, and I want to suggest to you straight away that you will not find people with power in life unless there are in them two quite distinct possessions.

The first is that they found a piece of work big enough to satisfy them, something worth doing.

I once heard a man describe the secret of happiness as having found something to die for. Curious as that may seem, I do not think it is far from the mark. When you have found something worthwhile that grips you, when you have not any doubt it is right and the best thing to do, the thing you would rather do than anything else, when you have a great task in front of you which calls out all your desire for adventure and tests you almost beyond your possibilities, then you have got the first condition of power.

Aim high! I was talking to a boy the other day who in his early years had the misfortune to be one of my pupils at school. He is now a young man high up on the staff of a big school himself, and he said:

"There is only one thing you ever said that I remember,—'For God's sake keep your dreams, and do not be ashamed of them!' "

I am glad he remembered that.

It is such a tremendous thing to be born in this day and generation, because nobody who takes the least interest can fail to realize the grandeur of the life that can be lived, of the things that have to be done, by your generation. That is the first possession, but that does not take you the whole way.

Many people have got a dream that they want to bring true, a job that they want to accomplish in the world, but the greatness of it and its worth to them terrify them, they can't face it alone. I have seen men and women over and over again with a great opportunity in front of them which they seek, but somehow instead of inspiring them it paralyzes them, and if you want to get them going you have to get alongside of them and hold hands until they start. Why? Because the inspiration of a great task is not in itself enough to set you free from selfish ambitions and fears. It may leave you still so worried about yourself that you dare not attempt it, or that you fear the doing of it. So the second possession is a love, a comradeship so real that it sets you free from concern about yourself and sends you forward to the things you have to do, no longer enslaved by worries or fears.

A strange thing, isn't it, that fact of the courage of the accompanied person?

I remember how extraordinarily different it was when one was under fire in the War if you had a comrade of any sort with you. Of course, if it was a man you cared for you ceased to bother about yourself, you would go anywhere and do anything, whereas if you were alone it strained every ounce of all that you had of experience and worth to carry on at all.

THE EARLY CHRISTIANS.

Now bear those two things in mind, because they are the things which really made possible the achievement of the early Christians! Think it out! Jesus had given them a perfectly quixotic piece of work. It seemed a crazy adventure when he said, "Go make disciples of all nations," to the handful of broken men and women who had signified their discipleship mostly by betraying him. But because of its grandeur it gripped. If he had said, "Go do some small thing," they would have gone away. Three-fourths of the secret of the failure of churches is that they do not demand enough. We have cheapened religion so that you youngsters will not have anything to do with it, and I am not surprised. If it is as some people have painted it, it is not worth giving your life to.

The second thing, of course, was that in the doing of it they were not alone, and knew themselves accompanied. Explain it as you will, explain it as best you can, in the living presence of Jesus their lives had gone out to him in so confident a passion of devotion and their sense of his nearness was so real and vivid that they had no longer any thought of themselves.

They had gone up to Jerusalem and quarreled as to which was greater among them, demanding the thrones on his right and left, and consequently they had failed him,—if you are thinking about yourself you will always break under the strain! They had been humbled to a bitterness of self-knowing which left them no more room for concern with themselves. They saw the shameful and terrible thing they had done, and there was no more conceit in them, there was no room for it. Then they saw the thing which, when you and I are broken, shame alone has the power to lift us up. What is that? The discovery that somebody else knows all your secret shame, knows the things about you that you dare not face yourself, knows every little bit of hidden baseness in you, and still loves you. That is what breaks a man. That is what love can do for a man,—know him through and through and not turn him down. And that is what Jesus did when he trusted that sinning and broken remnant with his own presence and task. If people get beyond fear and ambition so that you cannot bribe or frighten them, then they will turn the world upside down. You can kill them, but that is all: and generally if you kill them they triumph in death more effectively than in their lives.

If this generation lives to see a group of people who care so much for the living God that they will be set free from ambition and fear, really and truly free,—and they have to go through agony to get there,—you won't get that crown without a cross!—then they will shake this world of ours as the early disciples shook the world with a blast of creative energy. They will make it new.

Today's Parallel.

I need not draw the parallel between the task which confronted them and the task which confronts our generation. All I would say is that if you consider the task of winning the world, there was never a generation in which that task was not only possible of fulfilment, but simply had to be fulfilled, until this generation. We have reproduced on a worldwide scale for the first time, you and I, the same conditions which made possible the work of an evangelist like St. Paul. Has that ever struck you before? If you know history you will see it.

In that old world St. Paul had for a few years this threefold opportunity. First, he had a world at peace, and it was not an accident. The bulk of his missionary work was done during the ten years the world was at peace, the seas were free from pirates, and the roads from brigands, and an admirable administration gave the Roman empire contentment, and people had leisure from war, and security in travel was possible, and a great stirring of interest followed upon the securing of peace. Then during those few years one language sufficed from the Euphrates to Britain, and that was the Greek which St. Paul spoke. It was universal only for a few years, those years while his work was being done. And finally, there were little colonies of people of his own speech and tradition scattered all over the known world in the synagogues of the Jews, so he might approach as through an open door the society of heathens.

Think that out applied to people who share the speech you and I have in common, a world at peace and eager for religion, a world in which our speech will carry us wherever men live and think, a world in which we have fellow countrymen scattered everywhere! It is rather striking that that should be our opportunity in these days when for the first time those conditions exist the world over and enable worldwide evangelism in this generation. You could do that task to which Jesus called his disciples, that task which St. Paul initiated. You will hear more about the grandeur of the call which is yours, and perhaps something of the danger which is awaiting humanity if that call is not heard and obeyed. You in this great and prosperous country do not realize as we in the old world do that quite certainly unless mankind in the lifetime of you young people achieves world unity it will quite certainly achieve worldwide disaster. You may think yourselves separate from the troubles of Europe, but I tell you with absolute conviction that the distresses which we are feeling now you will feel in less than a generation unless you can secure for the world the basis for a sane and coöperative human society. Not even you will be able to stand the economic and financial and political pressure of India, China, and Japan if those infinitely resourceful people become industrialized and antagonistic, as they will quite certainly do within your lifetime unless some great evangelistic movement brings unity, the basis of unity being a uniting faith and loyalty to mankind. We feel the stress of these things already in my country, and I cannot but warn you.

Fear is no motive for a Christian woman or man, it is no motive for the Christian church. Our motive is the higher one of the zest to do God's will and live abundantly. And alongside of this is the tremendous task which the ages have given to you. You have not got it for yourselves. Multitudes of men and women have died in order that the possibility might come. It has come, and you have it. You are their heirs with responsibility to them.

Yes, but beyond the appeal of the great adventure, of the great task, there is the inspiration of the great loyalty, the great love. I am sure that the happiest thing that men and women find in the world is a love that sets them free from concern with their own selves. I am sure that the secret of fruitful and worthy character is the power of a great love to draw into a harmony of effort, a harmony of achievement, every element, every distracted and wayward instinct of you and me.

The inspiration which some people get from a cause, and other people get fitfully, and the remnant from this or that element in nature, from beauty, from art, from pursuit and research, from casual efforts after righteousness, all those lesser loyalties give place before the attractive power of a personality of one who knows and loves. That must obviously be true. If I am interested in birds, beasts, flowers, in books, in the lives and deeds of men and women, if I find a certain freedom from self-regard in the pursuit of those things every one of them only grips a little bit of me. But a person like myself, one to whom my whole self—heart and mind and will—can go out in affection and worship, that person not only sets me free from vanity and anxiety about myself, but transforms me, saturates my character, makes it like his.

Now that is what those men and women of old time found when what they called the Spirit of Christ came upon them. They had gone through this hell of self-content, they had felt the bitterness of the failure of their cause, the uselessness of their half surrender, they had seen their own naked meanness, and then when it had all seemed completely hopeless, a fiasco and a mockery, suddenly their sorrow was turned to joy, and their friend whom they believed dead was discovered alive. God had somehow done it. Here is with them one who understands, who loves, who triumphs, one from whom (as they said) neither things present, nor things to come, nor life nor death could separate them. And in that sense and conviction of comradeship they get transformed by a power and vitality and creative energy like that of their Lord. They become like him because they love him.

Now that sort of devotion for a person is the supremely quickening thing, the supremely life-giving thing in the world.

Light, life, love: so the fourth evangelist defined God, and I am sure that a great love, greatly given, means an infinitely large vision and sense of perspective in your outlook. You see with a freshness and an honesty and an appreciation the whole range of life that lies around you. Your outlook is transferred. You no longer are content to be constantly picking out the faults and meannesses of the world,—you see it with its faults as infinitely pathetic, and its splendors as worthy of your worship. You will never make the world better unless you see it better, unless you see it, I mean, as capable of becoming something infinitely finer than it now is. So long as you sit and look for things to find fault with, so long as you are flattering your own conceit by constantly criticizing others (and that is all criticism means), so long will you neither help others nor be happy yourself. But as you come under the spell of a loyalty to another, so you will find life transferred around you, and you will see it radiant, and seeing it you will live in it with a new sensitiveness.

We spend most of our time, we men and women, in avoiding the sensibilities, in avoiding being sensitive to the pains and grandeur of life. We spend our time in finding excuses for avoiding places of stress and suffering and heroism of existence. And the deadly snare of comfort and money is that it makes it easy to become insensitive: and if you become that you are dead, and I am afraid damned. People of your generation are frightfully afraid of pain, at least they are in my country, frightfully worried about suffering: as if, dear God, a world with no suffering would be fit to live in for man or beast! You have to learn to share suffering if you are going to do anything to lighten it. You cannot stand apart from the stress and pain of life and reach out a patronizing hand to those who suffer, and think to keep yourself apart from suffering. If you do, the sufferer will fling your offering back in your face, and you will deserve it! You can only help people who suffer by suffering with them.

You have to be sensitive. It is only sensitive things that really live. Life is sensibility. And as everyone who has loved anyone knows, you become sensitive to the world, you begin to understand as those early Christians understood, feeling for the weaknesses and the infinite tragedy of human failure as Jesus felt for it. Jesus, who was so sensitive that he could use the knife! You and I are not going to be half so sensitive that for love's sake we can use the knife. He could. And you dare not use it unless you use it in love's own sensitiveness.

But you will say that you cannot get that which John and Paul called love, that strange new thing which came into the world with Jesus Christ, that strange passion of person for person which lifted the whole conception of love on to a new level in its austerity and its purity, in its rapture and its joy and its pain.

But you will say that you cannot get that. That was far away and long ago. We read of it in a book, and the most that we can feel is a sort of attraction to Christ's character, an admiration for his quality, a sort of joy that in the story it did not all end in tears and a cross. What more? Why, what they found: what people through the ages have found ever since, what people today find just as beautiful, that he lives as really now as ever, far the most alive of the sons of men, far the most real!

Some day you will test that out as it can only be tested against your own death. You will find when you are faced with utter loneliness that the sort of ideals people talk about, honor and self-sacrifice and your country and all nice things which seem so comforting, are quite useless. You do not want immortality. You certainly do not want a white robe and golden crown and harp. You want the footfall of a friend, and the pictures on the walls of your room, the clutch of baby fingers, and all the dear sweet little things that tug at the cords of your heart, and you can't keep them. I think you will find that God and God's Christ endure. I know that is the experience of some of us. When every other thing in the universe failed Jesus remained, and we remembered we were not alone or afraid.

KNOWING JESUS CHRIST.

And if you ask how does that kind of experience come, I can only say this: First of all, if you think there is anything in this religion of ours study Jesus Christ so that you may know him from the records! It is a shame that in our churches there are so many even in these days who have never made a thorough attempt to soak themselves in the character of Jesus. The most fascinating thing in the world, of course, is to study him in the Gospels to find out what his life was, what his teaching was, what his character was, and what impression he made on those men and women disciples of his. Do not read as if it was a piece of piety, not in a sort of awed wonder with your brains all shuttered, your sense of reverence dominating everything else! Read it as a living testimony of living men to the greatest experience of their lives! Read it as a historical record! Read it critically, read it carefully, and see how that life brings itself up out of that story, how his character shines out through the story!

Many of the big people in the world have found that story sufficient to call out the kind of love and loyalty of which I have been speaking. Many others would say rather honestly that they knew Jesus through the experience of others. He fascinates them, but they do not know anything more. But to others there is that which St. Paul found, that experience of his living presence which is more vivid to those who know it than the experience of the friendship of their earthly friends.

The things that reveal Christ to me most plainly now are the scarred hands of working folk, and the care on the faces of mothers of little children, and the smiles and the gaiety and laughter of young things. Yes, and the lilies and the sparrows and all sorts of amazing things through which the Man of Nazareth blazes out upon us.

You will say that is fanciful. Yes, but perhaps it is fancy worth all the returns in the world. But it is not the less real because it is fanciful, and if you can learn to see the image of the living God and of his Christ in other men and women you will be learning the greatest lesson in life. You will be learning to regard your fellows with worship and wonder, instead of with scorn. That is, you will be entering not into death, but into life. You will be escaping from your loneliness into that life of world fellowship and appreciation of wonder and adoration which is the kingdom of heaven.

Why Was Jesus Baptized?

Rev. George A. Buttrick, D. D., New York.

But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness! Then he suffereth him. Matthew 3. 14, 15.

Do those verses seem dull, lifeless? The Bible is rarely tame. That part of it called "The Gospels" is never tame. The newspapers told this week of a small piece of animal tissue which scientists have kept alive for a space of years. No artificial means are needed to keep the Gospels alive! If we do but touch them with imaginative thought they quicken into some new, inescapable challenge.

This story of the baptism of Jesus, the Gospels introduce it dramatically. "Then appears on the scene Jesus." Not "Then appeared Jesus," but "Then appears Jesus." The event was so vivid that it was not to be written in the past tense. We are made eyewitnesses of the dramatic episode.

Was this the first meeting of John the Baptist and Jesus? We do not know. The two men were cousins, but John had lived in the South (in Judea) and Jesus in the North (in Galilee). John as he had come to manhood had betaken himself to the desert, whereas Jesus had remained in that cottage home in quiet Nazareth. John—an ascetic, a flaming conscience, a censor of his nation's sins, to whose desert pulpit the Jerusalem crowds came running, drawn by this hermit's fierce reality: and Jesus—of fiber gentler but not less true, with strange stirrings and broodings in him, with thoughts at times all light and music like the beating of angels' wings, biding his time but knowing that his time was God's time. Now his time has come! Now "appears on the scene Jesus"! These two men meet.

Sometimes a conversation conceals the intensity of human feelings, sometimes it reveals it. In that play called "Journey's End"—which is a better sermon on the futility and sacrilege of war than any sermon is likely to be,—two officers are shown talking just before they are due to go over the top as members of a raiding party. They must hide their fears. They must muster and keep steady their courage. They must not dwell on the probable outcome of their adventure lest their nerves should become jumpy.

"What shall we talk about?" asks one.

"Let's talk about pigs!" says the other.

"White pigs or black pigs?" inquires the first.

So the brave, pathetic conversation goes,—and serves its purpose. But sometimes a conversation is transparent. The naked motives and desires of men show through it unmistakably. Such, at least in part, is this conversation between John and Jesus.

"Then appears Jesus coming from Galilee to John to be baptized of him." But baptism is for repentance. Has Jesus come to repent? John, there on the bank of the river, looks into his cousin's face. Nay, he cannot bear to look! Yet he must look, for no condemnation is written on that face, but only love. HE baptize THIS Man? HE listen to THIS Man's confession of sin? The crowd had often heard John's vehement denunciation of their sins; seen him kindle the fires of hell and cast their hypocrisy and slackness into its flames. But now John's voice is not the voice of judgment. It is awestruck, half-broken: "I have need to be baptized of thee, and comest thou to me?" . . . .

Why did Jesus come? Was he a sinner? Did he need to repent? I do not feel like arguing that point. My own feeling for Jesus is such that it would seem an irreverence to embark on such an argument. I ask you—for you have all read the teaching of Jesus,—as you listen to him do you hear the voice of one who has sinned? Are there any specters of memory darkening his eyes? Is there half-confession such as we make when we say, "I do not claim to be a saint, but . . . ."? Is there any half-confession such as John made: "I have NEED to be baptized"?

Those who were nearest to him did not find in him a Man who was a sinner. "The holy and righteous One" the New Testament calls him; the One "who did no sin, neither was guile found in his mouth"; the One who "suffered . . . . the righteous for the unrighteous"; the One that "hath been in all points tempted like as we are, yet without sin." Jesus himself could ask, "Which of you convicteth me of sin?" Pilate could ask the mob concerning him, "Why, what evil hath he done? I find no wrong in him," and the mob could but reply shufflingly, "We have a law, and this Man . . . ."! Yes, this Man had broken their man-made law that he might still keep faith with a higher law.

For myself as I look at him I am sure of my sins and doubly sure of his purity. My quarrel with the word sinlessness as applied to Jesus is not that it exceeds him but that he so far exceeds it. Sinlessness is negative, the absence of transgression. But the soul of Jesus was not negative. His soul was filled with love so burning that no impurity could have lived within it. I forbear to argue. His whiteness of spirit does not need my poor words to protect it!

Then why did Jesus come to be baptized? To fulfil a ceremony, to obey a customary form? No! This was not done for the sake of appearances. It was not a fiction, a theatrical episode. Then why?

Once I groped my way to a famous cathedral through a thick fog. The door was difficult to find. But on entering it I was surprised to see a splash of bright sunlight on the floor of the cathedral at the point where the transepts cut the nave. The tower of the cathedral was higher than the fog: the sun was shining through the tower windows. So Jesus rises above mankind. We are baptized. But we are baptized for one reason: our motives are befogged at best. Jesus is baptized for another reason: his motives live in light.

How shall we describe his motive in baptism? Jesus did know sin, but he did not commit sin. A great artist knows deformity of line, but he does not commit deformity of line. Jesus knew sin because his sympathies were so quick. He knew the falsehood of sin. He knew the poison in the falsehood. He knew the agony in the poison. And—here is the miracle and the mystery of it, a miracle and mystery of love!—he was resolved to share the agony in order to relieve it! As a brother man, as a member of the family, Jesus felt accountable for the world's woe to remove it. "Ought not the Son of man to suffer?" he asked. "In a world like this a man must get under the load, must he not?" he asked.

Where shall the illustration be found to make it clear? Nowhere save in him, for he stands alone. But . . . . there is, for example, that story of Father Damien going to the leper island of Molokai. He contracted the disease. Soon he began his sermons: "We lepers." The cure for leprosy, the oil of the chaulmoogra tree, was not then known. But suppose it had been known, and suppose that Father Damien arriving at Molokai had begun in the presence of the lepers to rub chaulmoogra oil on his limbs, we can imagine the leader of the lepers saying: "But you are clean! Comest thou to us for our cure?" And we can imagine Father Damien saying: "Let me do it! Suffer it now! I cannot live in comfort while you are in lonely need. I do not wish to live with healthy folk. I wish to live with you. And this baptism is the sign that I here and now make common cause with your sorrow. In all but wrong done I am here and now a leper. I have love for you. This love is what God calls righteousness. To obey it is to fulfil all righteousness."

Is that the meaning? Here are the words! John would have hindered him. "I have need to be baptized of thee, and comest thou to me?" Jesus makes tacit admission of the truth of what John has hinted. This is not a baptism of repentance: this is a baptism of love. This is not a baptism to cover the past: this is a baptism to consecrate the future to compassion. "Suffer it now: for thus it becometh us to fulfil all righteousness!"

We are here at the core of the Christian message. What we call the gospel, the good news, is not a message that God is just (that he will accurately reward or punish us according to the life we live), but that God is kind and will forgive us. Justice is a partial righteousness: love is all righteousness. The word of Jesus is that this planet is not a law court, but a father's house. Theologies have not always realized this, but the man in the street has realized it. If a man receives an injury and goes to court to compel the offender to pay a money equivalent to offset that injury, the man in the street, hearing of it, may feel that the victim striking back is within his rights. But had the victim in kindness forgiven the injury the man in the street would be likely to say, "He's a Christian!" And he would be right! That kind of action is Christian.

Jesus declared that the law of Moses was superseded: "An eye for an eye." Nay, that was only justice, a justice so poor that it leaves both offender and victim poorer for the event. "Pray for them that despitefully use you": that was the new method,—it left both offender and victim better, if persistently followed, for the experience through which they had passed.

Jesus bids us use the method of love. Suppose a man strikes you and you strike back, are you any better for the onset and rebuttal? You are worse. The poison of bitterness is in you, and the glorying in revenge. Is the other man better? He may be, but it is more likely that he will be a more implacable foe. "Ye have heard how it was said of old time: Love your neighbor and hate your enemy! But I say unto you, Love your enemy!" But Jesus alone has had courage to try that way to the end, and to pay its price! He alone has fulfilled all righteousness, that justice of compassion which is so much higher than our so-called justice.

In John Galsworthy's novel "The White Monkey" we see a young man who has come through four years of trench warfare pleading with the head of a business firm to forgive a workman who has done some wrong. The executive is defending his action in dismissing the guilty man.

"I don't think it's hard," he says; "only just."

"Are you a judge of justice?"

"I hope so."

"Try four years of trench hell and have another try!"

"But we simply couldn't conduct our business, my dear young man, without scrupulous honesty in everybody . . . . Let us put it that there are rules of the game which must be observed if society is to function at all!"

The young man smiled, and then pleaded: "Oh, hang rules! Do it as a favor!"

"I should be only too glad, but it's a matter—well, of conscience, if you like."

Then the intercessor gives up the attempt. He goes through the door to tell his waiting friend of the verdict.

"No go!" he says. "The old blighter's too just."

Is there such a thing as being too just? If we followed Jesus on his quixotic way of love what would happen to us? What would happen to our law courts? They would be changed out of all recognition, would they not? And what would happen to our penal institutions? And what would happen to our nation if another nation attacked ours? It would be a chaotic world, would it not? Yes, these questions are not easy. I am not pretending that my mind can cope with them, let alone solve them. I know only that one Man tried this way of unfailing good will, and that his soul now is like a torch in a dark world. A chaotic world for him in truth! As chaotic as a cross! But he saved the world! Is there any way of getting rid of wrong or woe except as it is absorbed and lost in somebody's compassion—somebody's,—man's or God's? Is there?

"I have need to be baptized of thee, and comest thou to me?" "Suffer it now," said Jesus. And Jesus was baptized. He did not need to repent, but he wished to become one with all the suffering and all the sin of the world—except for the wrongdoing. So he was baptized. John's was but a partial righteousness; a plea for justice, a condemnation for guilt. Jesus did not upbraid John as John upbraided others. He loved John enough to be baptized by him. So doing he broke John's stern heart into a new and contrite tenderness. That was the first result of the way of love!

Now make the application of this text to yourself! Jesus comes to be baptized by you.

"But, Lord, comest thou to me? I need to be baptized of thee!"

"Nay," he insists, "suffer it to be so! For thus loving each other and thus working together we must fulfil all righteousness,—God's righteousness."

Outside of those doors stretches a world and its need. Here, inside these doors we have seen Christ. Whittier, dying, said slowly: "Give—my love—to—the world!" It is the only way to die. Better, it is the only way to live, for thus we fulfil all righteousness!

The Missionary Manifesto—I.

Rev. G. Campbell Morgan, D. D., Philadelphia.

Matthew 28. 18-20; Mark 16. 15-18; Luke 24. 48-49; John 20. 21-23.

If we were reading these paragraphs for the first time we should be certainly as much impressed with the disparity between them as with the similarity. And I think often in our attention to this great theme of our Lord's commission to his church we mix the recognition of the difference between these four paragraphs. We mix them in our thinking, we mix them sometimes in our recitation of them. We take a bit out of one and a bit out of another, and put them together. It is unintelligent if we want to grasp the significance of all great interpretation, and our Lord's commission to his people. They are quite distinct.

This is not Matthew's record of something Jesus said and Mark's record of the same thing in other words. When you take time to put them in chronological sequence you will see they were not spoken upon the same occasion. All the evangelists tell the story of our Lord's life, and they all tell the story of his resurrection, and they give some account of the things that happened subsequently to his resurrection. They do not profess to give a detailed account of those 40 days, but with perfect naturalness they describe certain things Jesus did and said: words which he uttered which specially impressed them, and which fall in with the sequence of their particular, individual presentation of the person and work of our Lord. There is no doubt there are a lot of things he did and said during his life which have never been recorded. You are all familiar with the way John ends the postscript to his Gospel. He says he supposes that if all Jesus had done and said had been recorded the world itself would not contain the books. You may look upon that as hyperbole, but it indicates the fact that all the stories of Jesus we have are but selections, and by no means a full account.

The principle of the record in each case is that of selection, and that is on a natural level, and the harmony of result is the principle of divine inspiration. The human element is seen in the natural selection of what they recorded. The one great principal relation of our Lord and his utterances is the supreme demonstration of the fact that behind the human minds there was one mind guiding them for the perfect presentation. The four paragraphs I have read exactly coincide with the purpose of the writers in their writings, and taken together they cover the whole ground of the church's responsibility, and discover the essential roads of all missionary work and missionary method.

Let us this morning take the different processes! First of all we must get a harmony of the Gospels in our mind as a background to our consideration. Then I want to glimpse at the harmony of these four paragraphs in relation to the needs of the world and the resources of the church for the meeting of the needs of the world.

I suppose on your shelves at home somewhere you have a book called A Harmony of the Gospels, prepared by different scholars and saints. I think I shall carry you with me when I say whatever books you have of that kind you have never been satisfied with. I have only found one harmony of the Gospels in chronological sequence that perfectly satisfied me, and that is one I prepared myself. It satisfied me because I find that in certain details you never can do it. They are valuable, but it isn't in that way I am speaking now so much as in the spiritual value.

We talk about the synoptic Gospels—and John. I never quite like the implication. We need the four Gospels. They are all synoptic, and interrelated, and so intimately that you never have seen Christ if you have only read one of them, or two of them, or three of them. You need the fourth. There must be the fourth for the complete presentation of the person of our Lord whom we serve in all the holy enterprises of our service, whether in the foreign or home field.

You know the imagery of your Old Testament in Ezekiel and the imagery of your New Testament in the Apocalypse. Of course, you understand it is Eastern imagery, living creatures seen with the head of a lion, ox, man, and eagle. Much of our Medieval ecclesiastical history went wrong in that matter, departing from the old Eastern idea, mixing up the significance of those four symbolic figures.

The figure of the lion is always the figure of kingship. The figure of the ox is always the figure of service. The figure of the man is always the figure of the highest thing in the realm of Christianity. The figure of the eagle is always the figure of deity. And that is what you have in the four Gospels. Fourfold symbolic suggestiveness of the old Eastern imagery is found here. I am not saying the four authors wrote with that in mind. It is always well to remember there was no committee arranging for the writing of these books.

In Matthew the royalty of Jesus is presented. In Mark the service of Jesus is seen. In Luke the perfection of the humanity of Jesus is revealed. In John the deity and the deep inner fact of the personality of Jesus are revealed.

In Matthew Jesus is speaking as the king. Matthew has recorded what he said from the royal standpoint. In Mark he speaks as the servant of the Lord who through suffering and sacrifice brings into human life redeeming forces. Mark has recorded what he said from that standpoint. In Luke he is speaking as the one who has realized the divine ideal of humanity, and sending out men and women who are to live according to that ideal. Luke records what he says from that standpoint. In John we are in the presence of one whose every word has the authority of absolute deity. And John has recorded the words he spoke from that standpoint. In Matthew, loyalty; in Mark, service; in Luke, human perfection; in John, the essential deity of our Lord; these are the great facts of the relation between the Gospels.

The Harmony of the Gospels.

The harmony of the Gospels consists in the recognition of this fourfold presentation of Jesus Christ. Sovereignty and servitude, two things which in the history of the world we have kept apart, are seen united in the person of our Lord. Humanity and deity, two things which in some senses are separated, yet in him are seen united. These summarize on the whole the spiritual harmony of the Gospels.

One person bears the name which every writer uses, the human name so full of divine suggestiveness, Jesus. Better Joshua, - Jesus is but the Greek form of the Aramaic, and in interpretation "Jehovah is salvation." That is the name of all names, the simplest and sublimest. He is always called Jesus. Matthew, Mark and Luke call him that, John loves to call him that, but he is seen in four aspects,—in royalty, in service, in the realization of God's ideal for man, as the unveiler of God before the eyes of men. That is our Lord, our master, our king under whose authority we are doing all our work, if we do anything that is worthwhile in the world. This is the one under whose banner this conference gathers. It is his business you are considering, his interpretation to which you are devoting time and thought and consecrated ability. This is the person of the Lord as revealed in the Gospels.

Now turning to the passages again, take them in that way!

Matthew. This is the Gospel which tells us that Jesus said, "All authority (not power! I am not denying that all power is his, but I am pointing out it is not what he said at that particular point,) is given unto me in heaven and on earth." His words are more than anything I can say about him. Don't you feel it? Go back to the mountain in Galilee, stand with the apostles, and listen to the Lord, hear him say it: "All authority is given unto me in heaven and on earth! Go ye therefore, and make disciples of the nations!" It means far more than dealing with individuals. There is an ethical content there. "Go and disciple all the nations, and THEN the individuals, baptizing them into the name of the Father, Son, and Holy Spirit, teaching them to observe all things whatsoever I have said unto you, and lo, I am with you all the days, unto the consummation of the age!" That is the element of the commission which reveals his royalty and lays upon us the responsibility resulting from the fact that he is king.

Listen to him in Mark, where he has been revealed as the suffering servant of the Lord! In Mark it is the servant of the Lord who goes through travail to triumph. Mark shows the servant in history when he records his commission, "Go ye into all the cosmos (forgive me for using that word!)." It does not mean to travel over the surface of the earth. He is giving a commission to his people that they teach the whole cosmic order, go into all the cosmos and preach the gospel, not to every creature but to the whole creation. I want you to see the difference. Note here the suffering servant who is victorious as a redeemer is sending the disciples into all the cosmos!

I pass to Luke, who has shown in a matchless way the perfection of the personality of

Jesus. The baby. Then he puts 12 years in a verse,—the child grew, waxing strong, becoming filled with wisdom and the grace of God was upon him. Twelve years, then he shows you the boy at 12, adolescence. Then he puts 18 years into a verse,—Jesus advanced in wisdom, in stature, and in grace by the side of God and man. You see how different it is when I quote like that. "In favor with God and man" is a most horrible translation. Eighteen years in a verse, then he shows this perfect man functioning in the world against temptation, teaching until he comes to the transfiguration, when he shows the perfect man descending from the Mount of Transfiguration, setting his face to go to Jerusalem. God's humanity, personal humanity. And he tells us Jesus said to his own, "Ye shall be my witnesses," and may God the Holy Ghost fill that word for us! "Witnesses" does not mean chatterers, people who talk. Doesn't it mean talk? It may, but talking is blasphemy unless there is living behind it and the witness is a confessor, a bit of evidence. "You shall be my witnesses," the victor in life and death. Now he says to his church and people everywhere, "You are to be my witnesses, you are to reveal what life is according to the ideals."

Then I come to John. We all know John. "In the beginning was the Word, and the Word was with God, and the Word was God . . . . And the Word was made flesh and dwelt among us." And John tells us at the end, "As my Father hath sent me, so send I you." When you read that for yourself in John the next time, link it with the introduction! "As the Father sent me even so send I you . . . . Receive ye the Holy Ghost! Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained."

Do you remember when a man sick with the palsy was let through the roof to the feet of Jesus, before saying anything about his physical malady he addressed his moral malady, "Thy sins be forgiven thee"? Do you remember what the religious rulers said? "No one can forgive sins save God alone." They were perfectly right, but they failed to see that he who spoke spoke with the very language and authority and being of God. He came into the world to deal with that thing called sin, and so to deal with it as to loose men from its pollution and its paralysis. Before he went he said, "As my Father sent me, even so send I YOU. Receive the Holy Ghost!" Go into the world with that power! You have it. Not the apostles or the priestcraft alone, but the whole company of Christians to redeem or remit sins.

Notice the harmony of the commission as related to the needs of the world!

Can you think of the world this morning? What does it need?

First, authority in the moral realm.

Isn't that so? Think of the breakdown everywhere! Which is the final authority? The king. What does this world of ours need? It is conscious of groaning, of a universal paralysis, of a moral breakdown everywhere in human life, and it needs someone who can take hold upon that need. Jesus is the one, and the only one.

It is a sad world, in spite of its jazz. Even the youth today is sad. I never look without seeing beneath the things that small people criticize. What the world needs is some hope. The world has become satirical and cynical, everywhere, in all lands, and it is almost fainting because it does not believe in the possibility of the realization of the finest. Now Jesus came into the world to reveal that finest and he says you are to live among these people to show them that the finest is possible. You are to be witnesses to the possibility of life on its highest level.

What does the world need? Some reconstruction within the spiritual and moral realm which presently will have its outworking in every other realm. And that will never come until the world finds God, and it will never find God till it does in Jesus. He said, "You are to bring the world to God through me. As the Father sent me to manifest him, so send I you to manifest him. As the Father sent me not to manifest him alone, but to bring the world back to him by the way of reconciliation, so send I you."

Finally mark the harmony of the commission as producing a result.

Wherever Jesus is preached in his kingliness the result is conviction of sin. God help any missionary or preacher who says that is out of date! A good deal of our evangelism in the home lands has broken down because we have preached Jesus first as Saviour and not first as Lord. Men do not feel their need of him as saviour until measured by his requirements as lord. I can feel satisfied with myself if I measure myself by human ideals, but when I allow the king to measure me then I know I am a failure. And the presentation of that king who is in Matthew, with insistence upon the ultimate authority of his, produces in the mind of men, wherever you bear the message, a sense of sin.

The restoration by the Christ is another result. Proclaim the evangel! Men believe it immediately. There is a reaction upon the cosmic order. The church is sent with the story of the possibility of redemption. These dynamic words produce results the world needs today.

The Story of the Four Kinds of Ground.

President Clarence A. Barbour, D. D., Brown University.

Matthew 13. 1-9, 18-23; Mark 4. 1-9, 14-20; Luke 8. 4-8, 11-15.

Mark what a homely scene this is! I suspect there are some people in the Auditorium this morning who like myself have been on the shores of the Lake of Galilee, which is the scene where this parable probably was spoken. There is a great natural amphitheater on one side north of Capernaum where you can gather together a large number of people, almost like the stadium in an athletic field.

There were evidently so many people there that day that Jesus could not get at them all well. He was too close to some of them, so he had to get back quite a distance. He got into a boat and pushed out a little from the shore, and from the boat he talked to them. Now here is one of the most important stories that ever was told, one of the most important parables ever spoken, and you see what a natural, homely sort of thing the surroundings were. And that of course is the way that Jesus taught. I suppose he got many of his figures of speech during those silent years in Nazareth, those years of which we know only what is told us in one verse: the child grew in wisdom (that is, mentally), and in stature (that is, physically), and in favor with God (that is, spiritual growth), and with men (that is, social contact and consciousness). But don't you suppose he was learning a great many things during those years? Where do you suppose he got those homely figures he used in his teaching? For instance, where he said you could not put new wine in old bottles because when the wine fermented it would burst the bottles; or that you could not put a new patch on an old garment because the new cloth would not respond to the elements in the same way. And that to me is one lovely thing about his teaching,—the homely, natural, everyday nature of it.

And here is the story of the sower, and the homely surroundings in the open! I have no doubt on the hill there was a sower he was looking at while he was telling the story.

I would give you a better name for this parable than you have been accustomed to have. Upon what is the attention fixed in this story? Upon the sower? Not at all! Upon the seed? No. Upon the ground! And the Germans called this years ago "The Story of the Four Kinds of Ground." I think that is a better name than any other that can be found for it, because it is the ground or soil upon which the attention is fixed. It is the story of four kinds of ground.

I suppose as Jesus sat there in the boat he looked up at the plateau by the side of the Sea of Galilee, beyond the audience, and I suspect there was a man up there who was sowing. He had a bag around his neck, and was walking up and down the field scattering the seed as he went. Think of one thing! There was likely a great deal of seed that was wasted, a lot of it that never came to flourish at all.

A great many things we do in our lives do not come to full fruition. Not that we know always what the fruition is going to be, but I have no doubt a good many things we do never yield much, if any, fruit. Is that a reason why we should be careful not to do anything of which we are not sure that it is going to yield fruit? No. It is a good thing for us to do as that sower did, and go up and down sowing a lot of seed even if some of it never amounts to anything. You can be careless of your time and strength, but you can be too careful of it, too.

I heard of a man once who had an idea the thing for one to do was to keep within his own physical being what he called the currents of electricity that he conceived of as being in one's own physical being. He did not think it a good thing to let those currents flow out too much to other people. So when he met you, in place of saying, "How are you?" and giving you a real good clasp he would shake hands with himself and say, "How do you do?" That was to keep the currents of electricity within his own physical mechanism. He did not want to waste it.

I have met that kind of people who are always afraid they do too much. Now I like to think about this sower striding up and down that field and sowing the seed widely, although some of it never came to anything.

When I was a little fellow I learned a piece about the knight that went out to do something great. I cannot remember the piece now, but I never have forgotten the application of it. He went out in "his armor bright, with his sword all keen for the longed-for fight," and he met different people who were in trouble, but he would not minister to them at all because he said he did not have the time. He was going to do something great, so he went on and on and on, and he never found any great thing to do, something he thought was a great thing. Finally he died, and no one made mourning for him. He had been all the time looking for some big thing to do, and he had neglected all the beautiful little acts of ministry which are in truth the biggest things we can do.

You remember how the Master teaches that in the 25th chapter of Matthew, verses 31 to 40.

I had a friend in New York who ministered to that welter of humanity below Washington Square, west of Broadway. At 2 o'clock one morning somebody came to his apartment, called him out and said one of his men unto whom he ministered had got into trouble and was in prison, and wanted to see him.

"You mean now?"

"Yes."

My friend said he just resented it, for it was a miserable night with a cold rain falling, but he got up and went out and took the subway. He was just rebellious as he went toward the prison. Then he said:

"Suddenly a face was before me, and someone said to me, 'You are not going to see this man, you are going to see me.' And it was the Master!"

And all his sense of being ill-treated by being called out in the early morning vanished. "You are going to see me. Inasmuch as you have done it unto one of the least of these my brethren."

It is to me important teaching that this sower sowed a lot of seed and he did not think about every kernel he put out, "Now I must be sure that I am only going to put out kernels that will produce something real." Do not be over careful of yourself! Sow a lot of seed!

HARD GROUND.

The first ground was hard ground. I suppose that was the beaten tracks that ran across that wheatfield, where people trod back and forth. When the seed fell upon that bit of ground it could not get in.

That hard soil represents a certain phase of character. Too often our characters are hard beaten and the seed cannot get in.

That hard beating comes in a good many ways. It comes sometimes through terrible sin that beats paths across our lives.

You remember the story about the fairy who gave a young prince a ring, and it was peculiar in that it had a stone which had a sharp point on the underside, and it had the peculiar property that when the young man thought of doing something wrong that point would prick his finger. But if in spite of the fact that the point on the ring pricked his finger he did the thing, then the point was blunted a bit, and the next time it did not prick him so positively. When he went on doing things he knew should not be done the ring did not work in that way any more.

That is another figure teaching that terrible sin will beat down paths through our lives so that the good seed cannot get in.

But there is something beside terrible sin that beats down paths in our lives. There is the routine of life, about which I will speak more fully later on; getting accustomed to doing things over and over.

Then there is a familiarity with things that beats down paths in our lives. A lot of people go through religious observances in that fashion. I sat in a church a while ago, and a woman came in, sat down, bent forward and kneeled on a prayer stool and kept her head bowed for a long time. I thought she must be a devout woman. Maybe in some ways she was, too, but it was a rather singular thing that three times while the service was going on she took out her vanity case and used it! Now I always like to think the best of people, but somehow I had the idea this process of religion was a good deal of a beaten path to her. I do not think there really was much loose and receptive soil there.

Have you been on the square of St. Mark's in Venice and seen people scattering seed on the square? And have you seen the pigeons and doves swoop down on that seed, and in an instant it is all gone? Now the evangelist says that is the way it happens with the hard soil. The good seed is sowed on this soil, and in a moment it is gone. That happens quite often after church services. People sit and listen, take in something, and when the service is over a friend comes and puts her arm through yours, and you go out together and begin to talk about this, that, and the other, and the seed is all gone, there is nothing left!

Keep the soil broken up so that the seed gets a chance to get in!

There is the second kind of soil,—the thin soil, the shallow soil.

What our Lord means is a thin layer of soil over a layer of hard impenetrable rock, and that only a little way down. Heat makes the seeds germinate quickly, and this thin soil is heated up readily, partly because the rock is just under it and reflects the heat, and the soil is easily heated up. The seed falls in, germinates quickly, and springs up. What is the result?

Did you ever see where the elements have washed away the soil on the side of a cliff from the roots of a tree? Did you know there is as much root below the surface as there is tree above the surface, and sometimes a great deal more? Did you know when you make a new street, for example, and cut the roots here and there, you take away a lot of roots through which a tree gets its sustenance, and the tree begins to wither?

The Master says that is the way it is with this thin soil. When the seed falls into the thin soil it springs up quickly because there is no depth of soil, and by and by when the sun comes hot it withers away this plant that comes up out of the thin soil. That represents to me impulsive people. They always make their decisions quickly because there is no depth and few roots to go down, and by and by when the sun comes out in its heat or "when persecution ariseth because of the word, by and by he is offended."

You will remember that story of the young ruler who came to Jesus and said "Master, I will follow wherever you go." He was a lovely young fellow. Hofmann has painted him in his "Christ and the Rich Young Ruler," and at last all of us are going to be able to see it if we can get to New York. The painting is now in the Riverside Baptist Church in New York City. Mr. Rockefeller bought it and put it in the church, and anybody who cares to may go and see it.

This young man said: "Master, I will follow you wherever you go!"

Jesus said: "The first thing to do is to sell all you have and give to the poor."

That does not mean that everybody has to do so. It means the Master said that is what that young man needed, because he was thin soil, just impulsive. If the seed springs up quickly look out for the thin soil! Think things over, deliberate, let the roots go down, find out what is involved in these decisions you are making! Look out for the thin soil!

Then the third kind of soil is the crowded soil.

What is the trouble there? Good soil, receptive, broken up, deep soil, no underlying rock there, but crowded, too crowded!

Here are two fields on two sides of the road. On that side the wheat is fine, and on this side there are a few yellow struggling stalks of wheat and a great mass of burdock and other weeds. The two owners are together. One says to the other:

"How does it happen you have a good crop and I have none? I use the same kind of seed and have just as good soil."

"Yes," says the other, "but look at those weeds! Did you do anything about them?"

"No."

"Well, I spent a great deal of time in weeding my field."

You see the picture? Here are two men of equal ability. One of them is a fine useful man in the world, and the other is a kind of loiterer who does not accomplish much. What is the trouble? Maybe the trouble is that one man has done some weeding and the other man has not.

You can crowd your lives so that there is no room for the really good seed to produce a worthwhile crop. Look out for the weeds!

What are the weeds? "The cares of this world and the deceitfulness of riches." 1 Timothy 6. 6-10 tells us what is meant by "the deceitfulness of riches."

I read a dream a while ago, and this is it. "It was Thursday evening, and we had just returned from the regular prayer meeting. We had joined in the worship and expressed a desire to have more of the presence of Christ. About an hour after we returned home there was a knock at the door, and we were filled with consternation. When Mary looked out of the window she saw a person who seemed to radiate light. We were almost paralyzed. Why? We are Christians and have often prayed long and earnestly for the Lord's coming. We have paid our pew rent, given all our old clothes to the poor, and contributed to missions, and we are planning for a big new church building. Finally the door is opened, but there is no sign of impatience or annoyance on his face, no word of rebuke at being kept waiting. The conversation is reserved on our part, for we know he knows our hearts. Our ways are not his ways, nor our thoughts his thoughts. We cannot feel at home with him who went about doing good. Soon the guest kneels in prayer, and our hearts come into our throats. Rising, and with a formal good night he retires to his room. We remember thankfully there was a picture of Jesus healing blind Bartimeus there, but there is no copy of his Word in his room. But we say, 'It is all so sudden! Tomorrow we will show how we love and appreciate his coming.'

"We usually have breakfast at 8 o'clock. We waited until nine, then Edward went up, knocked at the door which stood slightly ajar, and receiving no answer he pushed the door open. There was no one in the room, the bed had not been occupied, the guest had gone."

Crowded ground, that is all! It was said of Jesus that he was born in a stable because there was no room for him in the inn. No room! Let us take it home with us! Any weeds that ought to come out? Make room!

And last of all the good ground, where the seed gets in and gets down, and has room to get hold, isn't crowded out, and brings forth fruit thirty, and sixty, and an hundredfold.

It is honest soil, it is soil where the fruit, the harvest is brought forth with meditation and with patience, for it takes time to get a good crop, it does not all come at once. And it brings forth thirty, sixty, and an hundredfold. Why not always an hundredfold?

I was down South a while ago, and I heard a Negro pray, and this Negro in his prayer said:

"O Lord, wilt thou be glad of us?"

Many times we think of our being glad of him, don't we? Do we care particularly about his being glad of us?

Thirty, sixty, and an hundredfold. Why not always an hundredfold?

Wonder, Love, and Praise.

Rev. James Moffatt, D. D., New York.

On boarding a great ocean liner one may admire the lines of the vessel, or enjoy the comforts, but after all the important factor in a ship is the engine room, the driving power in the vessel. It does not come to the eye of the passenger often, but the throbbing and pulsing power that carries the vessel through day and night, calm and storm, lies in its engines.

Now in the religious life there is what we would call a triple expansion engine. There are three great words of personal religion without which religious organization is ineffective. On these three words I want to speak for a few minutes tonight. For with all our hearing and planning and discussion the vital and central power of our Christian religion lies in this personal relationship to God. Religion is to live in time for eternity under the eyes and with the help of God.

Recently it struck me there is one phrase summing up the great words of our personal religion in our hymnbooks. For five years I had to work on a hymnbook for our Presbyterian churches. A hymnbook makes curious bedfellows. It brings together different types of religion. There are two hymns in all the great hymnbooks which come to us among the many other excellent hymns from the 18th century. Now the Victorians of last century often indulged in unmitigated abuse of the 18th century, just as our rampant moderns are denouncing the Victorians themselves. Carlyle called it a century of prose, shams, and machinery. As a matter of fact, the 18th century was a century of industrial progress and scientific discovery. It had some of the most remarkable movements in the history of thought and religion. The great movement of political liberty in the 18th century and the great Methodist revival in England give the lie to this sweeping charge that the 18th century was a century of prose and dullness. Out of that century came some of the greatest of the Church of England hymns. Among them two.

The first was by a man who was not a clergyman, but a politician and a literary person who published a weekly newspaper. In 1712 on the 9th of August he wrote a paper on gratitude, the human virtue of thankfulness, and at the end he summed up by saying he would give his readers a hymn. It begins:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise!"

Now mark this curious coincidence! That was in 1712, and 35 years later Charles Wesley published a hymnbook, in 1747. Now Charles Wesley was the opposite. He was a clergyman of the Church of England, of warm piety characterized by the movement of the Methodists. He wrote a hymnbook called "Hymns for Those that Seek, and Those that have Redemption in the Blood of Jesus." That is a great title for a hymnbook!

Among the hymns in that book is one we all sing, "Love Divine, All Loves Excelling," and the hymn ends with these words:

"Till we cast our crowns before thee,
Lost in wonder, love, and praise."

You see the same phrase used by Addison 35 years earlier. I doubt whether Wesley copied Addison, though he may have remembered his poem. Or Wesley may have struck off that phrase independently. But this is my point: You have these two men, so different in temper, joining and using the same phrase about the essence of personal religion.

Now Addison is looking back. He was reflecting upon God's goodness to him in his life. Wesley was looking forward, thinking about life under the guidance of God. When a life is under God's hand it will be lost in wonder, love, and praise. They were both men about 40 when they wrote these hymns, and about 40 people look back and forward. The age of 40 is a kind of middle age. When a man reaches 40 he is apt to look back more than he has done. Addison said, "Thank God for all the mercies," and Charles Wesley looked forward for the life he had to live. He said we will go on living and under God's love reach heaven lost in wonder, love, and praise.

For a few minutes let us look at these three words as a triple expansion engine of personal religion!

Wonder.

One of the greatest wonders in the world is that there is so little wonder. Often people will pass through great experiences, and be contemporary of remarkable events, and apparently remain unmoved, or at any rate they are insufficiently affected by the remarkable happenings around them. The great wonder is that sometimes people are not more amazed by the experiences and the events of their day.

Once I attended a lecture by the great professor of science, Arthur Thompson, and in the course of that lecture I noticed he gave the definition of wonder from the point of view of science, which seemed to me both fresh and fruitful. "Wonder," he said, "is that the discovery of which adds to the meaning and the richness of all else in life." Now it is true of course in religion. When we wonder we often wonder out of our ignorance, but the greater wonder is that which comes from our knowledge which leaves one staring and stupid, but not sensible of the richness of the life which has suddenly revealed itself to us. In religion wonder is one of the vital pulses of genuine faith.

"Oh, how great is thy goodness!" says the psalmist in an outburst. People will sometimes say, "How great is thy power!" as they quiver and shiver under some great tragedy of life, but it is only the religious soul can say, "How great is thy goodness!" It requires experience and depth to say that. Not "How great was thy goodness!" for in our dealings with God we are apt to make the same mistake we make in human relationships. One of the things that takes the meaning out of life and strips it of much richness God meant it to possess is our habit of taking for granted the affection, loyalty, kindness of our fellow creatures.

When one of our friends dies, when some member of our family possibly dies, we say, "Oh, how good he was! How wise and kind she was!" and reproach ourselves for not having properly realized the gift of this human life that for years stepped beside us almost unrecognized. It is one of the great errors we bring against ourselves. We ought to have wondered more at the wealth of goodness and character when it was beside us.

To any thoughtful and humble person it is a marvel to be trusted by another. It is a perfect marvel to have a human life loyal to you: in spite of all that has happened, faithful to you still. Husbands and wives, brothers and sisters, and friends, take the chance on a birthday or anniversary to step back and see it in its wonder! That never becomes commonplace for those who are really alive.

Friends, we have to do that in our life with God! God's grace comes to us as a wonder, and we have to preserve constantly in our religious life the sense of amazement that to us should be given this gift. The Christian spirit has felt eager to express the great revelation of the love of God. Once stated in such a way it produces wonder. Love is a revelation, and the love of God that enters our understanding and our lives through Jesus Christ must be something that elicits from us adoration and adoring wonder: and if we can't think of the love of God with pulse and thrill we are thinking not wrongly, but imperfectly. The first word in our religion is wonder.

Love.

Love comes after wonder. Religious wonder is not just a stupid staring at something wonderful. Real wonder is the sense of the magnificence of the personal relationship between God and the human soul, and that leads to love. Now this love which is the outcome of wonder ought to be expressed as Jesus Christ desired it to be. Christ expressly laid down one of the great channels of showing love to himself, and that was by showing love to those who belonged to him.

In the last chapter of St. John's Gospel, in that dialogue Jesus says to Peter, "Simon, lovest thou me?" and then tells him to feed his sheep and his lambs, show his love by taking responsibility for others, express his love by service.

Look at the hymns on love to Jesus, and you will be amazed to find how few of the great hymns of love do express this love as he asked it to be expressed! When we formed that hymnbook we were told to add to our collection on brotherly love. Going through the hymnbooks of the whole world we found only a meager handful. If anyone wants to enrich the church let him write a lyric on the love of Christ in the spirit of St. John's Gospel! That love to Christ, to those who need help, is a great love to God. The love of the human soul to God is again made possible by God's revelation of love to us. Both Addison and Wesley saw that.

"When all thy mercies, O my God,
My rising soul surveys."

When I look at something that has come to me undeservedly I am lost in wonder, love, and praise.

"Love divine, all loves excelling,
Joy of heaven to earth come down."

Our love is the echo and response to a divine love, and the reason why devotional love to the Lord is sometimes weak and flickering is because people are so occupied with their own consciousness and feeling. The strength of our religion as Christians will lie in relationship to God. Much of the weight falls upon what he gives, and upon what he does, and upon what he has. It is his love to us that elicits our love to him.

People sometimes ask how we can believe God loves us, how can we be sure of it. People have the same difficulty about the love of their fellow creatures. They are miserable because they can't believe their friends love them. They become miserable and brooding if they don't show affection all the time. And we often treat God in that way. That is just one of the needs of our faith, to call up before our minds the supreme explanation of God's love in Jesus Christ and believe that he who gives that love will not desert or stint us in other expressions.

"I learned from my brother," says Marcus Aurelius, the pagan Roman emperor, "to have confidence in the love of my friends." And what that pagan emperor learned we might learn in our religion,—to have confidence in the love of our friends, and above all in the love of a great friend who sticketh closer than a brother.

PRAISE.

Then there is praise.

It is sometimes deplored that there is so little of the spirit of prayer in our age. I am certain that if there is less prayer than there should be, there is more prayer than praise. The experience of Jesus with those ten lepers has, upon the whole, been pretty true throughout the centuries, one out of ten coming back to thank him for blessing received. The sharp edges of life sometimes drive people to their knees to pray, but when relief comes you know how easy it is to forget. You know how some people can't bear to be under obligations when a person has helped them. They actually keep away from that person.

I have lost two friends by helping them to considerable positions in life. I was able to do for them at a certain time in life, and I have not got the friends I had before. We do not quarrel, but they are not as near as they were. Does not that sound cynical? It is a fact of life many of you know.

That is how we treat God. We pray for what we want, but we do not come back to thank him. It is the sign of a shallow nature. In life, as we know, ingratitude is the unfailing mark of a narrow soul. No great mind is ever ungrateful, and if we can't be grateful in other respects we can at any rate be grateful to God. And genuine Christianity has always this vital throb of praise.

In the book of Daniel in that story about the conspiracy against Daniel the prime minister we read that when his enemies in politics got the king to sign a decree that no one was to be worshiped except his majesty, Daniel went home and was faced with the situation. He had to obey the decree or defy the king and take the risks. He went home, says the story, when he knew the writing was signed, he went to his house and knelt on his knees three times a day, and prayed, and gave thanks. We can understand why Daniel should pray, for he was in a critical situation. What about his giving thanks?

Well, there came out the heroism of the man's faith! He gave thanks, I suppose, that he had the chance of proving his loyalty. He praised God even under that threatening cloud. It is only as we praise God we really can appreciate his character and dealings. When we need God we have to call up before our minds his past goodness and remember to whom we are praying, and the sense of that adds confidence to our prayer.

All religious services should begin with praise. Unless you adore God who is so good and loving, how can you ask him for what you need? One of the great rules of personal religion is this: Before you ask God for anything new thank him for something you have already received! That is one of the unfailing rules and principles of personal religion.

Paul realized, as we have today more than ever, that our Christian religion starts from a gift of God, an action of God, God first. We love him because he first loved us. Jesus said, Ye did not choose me, I chose you. The Christian religion is not created by persons who by rubbing their hands together and stirring up their minds to generate a kind of religious experience. Christian experience is produced by the action of God upon the waiting soul, and personal religion is that relationship with God in which the first step lies with him, in which, when we discover a truth or something new, we at once realize that this is a revelation to us from one greater than ourselves.

In any meeting like this, in any church service, in all our church services and meetings, the thing to covet should be the sense of expectation. We come to our worship, if we come rightly, to adore, to let our minds go out to what is greater than ourselves, to what has made and remade us: and if in the course of a service true personal religion has not reached us there is something wrong. It may be because we have made our service a mere lecture or a mere concert, something less than worship, something less than what Christianity means. The essence of worship in which personal religion thrives is that we believe in the presence of God. It is not the presence of a congregation that makes a church: it is the presence of God. We have to learn that in our modern days, and for our personal religion when we go to worship no doubt we are helped by the prayers of our fellow worshipers, but when we go to worship in our church or anywhere with others we are seeking the presence of the living God, the God whom ever since the Lord Jesus Christ lived and died and rose again, men and women like ourselves have sought and found in wonder, love, and praise!

The Modern Message of the Minor Prophets.

5. Joel.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

This book of Joel has three chapters, and chapters which the average Bible reader finds it extremely difficult to understand or to feel at home in. The language of Joel is uniformly somber and lurid, and the ideas are ominous and obscure. What is the modern Bible reader going to do with an invasion of grasshoppers that ends in a judgment, with a Pentecost of darkness and blood, with the destruction of the heathen in the valley of Jehoshaphat?

We know nothing about the man Joel, and we do not know when he wrote his book. Like the book of Obadiah, about four centuries separate the earliest from the latest date assigned for its composition. Because the book occurs between Amos and Hosea, and because there is no mention of the exile in it, many have inferred that Joel was a contemporary of Amos and Hosea. On the other hand, the reason why no great catastrophe is mentioned may be because the catastrophe is all over. There are other reasons for assigning the book of Joel to a later date. Without arguing the matter I am assuming the later date for the book of Joel, say anywhere from 50 to 75 years after Zechariah and the restoration of the second Temple.

May I pause here to ask what difference does it make with respect to the time or authorship or the unity of these Old Testament books? Why, that is merely an effort to fit them into their historical circumstances. But it has nothing whatever to do with their inspiration.

I have strong feeling when Joel wrote here were the circumstances:

The second Temple had been built, Zechariah and Haggai had done their work, morning and evening prayers had been resumed, all the ritual of the Temple service had been restored, and people had gone along and had made religion a matter of form once more, and once more religion had failed to influence their life and their conduct. So when Joel prophesied he prophesied to a people that had settled down contented with the form of religion without trying daily to practise it.

This is a condition of things everybody knows can exist today as truly as in the days of Joel.

You can divide the book into three sections. The first goes through the 17th verse of Chapter 2, and you may call that section Punishment and Repentance. The second section goes from the 18th verse through the 2d chapter, and you may call that section Prosperity and Pentecost. The third chapter stands by itself,—The Valley of Decision. We take them in order, and the first is Punishment and Repentance.

According to Joel nothing is going to rouse the people from their lethargy and from their moral self-complacency except some swift and dire calamity, and so he prophesies that a swift and dire calamity is going to befall them, and this calamity is to be a terrible invasion of grasshoppers. Now in your case that may even start a smile, and you may say, "How can an invasion of grasshoppers be a terrible and dire calamity?" But if you ask that question it is because you happen to live where you do. We have to remember that for the Jewish people agriculture lay at the source of their prosperity. They were essentially an agricultural people, so any calamity which affected agriculture struck at the well-being of the nation. That proposition holds true today. Agriculture lies at the bottom of the prosperity of any nation. If the farmer does not prosper a nation does not prosper. Let the food supply be affected, and failure is seen on every side. Living in cities we are not so aware of this, but as a matter of fact agriculture underlies the prosperity of any civilization.

Now Joel prophesies that a terrible blow is to be struck at the source and root of the prosperity of the Jewish people, and that their country is to be covered with an invasion of grasshoppers, which are to eat up every green thing in it. I hope you will read that description of the invasion of grasshoppers—locusts, as they are called,—as you find it in the first chapter and the first half of the second chapter of the book of Joel. So realistic is this description that some have suggested the whole thing is eloquence, and not history at all. Others have suggested that soldiers and armies, and not grasshoppers, were meant. The author of the book declares the appearance of them is like horses and horsemen, so shall they run, they shall run like mighty men, they shall climb the walls like men of war, they shall march and not break their ranks (Joel 2. 4-7). Somebody says that is armies, that is a military invasion, but there is every reason to believe that Joel is prophesying an actual plague of grasshoppers such as he himself had seen, and in order to make this plain let me quote a description of a similar catastrophe, written by a man who had witnessed it in recent years in the Near East:

"It is a strange sight, beautiful if you can forget the destruction it brings with it. The whole air to twelve or even eighteen feet above the ground is filled with the insects. When you see them against the clouds they are like tons of flakes in a driving snowstorm. You feel as if you have never realized the immensity of numbers. The roads are covered with them, all marching in their regular lines like armies of soldiers with their leader in front, and all the opposition of man to resist their progress was absolutely in vain. Our men would take flails, coats, everything that they could think of, and march on these grasshoppers, and they would break the lines only for a moment. They closed in again and continued their march. When in an erect position their appearance at a little distance is like that of well armed horsemen. They are the incarnation of hunger, they are ferocity itself. No hunger is like theirs whose appetite nothing is too minute to escape. For 80 or 90 miles they will devour every particle of green herb, leaf, blade of grass, so that the bare ground when they have passed appears as if it were burned. In the towns and villages they invade they climb houses, they swarm into barns and homes in search of stores, and they leave them stripped of hay, straw, wool, linen, and leather. They flood through windows and lattices. Nothing can keep them out."

That is a description by a modern writer. After I had written this out I cut out of a paper an article that said a plague of locusts dropped on Buenos Aires, Argentina:

"A plague of locusts, like that which in ancient Egypt covered the face of the earth, this year descended upon Santa Fé, Argentina. The locusts came suddenly and without warning. Millions of them literally filled the air. They covered everything, and even penetrated houses, and when they left they left nothing whatever green behind them."

I have read of people organizing in our day to exterminate locusts, so that in four hours they destroyed 1000 tons of locusts. And that made no impression whatever upon them! It sounds incredible until you remember that the locust is the most prolific of insects, and every lady locust is supposed to leave 35,000 descendants behind her when she dies.

Now from this point of view it is easy to understand that what you find in Joel is actually the description of a terrible calamity that would befall Palestine. And when it was all over Joel called upon the people to repent, and from the 11th to 18th verses of the second chapter there is the call to repent.

Translate all this into the terms of our Western civilization, and it is not difficult to find a parallel! In the war book of his, "Mr. Britling Sees It Through," H. G. Wells translates into modern speech the first and second chapters of the book of Joel. In that book Mr. Wells describes how England is going about its business in tweeds and flannels, drinking afternoon tea, saying morning and evening prayers, going to church, going to Bournemouth, going about their business, when suddenly upon the complacency, formality and hollow conventionality of British social and religious life the war crashed. This terrible calamity, compared to which Joel's description of the invasion of the locusts is indeed a negligible catastrophe, was a crime that wiped out 10 million people in Europe and America, and destroyed billions in wealth in the terrible spectacle of Christian people endeavoring to exterminate each other.

After a calamity like that has come the call to repentance. The only question before civilization today is whether or not the so-called Christian nations have laid the calamity of 1914-18 to heart, and whether or not a downright social, religious and national repentance has taken place and is taking place in the heart of so-called Christian peoples.

Between the 17th and 28th verses of the second chapter of Joel we see the people will have truly repented, they will have laid the lessons of their punishment to heart, and be determined to live a new life, and to live it in a new way. Consequently Joel describes the prosperity and the Pentecost that always follows upon true and deep repentance.

The only beautiful part of the book of Joel is found in this section. "I will cause to come down for you the rain, and the floor shall be full of wheat, and I will restore to you again the years that the locust hath eaten, and ye shall eat in plenty and be satisfied, and ye shall know I am in the midst of Israel, and your sons and daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions, and ye shall know that whosoever call me Lord shall be delivered."

There is the prosperity and Pentecost that always follow upon true and lasting repentance.

With regard to this I call to your attention just two ideas.

The first is contained in those words, "I will restore to you again the years that the locusts have eaten." Think what that promise must have meant to the people! Suppose you were a farmer and had acres of lovely vegetables springing up on which your prosperity depended, and suppose overnight they were wiped out and absolutely nothing was left behind, how sweet to you would be the promise, "I will restore to you again the years that the locusts have eaten!"

I was on the battlefield of Flanders and France in 1922 and again in 1925. In 1922 I went all over the eastern sector, and there I saw that territory after the locusts had eaten it and before it had begun to be restored. I am not going to attempt to describe it. In 1925 I was on the extreme western sector, and there I saw lovely nature beginning to cover up and restore the charnel house that the hatred and ferocity of men had made of some of the fairest fields in Flanders. I was interested when last year I opened my paper and read that when the British Expeditionary Force made a pilgrimage to Flanders the men had difficulty in finding the trenches where they had lived and fought. They had to hunt around the fresh green grass to find the holes, and when they succeeded in finding one they jumped in and tried to remember how they had lived and suffered there ten years before. The hand of God and the hand of nature obliterating the destructiveness of man and restoring again the years that the locusts of hatred had eaten!

That of course is just a parable, but for mission workers and social workers everywhere it is the immortal hope that although locusts of sin may seem to have browsed all over the human heart, and to have eaten out the soul of men, everything that is good and wonderful and noble, yet always there is the restorative power of God. Out of a life that seems to have been eaten to the bone by sin, and out of which every pure, clean and lovely thing may seem to have been destroyed, God can and will restore again the years that the locusts have eaten. So far as I can see it is on the basis of that immortal hope that all our work of restoration reposes.

The next thing to which I want to call your attention is in the description of Pentecost, "After this I will pour out my Spirit upon all flesh." On the Day of Pentecost, of which we read in the book of Acts, this description is quoted verbatim in Peter's Pentecostal sermon. "After this,"—after what? Primarily after restoration. After the restoration of material well-being, after the recovery of economic prosperity, then God is going to pour out his Spirit. So long as these people were hungry, starved, destitute, poverty-stricken, no outpouring of the Spirit was possible. The revival of religion waited then and it waits now upon the general well-being, the common welfare. The connection of the two ideas is important because it points to a straight connection between economics and religion. The union of those two words may seem strange to you. "What has economics to do with evangelism? The two ideas are wholly distinct."

As a matter of fact, they have everything to do with each other, and whether they know it or not, a professor of economics and an evangelist like Gipsy Smith are really engaged in a common enterprise. We need to remember there can be no revival of religion until first there has been a revival of economic justice. The church should be tremendously interested in economics, for the revival of religion for which the church waits depends upon a juster economic order than the world now knows. You can't expect people to be hungry for religion so long as they are actually perishing for bread. Neither can you expect them to listen quietly to exhortations to repentance so long as they are filled with just resentment at an economic order which cheats them out of the right to a decent livelihood. So long as men and women have to struggle to keep body and soul together so that they have neither leisure nor desire to concern themselves with things of the spirit; so long as boys and girls are crushed by premature toil so that they cannot develop naturally the higher qualities of their nature; so long as men go wandering homelessly from place to place looking for work so that they have neither settled habits nor the deeper settlement of soul to which a moral appeal can be made; so long preachers may preach and evangelists may exhort and religious campaigns may be inaugurated, but there can be no general response of the soul of man to the call of God. But afterward, when men live in homes they have built, that they own, and in which they can live with a sense of some security, when the wealth of the land has been distributed equally, when that day comes the church will know such an outpouring of the spirit of God as shall astonish the world, and your sons and daughters shall prophesy of righteousness, your old men shall dream dreams of holiness, and your young men and women shall see visions that they never saw before.

The third chapter of the book of Joel I am going to pass over without comment. "Multitudes, multitudes in the valley of decision!" That is one of the words of Scripture you do not want to comment on. To analyze it is to spoil it. There is an appeal made by those words that passes description. The valley of decision,—the moral destiny turning upon the decision that is made, and multitudes of men in that valley where if they choose one way they find life and if they choose another they find death. That makes up the tragedy of human existence, that makes momentous every form of human experience, that makes pathetic and tragic every effort towards human reformation. And I leave the picture just as Joel set it down.

After Northfield, What? Our Home and Our Community.

Miss Margaret Applegarth, New York.

If you are in an audience and hear a person sing or an orchestra play, "Home, Sweet Home," do you know what happens to people's faces then? It is a most beautiful and significant thing. Those people who are old and lonely begin to cry. The people who are far from home and those who care for them begin to have a strange and set look on their faces. And you who are not homesick, you have a strange sort of look, a wistful look as if you wonder what home is.

The French have no word for home. They say, "Chez moi," "With me." In the Korean language the word for home is "chip." It means a roof. If you say "Chip, sweet chip," it does not have the significance that "Home, sweet home" has, does it? I met a Korean girl who said it was the strangest thing to sing, "Jerusalem, my happy chip." It does not have the feeling for her even that our "home" has.

I was interested in a prize that was offered for the best description of home. There were five that tied the contest, and I have those five definitions here:

Home is a world of strife shut out and a world of love shut in.

Home is a place where the great are small and the small are great.

Home is the place where we grumble most and are treated best.

Home is the only place where the faults and feelings of humanity are covered with the soft mantle of charity.

Home is the father's kingdom, the mother's world, and the children's Paradise.

In one of the churches I have belonged to we dedicated ourselves to make our home "a dwellingplace of light." Years ago, just after my mother died, I was talking to my father about home, and I said:

"What is home?"

He looked at me and said: "My home is where you are."

I think it is that way with all of us. It is the place where somebody precious is living with us, a place where the persons we love are.

I would like this morning to look off and get a perspective of your home, just as though it were a picture I were producing. There would be a roof, windows, a front door, and some steps, and you are the heroine of this play. You are going to discover whether you are lovable, thoughtless or thoughtful, or what type you are.

It is possible as that girl goes into the house which is roof, windows, front door, she is going to use it as a beauty parlor only: for it consists to her of a mirror and a few jars. She dashes up the steps, goes to the mirror, opens the jars, uses what is in them, then dashes out again and goes about her business or pleasure. And to her that is what home is. You do not recognize yourself in that, do you?

Then it is likely that a girl may be treating her home as a boarding house, or a dormitory where she has a night's lodging. She gets in in time to go to bed, and gets up in time to have breakfast. Do you know, tramps do as well as that in the places the Salvation Army has.

I visited in a home where a girl did that, and it was nothing but a boarding house to her. I told her I was going to work a worsted motto like our grandmothers did: "God Bless Our Boarding House." I do not like to sew, so I made a placard in colors with "God Bless Our Boarding House," and the next time I visited there I put underneath that "God Bless Our Beauty Parlor."

To some people the house is just a restaurant where they get free meals three times a day.

Some of us treat our homes as a bank. There is a man in it with lots of money in his pocket, and if you need money you just say, "Let me have some money!" This is different from other banks, for you have not made any deposits, and when you say you need a new dress, shoes, or hat he pulls out from his pocket the amount that will buy your new dresses, hats, shoes, umbrellas, the things that go into the jars in the beauty parlor. Sometimes I wonder if we stop to realize how many hours of his energy, of his devotion to his work, and sacrifice father makes in order to let us have the things we want. Sometimes I feel sorry for the father who is just a banker for his daughter.

It is possible to treat that house as a dressmaking establishment. There is a room in it with a seamstress, and you say, "Please sew a button on, Mother," and the seamstress sews on buttons, darns stockings, and does those things which probably are interesting to her. I can't imagine having three daughters saying, "Mother, please sew this up!" Personally I do not like to sew up my own things, but now that I have to I can imagine what it is to be in mother's shoes.

Some of us, especially those in boarding school, use our homes as a sort of glorified holiday house. You come with your friends, breeze in, and do not have the least conception of the things that have taken hours of preparation beforehand. There is plenty to eat in the icebox, and it is like heaven, for the food never gives out. We come home for Thanksgiving, Christmas, Easter, summer vacations, and some of the time we live in that place that is a home. Are you seeing your home at all?

What about mother? It is an interesting thing to be a mother. For a long time you could not say anything, so she had to do and say things for you. All you had to do was cry. Then when you were older and cried everybody called you a cry-baby, but mother had a shoulder and arms where you could do that. You do not cry any more, but nevertheless all your hurts and wounds you take to her. What kind of person is your mother? Is she lonely? Does she talk things over with you? Does she share with you? The most beautiful things in your life you owe to your mother and father. There is nobody that is always sticking up for you as your mother does. There will never be anybody else to see your faults with her eyes, and it is a beautiful thing to feel that.

Some years ago on this platform somebody told of a girl who went from Northfield anxious to do a beautiful piece of service. She went to her pastor and told him she would like to visit a lonely person for whom she could do something lovely. The minister said he would think it over, and the next day sent her a note, and he said:

"I am enclosing on a separate slip the name and address of an old gentleman who very much needs attention." It was the name of her father, and her own address!

I sat three weeks ago at dinner beside a man whom I had never seen, and he was asking about my life in New York. When he asked if I was ever lonely I said Yes. Then he turned to me fiercely and said:

"You are not a bit more lonely than I am, not a bit!"

I was startled, and he said: "That is my wife sitting down there, but I never see her, for she is out all day. I do not see my children, for they go to school, and when I am home at night they are off at parties. All I am to them is a bank roll. Don't I look it?"

I said: "You do look prosperous."

He said that at times he was so lonely he could commit suicide.

I said: "I wish I were your daughter, but since I am not I just wonder if it would not be a good thing for you to tell your family these things. Probably they have never seen you that way. To them you are an important individual that goes off in an important automobile with an important chauffeur to an important office."

He said: "The chauffeur touches his hat, the elevator boy touches his hat, and the girls in the office all say, 'Yes, sir,' and 'No, sir.' There isn't anybody that treats me as a human being."

So I like to bring your fathers before you in a new light, and perhaps you will find they are human and lonely.

Now I come to that small brother. Does he think you are an absolutely adorable girl, that of all people he loves you, and thinks you are great? He ought to. There is something the matter with you if he does not. There is nobody who sees quicker than a small boy. I would do something for that small boy if he were my brother. I would do more for him than all the beaus I had. I would be determined that boy would love and appreciate me, and I would understand him. I would set that as a goal.

Then there is your sister, who is perhaps a little jealous, and with whom you cannot get on. We put ourselves to lots of pains to seem charming and gracious to other people we meet. There isn't anything we ought not to do for the people with whom we live. There isn't anyone God meant us to be more gracious to than the persons in our own family. If you cannot get on with that girl there is a quality in each of you that is wrong and needs adjusting: and it isn't always she that is wrong.

I would love nothing better than to go home from Northfield knowing we would live warmer and more beautiful Christlike lives and change our temperaments, not just say, "I was born that way." Why is it when it is a matter of disposition you cuddle it and say, "I have the Smith temperament. They all had bad livers, and they did not mind letting their livers govern their dispositions"?

Christianity is to make us easy to live with. One of the loveliest things I heard said about a girl was that she was so comfortable to have in the house.

Someone has said: "The unforgivable sin is to have lived with something beautiful and not to have known it." There may be something beautiful in your sister, brother, mother or father that you are not recognizing, and you are thinking the trouble is all with them when perhaps it is because you are selfish and the trouble is with you.

Did you ever go home from Northfield with a beautiful idea to put in practice? There is a story to illustrate this point.

There was a mayor in a little town in England who had a terrible cough, and they thought he was going to die. He decided to go to the south of France to get well, and the sunshine did make him well. The day before he came home they had a carnival there and everybody was throwing flowers. He reached down, picked up a flower and threw it at a girl, and she threw one back. He threw some more, and discovered it was no trick at all. At the end of the day he felt happy, and the things that had always been repressed in him were perfectly released.

He decided to have a battle of flowers in his home town when he went back. He spoke to the alderman about it, but they said there was no money. The mayor said:

"Gentlemen, I believe in this! I will finance it myself."

They set a day, and great boxes of flowers arrived from other towns. These were put on the street corners, and the people came and threw flowers, and everyone was gay and happy. Only they did not have enough flowers, so they had to pick them up and throw them again. About noon a Scotch mist came up, and so if you got hit with a flower it was a wet flower, and it hurt a little bit, so you threw one back harder. About two o'clock it started to rain, so people were throwing flowers covered with mud, and when you got hit with that it hurt, and you threw some more harder. The battle of flowers turned to a real battle. It was a perfectly terrific experience!

I have seen that sort of thing happen. After Northfield, what? I have seen people go home with beautiful ideas and purposes to practise on a long-suffering family, who finally said, "We are good enough as we are." The retort is apt to be like this: "Oh, is that so? Are you perfect?" And before you know it there is a battle. The idea so perfect had fallen in the dust and become unlovely. Guard against this!

Did you ever hear the story of the boy who was in love with a girl, and when they married they did not have quite enough means, and he was not able to build her a house? He was a contractor, and one day he had a most astonishing letter from a gentleman in another town saying he wanted him to build a house, and he sent the requirements, asking for specifications and cost. He said, "I am too old to come on and see it, but I am going to trust you." He made wonderful specifications that met all requirements, and the gentleman accepted them and he started work. And a great temptation came to him. He could save on the plumbing, for that is hidden. He could even save on the wooden shingles. He need not use quite such good wood in the beams and rafters, nor such high quality plaster, and he would squeeze out about five thousand dollars of the price, and he could use it for his own home, for he wanted to do lovely things for his wife. The house was finished, and he sent on the key to this man. It had been paid for, and as far as he was concerned it was finished.

A few days later his wife said: "A most beautiful thing has happened! That stingy old uncle of mine has given us a house. Here is the key of it! It isn't only just a house, but the house you built, and there isn't anything on earth I would rather do than live in a house you built."

He took the key, and they moved into the house he had built. They had not lived there long when the plaster began to crack, the plumbing began to do all the maddening things bad plumbing can do, the roof began to leak, the floors began to sag.

Everything you do in life you are building into your "home," and as they begin to crack and mar you are sorry. You come to Northfield to learn how to put the best things into the building of that house.

A lady came to visit in a certain house, and as she sat waiting in the parlor a little child came in and walked around her in circles. The lady in confusion asked what she was doing. The child replied:

"Mother says if ever there was a woman with character written on her face it was you, and I am looking for it."

It is true. I meet people all the time, and after one or two looks I know they have built something into their house that is supremely evident, for even a casual glance shows it. So it is not only what you do in your home, but something you do when you get outside your home.

A girl's relationship to her home and community is like two letter I's standing upright with a bridge between them, or two letter I's shaking hands. Something intimate and understanding comes between them. That is the beginning of a letter H that can mean Home,—Happiness,—Heaven; also Hate,—or Hell, for it can make Horror and all these unpleasant things that begin with H too. Every minute we are building bridges.

There was an account in the "New York Times" last winter of a bridge that had been built. It was begun on opposite sides of the river, and the edges were to meet in the middle. It had all been carefully planned, but when it was done the sides did not meet within an inch or so. That night the workmen left it. Toward noon the next day a strange thing had happened. Because the sun had been shining all day on that iron structure it expanded and began to meet, and the men could then rivet it.

There is something in you that has to meet something in another person, and if you do not quite meet each other there is a sun shining warm and true enough to bring you together. If it is your brother, all right; if your sister, all right; if a friend of yours, all right: the Sun of righteousness can do it!

When Brooklyn Bridge was built the

architect was an invalid, and he could not walk across it to see it. So they took him in a rowboat. He laid flat on his back and had the plans of the bridge. Inch by inch they moved the boat, and he would study the plans and the girders above, and finally he said, "It is perfect!"

When you were formed in the mind of God he had a plan for you, and as he looks at you little by little he is trying to see whether you are filling out the design of your life as he wants it in your home and community.

Let me tell you what I mean by community! This is a true story.

A foreigner happened to be riding in the elevated railroad in New York City. He had on overalls, and his dinner pail between his knees. Across from him sat what he thought was the finest man he had ever seen, in high silk hat, frock coat, gray gloves, a flower in his buttonhole, and spats. He just filled his eyes with that man. Presently a woman as humble as himself got in, and the gentleman in the silk hat offered her his seat. He was thrilled! This would not have happened in the old country, and he decided he would be an American gentleman some day. Before long a woman came along in the train, and as there was no seat he thought that here was his chance. So he got up, pulled off his cap, and offered his seat. She took a look at him, saw his greasy overalls and the dinner pail, then pulled her skirts about her and slid past him as if he had some contagious disease. When he sat down he felt like a crushed worm.

There was a woman near him who had seen the whole thing, and when it was time for her to get off she discovered he was getting off too. She had a baby with her, and just as they were getting off she said:

"I wonder if you would carry my baby down the elevated steps, as I am afraid I may drop her."

He took that little mite of a thing, so clean and precious, and something healing came into his mind and heart because he knew that child was infinitely more precious to that mother than the silk dress of any American woman. He carried the child, and she turned to him and said:

"Thank you so much! This is the loveliest thing that has happened today."

And he said: "And to me too!"

Every inch of the way that you travel along life, right from your own front door till you get back, you can have adventures like that with people lonely, distressed, self-conscious, wondering what is the matter that they were not acceptable, and you can make them feel like crusaders.

I have a few rules that personally I always like to think of in regard to our home and community. I feel that if we lived every day as if it were our last day we would live differently. That is not sepulchral, it is just a kind of happy idea.

The second is to remind yourself every time you are perfectly lovely to someone you do not like outside your home that maybe some day he or she will do something for you. I like to reverse that and have you substitute your family for that other person, and be equally gracious to your family.

The third rule is a quotation. "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." It was said of him, too, that the foxes have holes, the birds have nests, but the Son of man had not where to lay his head, yet as one person we want each of us to bring him into our homes to live with us.

There are things in your home you value a lot. I have nothing left but furniture, but every piece is connected with a dear memory. Yet when someone visited me and said, "I like your apartment so much; what do you value the most?" I replied, "The thing I value the most you cannot see."

And I want to tell you something: I never in my life heard in my home anybody scold anybody else. I was reasoned with a great deal, but I never was scolded. I never heard crossness and squabbling, so that when I heard other people talk that way I could not understand it.

You are going back to your homes, to your communities, with what you learned at Northfield. You are supposed to love the Lord your God with all your heart, and soul, and mind, and I would like to give it to you in one picture.

I was going through a factory. They showed me the boilers, which they said were three-quarters full of water. I said, "How do you know?" The man showed me beside the boiler a little gauge, and he said that when that gauge was three-quarters full the boiler was three-quarters full, and that is how they knew.

If you want to determine how much you are loving God with all your heart, and soul, and mind, you have to look at the way you are loving your neighbor. It is a wonderful gauge! You are to love your neighbor as yourself.

I bring before you, therefore, your homes and communities and families and friends to whom you are going back, and ask you that you may look at them in a different light because of the experience and teaching you have got in Northfield.

Some Interesting Editorial Correspondence.

Granville, O.

Gentlemen:

Inclosed please find a small check to apply to the Subscription Gift Fund for missionaries!

I enjoy the **Record of Christian Work** so much that I want to help you get it to missionaries, the more so because I have been a missionary myself and know how missionaries will appreciate its monthly visits.

Most sincerely,
(Signed) Mrs. S. W. Hamblen.

Jagdalpur, India.

Dear **Record:**

In my noonday rest period I have been reading the current number of the **Record,** and just want to send a line of thanks for the inspiration it brings.

My days are full of duties that sap one's spiritual energy, and so few of the magazines and papers of the day have a constructive spiritual message, I often feel much depressed after reading them. I am thankful for the **Record of Christian Work** with its high level of spirituality.

Sincerely yours,
(Signed) Mrs. Alma H. Holland.

Judson College,
Rangoon, Burma.

My dear Sirs:

I have just returned from a month's tour in the jungle with a Gospel Team. During that time I read several copies of the **Record** and was much impressed with the inspiration packed in them. I know that I can make excellent use of most of the material of this periodical.

If you make provision for sending the **Record** to any missionary who asks for it, I would appreciate receiving the magazine.

Yours sincerely,
(Signed) W. L. Keyser.

Prudentopolis, Brazil.

Dear Sir,

This is to thank you for the thrilling and inspiring sermon on "Tongues of Fire" by Rev. T. DeWitt Talmage in the June issue of the **Record.** What an unforgetable experience it must have been to have heard such a sermon!

While writing I should like to renew our thanks to the unknown friends who make it possible for you to send the **Record** to us. It is always welcome, and we would not like to be without it. We should certainly miss it, and its non-arrival would be a distinct lack in our family life. It is a real help in our work also, as the Notes on the Sunday school lessons and the illustrations on the C. E. topics are illuminating and instructive.

I wonder whether your readers would be interested to know that here in Prudentopolis there was recently organized a Temperance Society with the local dentist as president, the writer as vice-president, the telegraph chief as secretary, and the priest of the Roman Catholic church as treasurer. We started off with about 50 members, all of whom signed the pledge. A sober town will certainly be more favorable to the gospel we are here for than a community which has become so notorious as a drinking center that a neighboring town has given it the nickname of "Ebriopolis" instead of Prudentopolis. The new society is out to rid the town of this nickname. It certainly has been the scene of some sad happenings through the cursed drink. Quite recently there was a wedding, and during the festivities which followed so much drink went round that a brawl ensued and the bridegroom was accidentally shot, and died on his wedding day.

Many of the people are slaves to the drink and we long for them to know the one and only Saviour, who alone can set them free.

Very truly yours,
(Signed) Harold H. Cook.

A UNIQUE APPEAL FROM SHANGHAI.

Dear Friend:

A Chinese would first talk an hour, then state the object of his visit. I come to my point at once. I have come home after 34 years of missionary work in China, sent to seek from friends $30,000 for a combined church, Sunday school, C. E., and social service building for a band of Eurasians in Shanghai. Their fathers are Americans or Europeans and their mothers Chinese or Japanese. Of dual nationality they are a people by themselves, neither fish nor fowl, and hence must have a separate work. I am their long-time trusted pastor, leader and friend.

For 17 years we have been renting quarters for two hours each Sunday, and have been saving money for a building of our own. Recently the Free Christian Church of Shanghai offered us their whole plant for $35,000, as they are building in another part of the city. Our people feel this is a providential opening, the plant being adapted to our needs, central in location, within the International Settlement, therefore safe from war's alarms, registered in the American Consulate, so having the protection of the U. S. government and of other nations. It is a bargain. We would like to close with the offer at once. It is open only for a limited time. It would seem a calamity were we to miss this opportunity.

We have 250 earnest young people in our membership, with perhaps 10,000 others in our parish. We have a reliable governing board, and an organization that will insure permanency of property holding and of our work, which is the only one among these people. It is undenominational, wisely taking in all, for our Western distinctions do not prevail among these Eurasians. Those who join us are truly and devotedly Christian. Our work has the hearty approval and endorsement of responsible people in Shanghai. Many letters of such testimony are in my hands.

What we need is the money to avail ourselves of the present opportunity. We have raised $5000 at great sacrifice on the part of our people, mostly young and all of limited means. I am home seeking the remainder of the needed sum. I am sure it will prove a blessing to you if you can claim a share in this work among this interesting people. They will be exceedingly grateful for your gift, large or small according to the size of your purse and the largeness of your generous heart. Your immediate response will encourage others to give. All remittances, whether by check, draft, money order or otherwise, should be sent to my American address, 10 Livingston Park, Rochester, N. Y., and will be officially acknowledged. I am,

Yours in Christ's glad service,
(Signed) (Rev.) H. G. C. Hallock.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

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INTERNATIONAL SUNDAY SCHOOL LESSONS

Representative Men and Women of the Old Testament.

September 7, 1930.

Josiah—A Royal Reformer.

2 Kings 22 and 23; 2 Chronicles 34 and 35. Lesson portion—2 Kings 22. 1-8; 23. 1-3, 21-25.

King Josiah was a lad of 8 when he began his long reign of 31 years. He is one of the few young men in the Bible of whom much is told, and one of the noblest. What a grand character he is given in 22. 2! Who would not like to be immortalized in such terms!

He is included in this series as a royal reformer. He put through reforms in the nation and in its religion. The point to emphasize is that his Bible—the law of Moses—was the basis and inspiration of his thorough and sweeping reforms. Prompt obedience to the law of God characterized his personal attitude and his official acts, and gave him great personal influence. The teacher should read the four chapters listed above to get the full story. When he was 16 he began to seek after God,—a good thing to do at that age, when many boys begin to drift. Four years later he started religious reform by purging Judah, and the Northern kingdom, too, of the paraphernalia of idolatry. This was followed when he was 26 by constructive repairs of the Temple, which had suffered at the hands of idolaters.

Finding the copy of the law of Jehovah given by the hand of Moses, 2 Kings 22. 8; 2 Chronicles 34. 14, 15.

While repairs were in progress Hilkiah made a great find. 2 Chronicles 34. 14 in the Hebrew says it was "the book of the law of Jehovah by the hand of Moses,"—the original roll written by Moses as stated in Deuteronomy 31. 24-26: a manuscript about 800 years old.

No wonder the discovery or recovery of this particular copy of the law made a sensation! Note carefully, the record nowhere says the law was "lost"! Fenton, author of

"The Complete Bible in Modern English" (Oxford), has a footnote here:

"It must not be inferred that no other copies of the law of Moses were previously in existence in the hands of the public of ancient Israel until this copy was found in the Temple, for such copies are frequently alluded to in the two books of Chronicles, to say nothing of similar allusions in Samuel and Kings, works of several centuries' earlier date than Chronicles. What is said by the sacred historian is that the actual original copy in the handwriting of Moses was now discovered. . . . ."

Many theories have been invented by critics to explain this find. Why waste time on theories when the record is so plain? Its genuineness was not questioned by any who were there and saw the roll, and who would know of the other copies then in existence.

The preservation of the Bible through all the centuries is taken as a token of God's care of it. Note, then, the wonder of the preservation of this particular roll and its discovery at this opportune time!

Effect upon King Josiah.

Hilkiah gave the roll to Shaphan the scribe, who in turn read it to the king. Consternation seized him, as well it might: read, for instance, Deuteronomy 28 yourself! As the king realized how it had been neglected and forgotten the fear of punishment overwhelmed him. By the law is the knowledge of sin (Romans 3. 20).

King Josiah's next step was to see if he understood the book aright. He sent a deputation to Huldah the prophetess, whose reply was that the penalties of neglect and disobedience were inevitable, but that Josiah should not suffer them in view of his true heart penitence and humility.

King Josiah's next move was to get right with God in accordance with the new light he had received, and to bring the nation into right relation with God. He assembled all the people and read to them ALL the words of Moses. Then he made a wholehearted covenant with Jehovah, and got the people to stand to the same covenant. Further reforms followed. What an effective leader he was in the way of righteousness!

Individual, social and civic reforms always follow obedience to the Bible.

Isn't it true that many a person is losing the value of the Bible today even though he may have a copy in the house? It suffers from neglect, indifference, disuse. If all the Bibles hidden away in cupboards and trunks were fetched out and read and obeyed, what revival and reform would follow!

May we attribute the restlessness and lawlessness in this nation to neglect of the Bible? What, then, is the remedy?

The Sunday school has been a great organization for promoting the study of the Bible.

Golden Memory Text—Thy word is a lamp unto my feet, and a light unto my path! Psalm 119. 105.

September 14, 1930.

Jeremiah—the Prophet of Individual Religion.

Jeremiah 1. 1-10; 31. 27-34.

Jeremiah is one of the most dramatic of the prophets. To get his story the teacher must read the whole book,—it is the longest book in the Bible,—which contains many autobiographical hints among prophecies and historical data.

He was the voice of God to Judah during the inglorious reigns of its last five kings, when Judah was skidding toward disaster, with only an occasional check now and then. He stood almost alone against the sin of the nation. His particular mission was to advise national submission to the Chaldean invader as God's will for Judah, their only safe course. This was regarded as treason to the nation, but it was in accordance with God's purpose to bring in "the times of the Gentiles," with Nebuchadnezzar exercising universal sway. No prophet ever had to endure such misunderstanding and unpopularity, such opposition and persecution, including prison and forced exile.

Jeremiah has been called "the weeping prophet," not implying weakness in himself, but because he wept over Judah's impending doom. His prevailing tone is sadness, warning and denunciation, but he is also the prophet of hope, of return from exile (25. 11; 29. 10), of the coming Messiah (23. 5, 6), and of the restoration of all Israel (c. 31).

So highly was he regarded in later days that some said our Lord was Jeremiah risen from the dead (Matthew 16. 14).

Call and commission, 1. 1-10.

The first chapter is a sort of key to what follows. It tells who Jeremiah was, and in what reigns he flourished as prophet,—the period of about 40 years before the fall of Jerusalem, the extinction of the kingdom and the exile of Judah, say in 586 B. C.

His priestly ancestry and environment must have moulded Jeremiah's early life, but he was a predestined man (5). Jehovah appointed him a "prophet to the nations,"—a prophet whose ministry was not limited to Judah or Israel, but was international in range, as befitted the world situation of that day.

His first reaction was to shrink from such an undertaking with a sense of childlike inefficiency and inexperience (6). It shows his gentler disposition, which appears further in his anguish and suffering as the years passed.

Jehovah met his excuses with command and encouragement, followed by due equipment symbolized by touching his mouth with his hand. The terms of his commission were both destructive and constructive. His vision reached beyond the downfall and exile of Judah to restoration and the rebuilding of Jerusalem.

Jeremiah's whole career is proof of the genuineness of his call. He never faltered or failed in duty.

Promise of a new and individual covenant, 31. 27-34.

Here is Jeremiah in hopeful prophecy! Verses 27 and 28 speak of restoration.

Verses 29 and 30 assert the principles of personal accountability. The proverb implied that children should suffer for their fathers' sins: which is true to a degree, but it is also true that the fathers shall bear their own penalty.

The new covenant would be of a different spiritual sort.

The people were at fault in breaking the old covenant.

Four blessings are promised:

(1) The law in their understanding and written upon their hearts rather than on tables of stone. This means more than learning it by heart. A deeper revelation, resulting in a readier obedience. Spiritual rather than external authority. Kept not because of fear or constraint, but by reason of love and choice; not because of outward conformity, but inward acquiescence.

(2) Jehovah and Israel in mutual possession.

(3) Universal knowledge of Jehovah.

(4) Forgiveness and forgetfulness of Israel's sin.

It has been called the grandest and most spiritual of all Old Testament anticipations of the kingdom of God. George Adam Smith says it is "a prophecy of Christianity which has hardly its equal in the Old Testament. It is the covenant which Jesus Christ the Son of God accepted for himself and sealed with his own blood."

Golden Memory Text—Each one of us shall give an account of himself to God! Romans 14. 12.

September 21, 1930.

Jonah—The Narrow Nationalist Rebuked.

Jonah 3 and 4.

The prophet Jonah lived in the time of Jeroboam II king of Israel (the Northern kingdom). At that time Assyria was the prevailing world empire. Nineveh was its capital, then in all its glory. Excavations have now revealed something of its magnitude and grandeur.

The word of the Lord came to Jonah to go to Nineveh and "thunder in their ears" (Moffatt) that their wickedness was known to God. This was something new in a prophet's ministry. Hitherto such ministry had been confined to the homeland. Jonah sought to escape this international commission by fleeing West. Chapters 1 and 2 detail events that lead up to chapter 3. Chapter 4 is a sequel.

Jonah's experiences prefigured the death and resurrection of our Lord.

Jonah's second commission, 3. 1-4.

God is good to Jonah in giving him a second chance. Jonah's discipline has caused delay in God's purpose, for he has to start all over again. His orders are definite both as to place and message.

Picture him in that Oriental setting, proclaiming the message of which verse 4 is doubtless only the kernel, for it presently appears that the Ninevites had large views of God!

Nineveh's conversion, 3. 5-9.

Jonah drops out of sight for a while, and we see the results of his preaching.

We have the elements of genuine evangelical repentance and conversion:

Faith in God;

Fasting and sackcloth, indicative of sorrow for sin, humility, contrition;

Equality of all classes of society as sinners before God;

Crying to God from a sense of need;

Turning from evil and violence;

Hope in God that the penalty of sin may be averted.

God's mercy, 3. 10.

The change on the part of the Ninevites brought about a change in God's dealings with them. He saw their works, their conversion from their evil way, due to their faith in himself. When the sailors cried to God they were delivered (1. 14-16). When Jonah prayed to God he was delivered (2. 1-10). Now when the Ninevites cried to God he heard and answered in mercy.

Jonah displeased and rebuked, c. 4.

Here we have the picture of an angry prophet! Jonah says he knew that God was gracious and pitiful, and would not carry out the doom of Nineveh if they repented of their wickedness. His patriotic feelings hardened him against Assyria. He did not want Israel's enemy to be spared. Perhaps he foresaw that one day Assyria would crush Israel: as actually happened. This summons to a higher patriotism left him cold and hostile. Hence his petulant prayer!

What was God's response? He gently rebuked Jonah's narrow prejudice and selfish animosity, and by inference laid the basis for kindlier relations among nations. The wideness and universality of God's love are not taught and illustrated so plainly anywhere else in the Old Testament.

Is America prejudiced against other nations and races?

Golden Memory Text—Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and *worketh righteousness is acceptable to him! Acts 10. 34, 35.*

September 28, 1930.

Review: The Greatness of the God-Fearing.

It is more important to know God than to know these Old Testament worthies we have been studying, hence do not fail to look for revelations of God's character in his relations with these persons!

Another point to remember: The title of the series is "Representative Men and Women,"—not "Great" or "Good" men and women. Those people were human like ourselves, and the Bible does not fake their biographies. What characteristics, good or bad, did they have that made them representative? No two of them were alike, so we have variety in looking through the family album.

A review of their lives is like a bird's-eye survey of Old Testament history. Into how many books of the Bible have we dipped?

The names of the persons studied are:

Abraham—A Pioneer of Faith
Jacob—A Selfish Man Transformed
Moses—A Courageous Leader
Deborah—A Leader in a National Emergency
Naomi and Ruth—A Study in Racial Relationships
Hannah—A Godly Mother
Saul—A Man of Great Possibilities Who Failed
Jonathan and David—A Noble Friendship
Amos—A Herdsman Called to be a Prophet
Josiah—A Royal Reformer
Jeremiah—The Prophet of Individual Religion
Jonah—The Narrow Nationalist Rebuked

Golden Memory Text: The fear of Jehovah is the beginning of wisdom. A good understanding have all they that do his commandments. His praise endureth forever! Psalm 111. 10.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

Our Crusade Plans.

Exodus 33. 12-15. September 7, 1930.

Think things through!

To carry our plans to a finish we must think them to a finish. Experience says:

No man ever truly fails until he mentally sides with failure and accepts defeat;

Knowledge is a monarch, but thought is the real sovereign;

Imaginative thinking is needed if we are to succeed;

Not in body but in mind was man fashioned in God's own image.

As a man thinketh in his heart, so is he.

Rise then, and think with God!

* * * * *

The secret by which Lord Jesus led his worldwide crusade against sin and Moses led his people out of bondage was obedience. "I came to do the will of my Father," said our Lord. "Show me thy way!" pleaded the maker of the Jewish nation.

"Happy the man who knows
His master to obey:
Whose life of care and labor flows
Where God points out the way!
He riseth to his task
Soon as the word is given,
Nor waits, nor doth a question ask,
When orders come from heaven."

* * * * *

Our plans should include the betterment of our own community.

In President Hoover's recent address to the Boy Scouts he said something like this:

"The three fundamentals of education used to be Readin', 'Ritin', and 'Rithmetic. To these we must add one more R, and that is Responsibility to the community if we are not to have illiteracy and ignorance in government."

Such plans of responsibility would lead us into better citizenship, which is greatly needed in many communities today.

* * * * *

A crusade means a

C—ampaign, not a single effort;
R—esponsibility, sometimes to be borne by the few;
U—nion of forces and efforts;
S—alvation of souls, and world betterment goals;
A—rrangement of the smallest details in our plans;
D—ivine aid, if we would reach the Christian's mark;
E—arnestness.

How Increase Our Membership?

Acts 2. 42-47. September 14, 1930.

When Spurgeon was asked his secret of soul-winning he replied:

"Knee-work! Knee-work!"

That same secret will work in winning new members to our society. Membership gained through knee-work brings in quality instead of quantity, and that is the best kind of increase.

Remember always—

"P—rayer
R—eaches
A—fter
Y—ouths'
E—ternal
R—elationships."

* * * * *

A member of an Indian C. E. lookout committee said to a group of young people:

"You must come to our meetings, for we have a committee to get you."

Increase in membership grows fast with an enthusiastic lookout committee. "Compel them to come in," says the Word.

* * * * *

An egg is composed of two parts, the shell and its contents, the shell merely carrying the contents. Christian Endeavor is like a shell that carries the message of the pledge. This asks that the contents in the hearts of its members be divine. Said Campbell Morgan:

"We've tried organization, we've tried smartness, wit, the unusual, and they are getting us nowhere. Why not try God?"

Said Christ: "Without me ye can do nothing!"

* * * * *

How increase our membership? By more
I—ntimate contact with the living Christ;
N—eighborliness with our fellows;
C—onsecration;
R—eligion in everyday life;
E—ngaging in big undertakings;
A—ttractive programs in prayer meetings and socials;
S—elf-control when things go wrong;
E—nthusiasm.

All these are needed to win the right kind of membership.

How Improve Our Organization and Team-Work?

Acts 6. 1-7. September 21, 1930.

A Southern planter hired a strange Negro to drive mules. Taking him to ride, he handed him a black-snake whip and asked him if he could use it. For reply the man swung the whip and flicked off a butterfly from a clover blossom by the roadside. A little further on he snapped off a honey-bee from a weed, and seeing two bumble-bees they too fell dead at the whiplash. Still further on seeing a hornets' nest with two or three hornets busy at its entrance, said the planter:

"Can you hit them, Sam?"

"Yes, sir, I kin, but I ain't agoin' to. Dey's organized!"

It pays to organize for good against evil, and for efficiency. Easy it is to pick off individuals one by one, but not so easy to win against effective organization.

* * * * *

A minister and a farmer were driving along the road one dark night when the latter suddenly stopped his team.

"What's the matter?" asked the minister.

"One tug's undone," was the reply.

"How could you tell in the dark?"

"By the way the horses pulled."

Ever notice the intermittent, one-sided pull when the tugs are loose in any organization, and remedy it before the smash-up comes? For

"Not alone we conquer,
Not alone we fall:
In each gain or triumph
Lose or triumph all!"

* * * * *

Some aspects of team-work:
T—aking part in meeting;
E—ach doing his own part;
A—division of labor;
M—embers all engaged;

W—orking your plans out together;
O—rganizing to meet special needs;
R—eorganization, which must sometimes be done;
K—eeping courteous, tactful, sweet and friendly with all. One little grouch can destroy a big organization.

* * * * *

The keeper of an insane asylum was asked:

"Are you not afraid that these insane people will unite some time and hurt you and the other attendants?"

"No," replied the keeper. "Crazy people never unite on anything."

How Would I Spend a $1,000,000 on Missions?

Luke 10. 25-37. September 28, 1930.

The first thing necessary in the best use of money is enlightenment on the world's needs. Then follow John Wesley's Seven Rules for Giving:

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can!"

Following these rules you will find the answer to the queries, What shall I do to inherit eternal life? Who is my neighbor? and How would I spend $1,000,000 on missions?

* * * * *

According to the Research Department of

Pierce and Herrick, New York, the church's growth has slowed down. Membership in Sunday schools is decreasing. Missionary contributions are falling off. Women are losing interest in church work. On the other hand, this report (which applies to churches,) says that interest in religion is increasing. The Bible is still the best seller.

It is suggested that a campaign must be inaugurated to get the church before the people. People must be made to understand the importance of money in putting across the program of the church (Anderson).

Where could money talk more effectively and over so wide an area as through church channels?

* * * * *

Said an author: "A Philadelphia newspaper reprinted one day's issue in book form, and it contained 307 pages book size. This after the advertisements were eliminated . . . . Some of the best writing in the country is done on daily papers. A good newspaper has loads of wholesome stuff besides crime, scandal, and so forth. . . . . It's pretty important to choose the right kind of newspaper."

Says another man: "Had I money to give to missions I would put it into the press, which has a thousand tongues and is not silent day or night."

* * * * *

An inquiring Chamber of Commerce in Illinois set out to discover how a dollar bill was employed during a two-week period. A small circular was attached to the bill, on which the spender was asked to tell how he used the money. When the record came back it was found that the dollar had been used five times for tobacco, five times for cigarettes, three times for candy, three times for meals, twice for men's furnishings, once for automobile accessories, once for bacon, once for washing-powder, once for garters, twice for shaves, once for tooth-paste, but never for a book or magazine, never for charity, and never for the church. This is significant!—Ernest B. Allen.

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

SEPTEMBER, 1930.

Monday, 1st. *Give us this day our daily bread! Matthew 6. 11.*

The Israelites used to gather the manna fresh every day: they were not allowed to store it up. There is a lesson here for us! If we would be strong and vigorous we must go to God daily. A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day, as we need it.—D. L. Moody.

Tuesday, 2nd. *Ye know not when the master of the house cometh! Mark 13. 35.*

Up and be doing! The heavenly master is on his journey, and the talents for use or abuse are now in our hands. Oh, let us not have to mourn, when too late, forfeited opportunities! The talents, ours today, may be demanded by their owner tomorrow.—J. R. MacDuff.

Wednesday, 3rd. *Sanctified by the word of God and prayer. 2 Timothy 4. 5.*

The Word teaches me to know the God to whom I pray. It teaches me how he would have me pray. It gives me precious promises to encourage me in prayer. It often gives me wonderful answers to prayer. The Word comes from God's heart, and brings his thoughts and his love into my heart.—Andrew Murray.

Thursday, 4th. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit! Romans 8. 1.*

Come, my soul, think thou of this! Believing in Jesus, thou art actually and effectively cleared from guilt. Thou hast a right now to approach thy Father's throne, thou hast access with boldness. Oh, how great the debt of love and gratitude thou owest to thy Saviour!—C. H. Spurgeon.

Friday, 5th. *According to your faith be it unto you! Matthew 9. 29.*

God honors no drafts where there are no deposits.

Saturday, 6th. *One is your master, even Christ. Matthew 23. 10.*

We speak of self-mastery, and much that we mean by it is well meant, but much of it is big with peril. A mastery that falls short of a divine mastery will not be a safe nor lasting one.—Cleland B. McAfee.

Sunday, 7th. *Day unto day uttereth speech. Psalm 19. 2.*

If by the constitution of our minds we must anticipate the future, then let us believe that it is radiant with his presence, filling each moment to its outermost rim! No day, whatever it takes, can deprive us of him. Each day will utter to the next some speech of his love. All the days linked together and entwined with his present grace will make a golden chain of holy and blessed living.—F. B. Meyer.

MONDAY, 8th. *It is better to trust in the Lord, than to put confidence in man. Psalm 108. 8.*

Trust in yourself, and you are doomed to disappointment! Trust in your friends, and they will die and leave you! Trust in money, and you may have it taken from you! Trust in reputation, and some slanderous tongue may blast it! But trust in God, and you are never to be confounded in time or eternity! —D. L. Moody.

TUESDAY, 9th. *To every man his work! Mark 13. 34.*

Your own personal work! God has given it to you. He has called you to it. He has fitted you for it. Do not then neglect it through idleness, or overlook it by reason of the cares and burdens of life! Do not give it into other hands for courtesy's sake or through politeness! Do not be coaxed away from it by friends, or frightened out of it by foes! Stand fast, and do your own work, whatever and wherever it may be!

WEDNESDAY, 10th. *Watch and pray . . . . ! Matthew 26. 41.*

We need to watch for prayers as well as for answers to our prayers. It needs as much wisdom to pray rightly as it does faith to receive the answers to our prayers.—A. B. Simpson.

THURSDAY, 11th. *He that sinneth . . . . wrongeth his own soul. Proverbs 8. 36.*

Sin was never sinned in vain,
It could always count its slain;
You yourself must witness be
To your own soul's treachery!

FRIDAY, 12th. *He maketh me to lie down in green pastures. Psalm 23. 2.*

Countless multitudes have been cropping these pastures in every age, and still they are green,—evergreen; and the song of the flock is this day what it has been for three thousand years,—"The LORD is my shepherd, I want nothing."—John R. MacDuff.

SATURDAY, 13th. *Whatsoever ye do . . . . do all in the name of the Lord Jesus! Colossians 3. 17.*

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee: and do great things as if they were little and easy, because of his omnipotence!—Pascal.

SUNDAY, 14th. *Founded upon a rock. Matthew 7. 25.*

Many imagine this Book is out of date. They say it is worn out. But we have neither begun to understand nor to practise it in its completeness, and we have no conception of the marvels to be found within its pages. It is God's Book, a great Book, an all-sufficient Book for everything that pertains to the faith of God. . . . . If you put your foot anywhere else you will find it quicksand, you will flounder and splutter about. You never get ground for your feet that you can hold on to except in the solid rock of eternal truth as found in the Word.—Samuel Chadwick.

For Quiet Times.

Father in heaven, I thank thee for this hour of meditation and prayer! Answer the desires of my heart not according to my poor thoughts, but according to thine infinite wisdom and love! Let me not be a hearer of the word only, but a doer! Nourish me in all goodness, and of thy great mercy keep me in the same! Amen.

MONDAY, 15th. *I am the door: by me if any man enter in he shall be saved! John 10. 9.*

One only door leads up to God:
'T is Christ his Son;
Faith is the key that swings it broad,
And everyone
Who takes this key may upward plod.
—Donald A. Fraser.

TUESDAY, 16th. *As we have received mercy, we faint not. 2 Corinthians 4. 1.*

I do not know what that means if it does not mean that when we are tempted to faint, tempted to give way, to yield, to resign, let us remember at that moment what we owe to Jesus Christ!—John A. Hutton.

WEDNESDAY, 17th. *Thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men . . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret! Matthew 6. 5, 6.*

Christ loved the religion that prayed and glowed in the closet, and that radiated its influence out into the street. But a mere street-religion he hated.—J. H. Jowett.

THURSDAY, 18th. *I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him. Genesis 18. 19.*

God is looking for men on whom he can put the weight of all his love and power and faithful promises. When God finds such souls there is nothing he will not do for them.—A. B. Simpson.

FRIDAY, 19th. *The weapons of our warfare are not carnal, but mighty through God* *to the pulling down of strong holds. 2 Corinthians 10. 4.*

The weapons of our daily warfare are not carnal, but spiritual, and though to the estimate of sense they are useless they are mighty through God to the pulling down of strong holds!—Alexander Maclaren.

SATURDAY, 20th. *He that is not against us is on our part. Mark 9. 40.*

A vital part in the world we live in, a head and a hand for its work, a heart for its needs, its joys, its burdens, and faith for its outlook,—these are the best gifts that can be ours for healthful and happy days.—J. R. Miller.

SUNDAY, 21st. *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil! For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled! Matthew 5. 17, 18.*

See how the great Lord of the New Testament confirms the Old Testament! He has not come to set up a destructive criticism that will tear in pieces the Book of Deuteronomy, or cut out the heart of the Psalms, or grind Ezekiel to powder between his own wheels; but Christ has come to establish yet more firmly than before all that was written aforetime, and to make it stand fast as the everlasting hills.—C. H. Spurgeon.

MONDAY, 22nd. *Sleep on now, and take your rest! . . . . Rise, let us be going! Matthew 26. 45, 46.*

As we put these words together they suggest the thought that though opportunities, missed or abused, can never return, yet others may and will. There is always ringing out the challenge to each of us from our Master's lips: "Rise from your sleep, rise from your self-indulgence, rise from your sins, and come with me to new duties and experiences! We will go together: let us be going!"—F. B. Meyer.

TUESDAY, 23rd. *Rejoice in the Lord alway: and again I say, Rejoice! Philippians 4. 4.*

All Christian virtues grow best under a sky filled with sun, and the man or woman who persists in being gloomy and sour and moody will have his home filled at last with weeds and brambles and briers.—Charles E. Jefferson.

WEDNESDAY, 24th. *The word of God is quick and powerful. Hebrews 4. 12.*

The more I pray, the more I feel my need of the Word, and rejoice in it. The more I read God's Word, the more I have to pray about, and the more power I have in prayer. One great cause of prayerlessness is that we read God's Word too little, or only superficially, or in the light of human wisdom. It is the Holy Spirit through whom the Word has been spoken who is also the Spirit of prayer.—Andrew Murray.

THURSDAY, 25th. *Today, if ye will hear his voice, harden not your heart! Psalm 95. 7, 8.*

It is a solemn thing to say tomorrow when God says today, for man's tomorrow and God's today never meet. The word that comes from the eternal throne is "NOW," and it is a man's own choice that fixes his doom.—Duncan Mathieson.

FRIDAY, 26th. *Whosoever shall give to drink unto one of these little ones a cup of cold water only . . . . he shall in no wise lose his reward! Matthew 10. 42.*

We fail to realize how much happiness even little things give. It may be only a word of cheer as we meet a neighbor on the street, or an inquiry at the door when one is sick, or a note of sympathy when there is trouble in the home, or a simple remembrance on a birthday or an anniversary. Such seeming trifles, costing nothing but thoughtfulness and an expression of love, are life and cheer to those to whom they come. They make the world a sweeter place to live in.—J. R. Miller.

SATURDAY, 27th. *Thou oughtest . . . . to have put my money to the exchangers. . . . . Take therefore the talent from him, and . . . . cast ye the unprofitable servant into outer darkness! Matthew 25. 27, 28, 30.*

The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent.—Edgar W. Work.

SUNDAY, 28th. *Open thou mine eyes! Psalm 119. 18.*

What we need is the power to see,—to see the chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the everlasting Father. Seeing this we shall have the prophet's hope and the prophet's faith and the prophet's trust that they who are with us are more than they who are against us.—Walker Jubb.

MONDAY, 29th. *They went forth and preached everywhere, the Lord working with them. Mark 16. 20.*

There is no beatitude for the lazy. What God blesses is faith, vigor, alertness, and patient perseverance. God works with those who are willingly workers together with him.

TUESDAY, 30th. *Lo, I am with you alway! Matthew 28. 20.*

Jesus of Nazareth is something more than the Christ of history—a blessed memory; or the Christ of prophecy—a sublime hope. He is the Christ of today and of every day, a living reality in our lives. Faith lays hold upon him as one who is ever with us. He is the close companion of our daily lives.—James M. Campbell.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

SEPTEMBER, 1930

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Monday, 1st. James 5. 1-6.

1. There are echoes in this passage of the teaching of Jesus, and St. James speaks in the spirit and even in the phrases of the ancient prophets of Israel. For like all great moralists and spiritual leaders in all ages and lands, the immense danger of riches has been emphasized. It is not denied that many rich men have been good men, both generous and wise in their use of large means and of the power over others which they involve. But the special dangers of wealth have always been laid bare by faithful and deep-seeing teachers of ethics and religion.

2. The first danger is that of luxurious and selfish living. This means that men "trust in riches" to yield the supreme values of life. They forget that moth and rust may corrupt the stores which they have laid up. We see every day how uncertain are the possessions of the wealthy, but the supreme disaster comes not in mere loss of the money, but in the discovery that the loser has no other resource left, no other interest, no other form of experience than those which only money could buy.

3. The second great temptation is in the acquirement of wealth by wrong methods and in the oppression of the laborers through whom it has been gained. A striking example is that of the war-profiteers: "Ye nourished your hearts in the day of slaughter" (5). Such men forget that the wrongs they inflict on others in the making and using of wealth are under the scrutiny of the supreme judge (4).

"Take my silver and my gold,—
Not a mite would I withhold!
Take my intellect and use
Every power as thou shalt choose!" Amen.

Tuesday, 2nd. James 5. 7-11.

1. At the opposite end of earthly station the majority of the early Christians spent their lives. Not many rich or noble were among them. If the chief temptations of the rich are to be luxurious and tyrannical, those of the poor are to be impatient and resentful. For every condition of life has its peculiar moral dangers, and we all need, if we believe in character-building, to think not merely of children and young people, but of ourselves, whatever our calling or our station. Character-building never ends. The human personality is plastic, as countless people can testify, even in later life. The aged may fall suddenly or they may rise suddenly, or the process in either direction may go on steadily to the bitter or the triumphant end.

2. Hence St. James bids his readers to have a long-enduring spirit in the face of poverty or persecution or any other severe form of experience. He believed as they did that Christ would soon appear and all trials of the faithful would be swept away in the universal triumph of his established reign. Let them be patient yet awhile, for their deliverance was sure!

3. There is nothing worse than the cultivation of a grudging, complaining spirit. Such bitterness against one another was not in the noble-hearted prophets of old or in such a man as Job. They lived in the presence of One, the Lord of all, as we do. And he is large-hearted, most tender-hearted. Christ, who endured to the uttermost, kept his faith and pity and love to the end.

O Lord of all events, grant us such constant and unwearied trust in thy love that we shall have in our hearts an enduring peace! For thy love's sake. Amen.

Wednesday, 3rd. James 5. 12.

1. This is a short and seemingly trite passage for meditation. But if we do penetrate into its inner implications we see how deep it goes into our daily life. For one thing, it is evidently a matter with which the mind of our Lord himself had been deeply concerned (Matthew 5. 33-37).

2. Our Quaker friends made the mistake of extending their condemnation of oaths to the solemn use of judicial oaths. Jesus himself answered when Caiaphas put him on oath (Matthew 26. 63, 64), and St. Paul uses expressions of asseveration which resemble the taking of oaths (Galatians 1. 20; Philippians 1. 8; Romans 1. 9). The use of oaths condemned by our Lord and St. James lies in their promiscuous use in ordinary private life, and "in the subtle distinctions drawn by the scribes as to the binding force of this or that formula (Matthew 23. 16-22)."

3. The concluding words take us to the heart of the whole subject. The taking even of judicial oaths rests upon the assumption that when anything is at stake men are more apt to lie than to speak the truth. The Spirit of Christ would have us be utterly sincere and honest, so that when we say, "Yea" it is "Yea," and when we say "No" that is an exact statement of fact as we know it. When that Spirit reigns a man's word will be as good as his bond and need no mere oath to support it.

O thou Christ who art the truth, show us the way of life that out of pure and sincere hearts all our words may spring! For thy name's sake. Amen.

Thursday, 4th. James 5. 13-16.

1. The principle laid down here is that in no circumstances of life should we be content to live without God. Worship, the expression of our personal attitudes of faith and gratitude, should enter into every phase of our experience. In the extremes of affliction or of good cheer we should realize his loving and overruling care in humble prayer and in joyous praise.

2. Especially does St. James emphasize the function of the church in relation to people who are stricken with disease. Its elders must care for all such cases. They may use any medical means like the use of oil (a favorite method in those days), but they, as representing the faith and affection of a sympathizing church, must not omit the power of intercessory prayer. I wonder whether it is realized today that this is the office of the minister (who is an "elder,") and his assistants? I know of one famous minister of our day who will not be kept out of a sickroom by any doctor or trained nurse. He announces, "I have come to see my patient," and supplements medical with spiritual healing.

3. Deeper than physical there is moral disease (15, 16). And here the only cleansing and healing power is the forgiveness of God. For that confession is necessary. And here again it is the group that can help the individual both to repent and to receive the Saviour's power.

O Lord of all grace, grant that in all the ways of life thy fellowship may be our salvation and our joy! Through Jesus Christ. Amen.

Friday, 5th. James 5. 16-18.

1. Who can measure the power of prayer? It is not that our prayers turn God from his purpose. They do not persuade him to change his mind. And yet the sacred writer says, "A righteous man's supplication is of great might in its workings." History is full of proofs that prayer does somehow work mightily, that God does answer prayer.

2. One explanation is undoubtedly this, that God can only work out our destiny step by step, and perfect our characters as we open up our own "wish-life," our own deepest and holiest desire, to him. The felt needs, the cherished desires, of human beings are the material with which his creator spirit is dealing. As those desires are guided, purified, intensified, in our prayer life, our whole nature and all the events of our life become plastic to his divine purposes of love toward us.

3. The same applies to our prayers of intercession. All human beings act upon each other through their mutual attitudes of love or hate, of honor or dishonor. And these interlacings of life with life are again the material out of which God is creating his kingdom of a perfect social life. Our prayers for others, our deepest and best desires for each other, are necessary to God. Without these he can make nothing of human nature.

O thou who art the hearer and answerer of prayer, bring us and all men into the world of prayer! In Christ's name. Amen.

Saturday, 6th. James 5. 19, 20.

1. With an affectionate use of the word "Brethren" St. James makes the last most impressive appeal to his readers. The close of the epistle is abrupt. No words of farewell or benediction are written. Perhaps the writer felt that these last words contained both a great truth and a real benediction. Blessed is the church which takes them to heart!

2. The temptation to give up Christianity and return to their own religion must often have come upon those Jewish Christians. They had not only to encounter their own recurring doubts, arising from inherited practices and prejudices: they must have suffered from family and social ostracism, perhaps from revenge in business relations. St. James takes for granted that when any one was thus led astray from the truth "as it is in Jesus" others would seek to win him back again.

3. Therefore he adds the last wonderful words of his letter. Says one wise scholar: "In the act of seeking to convert one for whom we care we must turn to God ourselves, and in covering the past sins of another our own also are covered. In such an act love reaches its highest point, and that love includes the faith in God which is the condition of forgiveness."

O God our Father, grant an abiding and triumphant faith to all who confess the name of our Lord Jesus Christ! Amen.

THE BOOK OF PSALMS.

Sunday, 7th. Psalm 1.

1. The Book of Psalms is one of the most precious possessions of mankind, one of the

greatest gifts of the God of revelation. It has been well called "the heart's echo to the speech of God." While prophets spoke of the will of God psalmists sang of man's worship of that will. They do this so sincerely, so simply, that the heart of man everywhere is able to use them in his approaches to the Lord of all life.

2. The first is an introduction to the whole collection of 150 psalms. As such it is a statement of the contrast between the religious and the irreligious man. The latter is one who scorns to confess any dependence upon the creator and ruler of all things. His habits of life, his companionships, the whole set of his will, is against God. He is a practical atheist.

3. The religious man is one whose mind is absorbed in the law of the Lord. The deep daily consideration of that revealed will is to him the supreme satisfaction. And this man is the one on whose life God acts in constant blessing. He seeks to produce the fruit of a good life by having his roots struck deep into the mind and love of God. So Christ taught men to regard himself as the source of the strength as well as the desire to live worthily of the Father himself.

O God of the holy will, grant us to partake of thy holiness and to receive thy blessing! Through Jesus Christ. Amen.

Monday, 8th. Psalm 2.

1. If the first psalm treats of the religious spirit as in general a devotion to the revealed will of God, the second psalm marks the great difference between the religion of Israel and all other religions. Jehovah is the God of the future, and the imagination, faith and hope of his people are directed to some great age in which his authority will be completely and universally established.

2. The psalm in bold, vigorous strokes sets the picture before us of a rebellious world. Whole nations are in league against the Lord and his anointed, the king whom he calls his son and whom he has crowned as monarch of them all. How futile are their plottings! Their blasphemies meet (as it were) with the laughter of the unconquerable one. What array of human power can cope with the eternal purpose of the Almighty? When we read of the Russian government attempting to set up a godless civilization, this is the psalm to remember, and the 72nd.

3. It is a Messianic psalm, one, that is, which springs from the conviction that the eternal God has willed to appoint one person, his own Son, to be the saving ruler of "the nations." This conviction was God-given, and has been fulfilled in our Lord Jesus Christ. At his baptism it was this psalm which fell upon his soul as the word of his Father: "This day have I begotten thee."

We thank thee, O Lord of Israel, that through the faith and hope of prophets and psalmists thou didst prepare the way for our Christ and the salvation of the world! Amen.

Tuesday, 9th. Psalm 3.

1. This is a morning prayer. The poet is a king in Israel upon whom many enemies have descended. They have imagined him helpless and in despair. His God, they say, cannot deliver him. His nights must be haunted with fear as he sees the day of disaster drawing nearer to him and his people.

2. But this king is sure of God, and his sleep has been calm and his morning full of hope. Nay, even myriads of enemies cannot daunt him. For his Jehovah is his shield and his glory. His head will not be bowed before a conquering foe. God has delivered him before, and will do so again.

3. The psalmist is not in the Christian era. He lives when men thought of God as the God of this people and not of that. But he is in that wondrous tradition of faith which passed from Abraham onward to the day of Christ and the revelation of God as the Lord and Father of all men. Well may we rejoice that we are heirs of that great faith, and learn against the fierce foes of the soul to put on the whole armor of God!

O Lord, the strength of all those who put their trust in thee, fill us with thy grace that in the midst of difficulty and disappointment we too may be strong in the confidence of thy Holy Spirit! Through Christ. Amen.

Wednesday, 10th. Psalm 4.

1. God is the source of righteousness. "Since he is so," says Alexander Maclaren, "he may be expected to indicate it by answering prayer for deliverance. He who feels that all good in himself comes from God may be quite sure that sooner or later and by some means or other God will witness to his own work. To the psalmist nothing was so incredible as that God should not take care of what he had planted, or let the springing crop be trodden down or rooted up."

2. Whoever this psalmist was, it was in a period of great trial that this assurance arose in his heart. He was in some position of authority, but found himself humiliated by other men of influence, and his only refuge is in the prayer of living trust in the power of Jehovah to deliver him. When he cries to God he knows that the answer of great kindness will come.

3. The psalm therefore rises out of trouble into peace. The night has come. He is feeling lonely, surrounded with hostile men. But he has turned with confidence to the light of Jehovah's protecting care. Therefore he can lie down in peace and sleep as a child would sleep in a mother's arms.

O God of our daily lives, be thou with us when cares are multiplied and we feel lonely! Lift upon us the light of thy presence! In Christ our Lord. Amen.

Thursday, 11th. Psalm 6.

1. Another outcry of the human soul for God is before us. Four times the name of Jehovah is used in the first two verses. Surrounded by evil and crushed by the seeming absence of God, the psalmist breaks into passionate pleading for deliverance.

2. As yet life and immortality had not been brought to light. The believer in God looks with dismay to the day of death when he will go down to the emptiness of Sheol, the underworld of departed spirits. No one there can praise God. He believes "that God cared for man's praise, a thought which may be so put as to make him an almighty selfishness. It is the same sweet thought of him which Browning has when he makes God say, 'I miss my little human praise.' God's joy in men's praise is joy in men's love and in their recognition of his love."

3. But as always in these psalms, faith triumphs. The fierce and passionate struggle against darkness of soul gives way to the thrilling assurance that the Lord has heard his pleading and has taken his prayer to the divine heart.

O thou who didst bid us seek till we find, grant us the grace of persevering prayer! In thy name. Amen.

Friday, 12th. Psalm 8.

1. This great outburst of praise appeals strongly to our modern mind. The physical universe, we know now, is more vast and mysterious than any mind could suspect in those far-off days. But it is a mistake to suppose that our minds and hearts are more impressed, our reverence deeper, than in past ages. The vastness of God's power was manifest then as now, and sensitive souls bowed before the numinous with awe and humility. And today it is possible for a man to write of the astronomical universe, to gaze on furthest suns and stars and stare through a telescope, and fail to say, "Jehovah, our sovereign Lord, how magnificent is thy name in all the earth!"

2. But on this wondrous earth, under these humbling skies, the greatest fact is human nature. Even little children contain, as buds the full-blown flower, the capacity yet to be unfolded of apprehending and praising God. Man is set by the creator above all else. He can name and control and use all the animal world. He is made under God the lord of creation.

3. Yes, under God. For without God, what can man make of his glory? Only as God visits him and controls his ways can he fulfil his destiny. In Jesus Christ the way of God with man, with each of us all, is made known.

O God of all nature, pour thy Holy Spirit into our human nature, life after life, soul after soul, that thy glorious will be done! Through Christ. Amen.

Saturday, 13th. Psalm 11.

1. We are all apt to think that the forces of evil in our day are mightier than God. Perhaps enemies of Christ taunt us with the suggestion that the foundations are being destroyed and the righteous cannot prevail (3). Or it may be our own will that is divided by fear, and we are ready to run away to the mountains as if we would be safer and happier there than amid the tumults and difficulties of social ungodliness.

2. But as has been well said: "Self-preservation is not a man's first duty; flight is his last." We must stand by our faith. We must as Christians be as bold as the psalmist when he conquered the temptation to desert his task. We must remember that God in Christ is the invincible ruler of history.

3. Once more we see the difference between the spirit of revenge, of hate, which breaks out in the last of this psalm, and the spirit of him who bade us love our enemies and who while we were yet enemies even died for us.

O Lord of mercy and of might, visit thine enemies with thy pity and win them to penitence and salvation! Through Christ. Amen.

Sunday, 14th. Psalm 15.

1. This is the supreme question for human beings: Who is fit to live with God? The psalmist conceives of the house of worship on Mount Zion as the place where Jehovah receives his guests. What kind of people will he admit, not merely as passing travelers might be received into an Arab tent for a night, but as to a permanent home? Who is fit to be at home with God?

2. This question was raised in Israel with a definiteness and an urgency which can hardly be paralleled in any other religion. For it is put here and elsewhere in the Old Testament as a deeply personal question, and a deeply moral question. It is not by mere forms and ceremonies, it is not by self-mutilation or severe fastings, that the favor of the living God is to be won. He will receive to his fellowship only the man whose character is right, whose habits of life are approved.

3. It must be noted that answer in this psalm is stated in negative terms, and that its ten commandments are all "Thou shalt nots." But it is clear that only a man of high positive worth, of real moral strength, is here described. It must be also noted that nothing is said here as to how a man can become that kind of man. Who is sufficient for

these things? is the cry of our hearts and our stained consciences. The New Testament alone gives the full answer: for only in Christ has the divine power to live the holy life been made available for us all.

O Lord, who alone canst refashion our misshapen selves, grant us thy strength that we may keep thy law! Through Christ. Amen.

Monday, 15th. Psalm 16.

This rich psalm is famous in being one of the rare portions of the Old Testament in which direct reference is made to the future life as one of fulness and blessedness. Let us see how this glorious faith arose!

1. First, this is a man who has found supreme satisfaction in the fellowship of Jehovah. He has learned the way of faith, of surrender to the righteous will of his Lord. He can conceive of no higher good than this. He therefore rejoices in the society of those who share this kind of life with him, but recoils from the disloyal who have forsaken their inheritance.

2. Further, he has found that to practise habitual trust in God brings actual guidance into his life. He is not living only on a selfish and self-seeking ingenuity. He receives the counsel of the Lord, and feels that his daily experience is the gift of heaven. He has evidently gone far into the life of fellowship with a personal God.

3. And now a sudden and glorious hope stretches like a rainbow across the dark sky of the future. How can death separate him from this righteous, wise and mighty Lord? No! He rejects the thought. He sees that if God is so good to him here and now he must, because he is God, be as good to him yonder and forever. If he has had joy in his faith now in this dark world, how much more is coming when he lives before the face of God!

O God, who has begotten us to a living hope by the resurrection of our Lord Jesus Christ, grant us to live in the light of that great hope! Amen.

Tuesday, 16th. Psalm 19. 1-6.

1. The Hebrews are among the first people to grasp the fact that there is a real order in nature, and to set it into their religious life. This was because they were the first true monotheists, the first to believe in one God who is creator and lord of all. In the 8th Psalm and here we hear one for whom the physical universe is a daily and nightly witness to the glory of God. That vast, majestic sweep of events every twenty-four hours is eloquent of him.

2. "I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."
—Wordsworth.

3. "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and godhead."—St. Paul.

O God, we are without excuse if our eyes are blind to thy glory in earth and sky and sea! Grant us the discovery of thy presence in the works of thy hands! Amen.

Wednesday, 17th. Psalm 19. 7-11.

1. The 19th Psalm is probably made up of two originally separate poems, one celebrating (as we have seen) the glory of God in the outer world, the other, now before us, dealing with the glory of the moral universe. This also is the work of God. It is revealed when the revelations of his will shine before us, even as the heavens reveal his glory in their silent but eloquent majesty.

2. Six different words are used for the revelations of his will: law, testimony, precepts, commandment, saying (fear) and judgments. Each of these names has attached to it a certain noble quality, namely: perfect, sure (or trustworthy), right (or just), pure, clean and true. All these we must take as reflecting the character of God. The spirit of the lawgiver is in his laws and in their administration.

3. The poet further describes in six ways the effect produced in human experience by the operation of this revealed will of God in its manifold aspects and noble qualities. No wonder they are declared to be the most precious things in the world! Do we really believe that anything in life is greater and better and dearer than the knowledge of our Father's will?

O thou fountain of wisdom, thou Christ of God, make known to us the richness and fulness and beauty of thy holy will that we may perfectly love thee! For thy name's sake. Amen.

Thursday, 18th. Psalm 19. 12-14.

1. No man can seriously and sincerely look into the law of God without passing into prayer. As he compares himself with certain specific commandments he may, like the young ruler or even Saul of Tarsus, say that he is "found blameless." But the more he considers the penetrating nature of the perfect, pure, just, clean will of God, the less likely is he to be sure of himself.

2. For one thing, he realizes that however conscientious he has been there are depths within depths of his soul, subtlety within

subtlety of motive, where sin may dwell in secret, unknown even to him. But God knows all, and so we must take refuge in him from our unknown inmost selves. "Cleanse thou me from secret faults!"

3. And there are terrible, presumptuous sins, acts of daring rebellion against the known revelations of our Lord's will. These sins can make a slave of a man and ruin him forever. In agony the psalmist cries: "Hold me back from that fatal incline! Hold me at the top in safety!"

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer! Amen.

Friday, 19th. Psalm 20.

1. This is a battle song. In the first part we hear the prayer of the people invoking the invincible aid of the God of Jacob. The king was present and listening to the passionate prayers of his loyal army for victory in the impending fierce struggle. They were sung by a great chorus while the sacrifices were being offered (1-5).

2. In verse 6 we have a shout of confidence sung by a special group or by one great leader of song. Already the victory is celebrated even before the enemy has been met. Salvation from impending disaster is laid hold of by the faith of the king and his hosts. As Maclaren has it, "A whisper may start an avalanche. The prayer of the people has set omnipotence in motion. Such assurance that petitions are heard is wont to spring in the heart that truly prays, and comes as a forerunner of fulfilment, shedding on the soul the dawn of the yet unrisen sun. He has but half prayed who does not wait in silence till the calm certainty that his prayer has reached its aim fills his heart."

3. The second half of the psalm dwells on this triumphant certainty. Even the chariots and the horses of the enemy which Israel does not possess do not daunt their souls. The name of Jehovah, the whole character and power of "our God" is mightier than all battalions. And so in verse 9 the special group gives the final shout: "Jehovah has given victory to the king! He answered in the day of invocation."

O thou who hearest prayer, awake in all men and in each of us the faith which can remove mountains! In the name of Christ. Amen.

Saturday, 20th. Psalm 21. 1-10.

1. This is another war song. This time it is a Te Deum, as Briggs puts it. It is sung after the battle is over and the king, the champion of the cause of Jehovah, has realized a great victory. Like the previous psalm before battle, this one is also divided into two parts. The second part is conceived in a spirit which Christ is gradually displacing from the life of the world. The governments of the world are beginning to see that the hearts of men are more and more set on peace. If only these same governments will not, by blundering legislation and evil diplomacy, create quarrels where there need be none, the peoples will have rest from that age-long curse.

2. As to the first part, it presents one of those many pictures of royalty in the Book of Psalms which could not be fulfilled in any merely human king. As one says: "These daring anticipations are too exuberant to be realized in any but One whose victory was achieved in the hour of apparent defeat, ... who himself lived and conquered by the life of faith, and so became the first leader of the long line of those who have trusted and therefore have stood fast."

3. And again: "They do not see the whole Christ who do not see the warrior Christ." But he makes war only against evil. Our sins are his enemies, and we only if and so far as we refuse to be separated from them and do identify them with our inmost will.

O God of mercy, save us from that doom which must be our due if we love evil and hate good! Be thou our God in Jesus Christ our Lord! Amen.

Sunday, 21st. Psalm 22. 1-10.

1. The first words of this sublime poem of sorrow and faith, of humiliation and triumph, were forever made still more sublime when Jesus uttered them on the cross. In his agony he revealed the fact that he had brooded over this psalm. Its terrible picture of a faithful servant apparently abandoned to fearful sufferings and ignominy, of a servant forsaken of God who would not forsake God, of a great deliverance from God himself, and then at the close a thrilling picture of this story spreading over the whole earth till all races bow before God! Jesus fed his spirit upon that series of poetic visions, and we have a right to take it therefore in a prophetic sense. Its first author or authors in their own deep brooding over the woes of Israel were led by the Spirit of God not only to see them as woes but also as events which fell within the sweep of God's purpose and which would have a meaning for all mankind.

2. The first section is an expansion and proof of the opening cry of dereliction. Why is it that God has changed his attitude? For in the past, throned on the praises of Israel, he had poured his favors upon his own. And now his servant is an object of universal scorn. They mock even his devotion to Jehovah and taunt him with his lonely desolation.

3. The section ends as it began with the all-enclosing name of God. "From my mother's womb thou art my God!" Even when seemingly deserted the soul flees to

God. Forsaken, it cries, "My God, my God!" Forsaken, it remembers that God is the source of its being, and in that thought finds the dawn of peace.

O God, who art holy love, none is abandoned of thee, none who can cry out even in agony, "My God, my God!" Hear thou all the cries of all thy children! For Christ's sake. Amen.

Monday, 22nd. Psalm 22. 11-18.

1. This is a vivid and terrible description of suffering unto death. What exact picture the psalmist had before his mind we cannot say. Probably it was not crucifixion, and yet some of the details are true to that horrible form of execution. It is at any rate the description of one who in the hour of death was surrounded with cruel and relentless foes.

2. He knows that what they did was done unjustly by evil-hearted men. As he endured the last agonies, emaciated, athirst, humiliated; as the executioners appropriated his clothing; as they showed not only ferocity but contempt for him, all he could do was to cry aloud to his God. Nowhere else could he find help. In a world all of whose effective powers were unanimously against him he had nothing but a cry to the invisible as his only resource: "Be near, for there is no helper!"

3. No one will ever be able to read this fearful passage without remembering Jesus on his cross. Whatever the literary origin of the gospel narratives, as of this psalm, they are permanently united in the history of the church. No one has ever suffered more than this psalmist seemed to suffer. No one has ever suffered as Christ actually suffered. The Lord laid on him the iniquity of us all!

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!" Amen.

Tuesday, 23rd. Psalm 22. 19-26.

1. This passage marks the transition from despair to hope. It is an unsolved mystery how this ancient sacred poet in his picture passed from death, even the disposal of his garments, to the sense of deliverance; from the cry, "Why hast thou forsaken me?" to the sudden shout of verse 21, "Thou hast answered me!" That resurrection of confidence is like the resurrection of our Lord, both the act of the Spirit of the Eternal.

2. The restoration of faith, the gift of life as from the dead, brings the lonely one back hungering for the fellowship of his brethren. In a sublime passage in Hebrews 2. 10-15 the author applies this verse 22, or rather the sacred and noble impulse from which it sprang, to our Lord Jesus Christ himself. He would share his supreme victory over death with us all, with "many brethren."

3. Yes, the man who knows what it is to go through affliction as through a fearsome night into a morning of joy cannot contain that joy within his own heart. This is the source of all evangelism, the fountain of all missionary work, the heart beat of the body of Christ.

O Christ, thou who didst pass from infinite sorrow to infinite joy, from the grave to the throne, fill all thy people with thine own Spirit, that they may bear witness to the life and joy and boundless hope which thou art giving to all believers! Amen.

Wednesday, 24th. Psalm 22. 27-31.

1. As we have seen, this psalm is a Messianic psalm, it is prophecy amazing and glorious. The fact that Jesus used it as he did on the cross has convinced men that its visions were fulfilled and are being fulfilled in and through him. It was God's Spirit in Israel which nourished these thoughts unparalleled elsewhere, thoughts which in their first expression contain much that was temporary and "ready to perish" when their fulfilment came.

2. We have seen the picture of a great sufferer enduring ignominy and agony. We have seen him mysteriously delivered even from death, and reëstablished in the home of prayer and the divine presence. But that is not enough. This sufferer did not suffer and was not saved only for himself. The prophetic vision takes a grander and more awesome sweep than that. Those were among the greatest hours in the history of the human spirit when those Hebrew prophets saw God's dealings with Israel and the Messiah in their bearing upon the destiny of the world.

3. So (we read the great words with a thrill of joy,) the psalmist sees the news of this great sufferer and his salvation carried to the ends of the earth. "All the kindred of the nations," the fat or prosperous ones, the poor and downtrodden ones, will hear the great story and bow before him. And this shall go on through the generations to the end of time.

O thou great God and our Saviour, grant that thy church may faithfully carry this word of a saving Christ to every man in all generations! In his name. Amen.

Thursday, 25th. Psalm 23.

This dear and most familiar of all the psalms is among the first to be taught in all mission fields and to all little children in Christian homes.

Perhaps the best way to meditate on it now is recite it in one of its best-known English versions:

"The king of love my shepherd is,
Whose goodness faileth never;

I nothing lack if I am his,
And he is mine forever.

"Where streams of living water flow
My ransomed soul he leadeth,
And where the verdant pastures grow
With food celestial feedeth.

"Perverse and foolish oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

"In death's dark vale I fear no ill
With thee, dear Lord, beside me:
Thy rod and staff my comfort still,
Thy cross before to guide me!

"And so through all the length of days
Thy promise faileth never:
Good Shepherd, may I sing thy praise
Within thy house forever!"
Amen and Amen.

Friday, 26th. Psalm 24. 1-6.

1. This is a magnificent processional hymn, whose two parts may have existed separately. But this is not certain. The series of questions and answers running through the whole suggests that there were two antiphonal choirs in the Temple service for which it was written. The whole psalm is based on the fact that there is but one God, who created the earth and its inhabitants, and his Hebrew name is Jehovah.

2. The ringing announcement of his majesty arouses from one choir the challenge which we have already seen in Psalm 15: "Who is fit to be received in the house of the holy One?" It is this holy majesty of the Lord of all which challenges the human conscience. For the laws of our life must depend on the character of our creator. From him we have come, and all the conditions of our life are established by his holy and supreme will.

3. The second choir answers the challenge. The man who would stand before God must be clean-handed and pure-hearted. He must have a soul above the futile and a sincerity that is above suspicion. Upon him falls the complete mantle of righteousness, the perfect gift of the righteous God.

O thou Jesus Christ the righteous, grant us the heart that hungers after righteousness, and fill it by thy kind grace! Amen.

Saturday, 27th. Psalm 24. 7-10.

1. Some of those who consider that these verses originally formed a separate hymn from the first part hold that it may have been composed for the occasion described in 2 Samuel 6, when David brought the ark into the city. The ark was the symbol of the presence of Jehovah. Where it was, he was. Its entrance into the city was the entrance of God.

2. We can picture the great throng pressing towards the gates of the city with a choir at their head demanding entrance for the king of glory. Another choir at the doors awaits them, ready with their challenging shout. Twice the great voices shout back the demand, "Who, then, is the king of glory?" And each time the ascending choristers answer in words which thrill us today: "Jehovah! Strong and mighty he is, mighty in battle he is, God of hosts he is! Jehovah is the king of glory!"

3. Simple and grand, triumphant and prophetic is the voice of this ancient song from the hearts of men who had begun to learn and to teach all mankind something of the glory of the Eternal and Almighty.

O Lord God of hosts, uplift our hearts in songs of confidence that even our praise may spread among men a living faith in thee! Through Christ our Lord. Amen.

Sunday, 28th. Psalm 25. 1-7.

1. In the Hebrew this psalm is an acrostic poem in which almost all the letters of the alphabet are used at the beginning of the successive verses. As it now stands it is generally divided by scholars into three parts of seven verses each. Whether originally it was composed as the psalm of a king or of the whole congregation does not affect its value as a means of personal devotion. It has been an inspiration to multitudes of earnest souls.

2. There are three keywords, as they have been called, in this first section. They are "ashamed," "teach" and "remember." It is a threefold call to Jehovah for deliverance from the disgrace of defeat, for guidance amid the perplexing and diverse ways of life, for the immeasurable boon of pardon. The cry for deliverance is made to Jehovah as "My God" (1-3). The appeal for guidance is made to the righteous and faithful Jehovah, "Make me walk in thy truth" (4, 5). The plea for pardon is based on the ancient lovingkindness and goodness of Jehovah (6, 7).

3. At each section of this psalm we illumine its wonderful words with still higher meaning derived from the name and work and grace of Christ, in whom we have God's power and wisdom and love assured to all men (cf. 1 Corinthians 1. 30).

"Then let wrath remove,
Love will do the deed:
For with love
Stony hearts do bleed." Amen.

Monday, 29th. Psalm 25. 8-14.

1. These verses take us deep into the secrets of the divine fellowship. In the first place, great emphasis is placed upon the fact already stated that it is the nature of God to be merciful and faithful. The intensely personal way in which the Hebrew saints conceived of Jehovah, whatever dangers it had, secured one great and inestimable

boon for the human spirit: it concentrated attention on the fact that God is the king of being who is eternally merciful. That beautiful word lovingkindness is a revelation of the heart of the Eternal.

2. In the second place, it is not the mighty or the noble according to social and political standards who receive the spiritual life. It is they who are meek and lowly of heart, who fear him with humble and reverent souls. It is they to whom the inner and deeper and higher values are open. And hence, being familiar with the spirit of their Lord, they are guided in the paths of daily life.

3. And in the third place, such men will offer the doubly unexpected argument for the forgiveness of their sins. "For thy name's sake" is one plea. Because God is God we ask him to pardon. "For it is great" is another plea. The deeper our sense of sin, the deeper our sense of need. Where sin abounded, grace did much more abound!

O Father almighty, unto the greatness of thy holy love we cry, even from the depths of our need, for guidance and strength in the name of thy Son our Lord! Amen.

Tuesday, 30th. Psalm 25. 15-22.

1. The third section of the psalm returns to the mood and the petitions of the first section. "Mine eyes are continually toward the Lord" corresponds to the first words, "Unto thee, O Lord, do I lift up my soul." For it is in deliberately gathering our emotions and thoughts together and concentrating them on God that we prepare ourselves for worship. Both in public and in private seasons of prayer this is a vital first step. We must approach him with minds and hearts prepared for reverence and confidence if our supplications are to be sincere and under the guidance of his felt presence, his Holy Spirit.

2. "Bring out" is the keyword of verses 15-17. For once more the soul of the psalmist realizes that in external relations his feet are entangled as in a net, and that inwardly he is troubled and distressed. In the bitter loneliness of his situation he realizes that only Jehovah can bring him out.

3. Finally he prays that the "goodness and uprightness" of God himself may be as angel guards. So does the apostle personify the peace of God which like an angel warrior shall guard our hearts and our thoughts against anxiety in the great fortress which is our Lord Jesus Christ (Philippians 4. 4-7).

O thou whose name is holiness and love, deliver us from the great sin of anxiety, for Christ's sake! Amen.

OUR BOOK TABLE

SUCCESSFUL MEN AND WOMEN READ WIDELY AND WISELY.

Categorical Imperatives of the Christian Faith, by G. Campbell Morgan. Fleming H. Revell Co., New York. 119 pages. $1.25.

"Categorical" is the antithesis of hypothetical. It refers to what is positive and unqualified. "Imperative" carries the idea of authority. Dr. Morgan's purpose, then, is to set forth matters of Christian faith that are finally assured and authoritative from the standpoint of intellectual apprehension and interpretation, as he personally sees them. The Contents by chapters are—

The Philosophy of Supernaturalism
The Full and Final Authority of the Bible
The Deity of Our Lord Jesus Christ
The Saving Power of the Cross
The Mediating Ministry of the Holy Spirit
The Divine Institution of the Church.

What a rich feast for any open-minded and open-hearted reader!

Biblical Themes.

Hope of the Future (The), by W. Bell Dawson. Marshall, Morgan & Scott, London. 48 pages. 6d.

When we endeavor to see into the future we get no light from diverse views and indecisive discussions, some of which the author examines briefly. If we are to know anything certainly it must come from God. His purposes are revealed in the Bible. The leading line of promise in the Old Testament was fulfilled in Jesus of Nazareth. The leading promise of the New Testament is his return. The nature of the coming age, the signs of his coming, the character of the last days, and other aspects of the subject are dealt with in clear, concise fashion, always on a Bible foundation.

Illustrated Bible Studies, by F. E. Marsh. Marshall, Morgan & Scott, London. 267 pages. 6/–.

A series of Bible studies, averaging about a page each, arranged alphabetically according to their titles, thus: Accountability, Romans 14. 12; Alertness, 2 Timothy 4. 5; All Israel, Romans 11. 26; and so on down to the World

Growing Better? 2 Timothy 3. 1; The Worthy One, Revelation 4. 11.

Dr. Marsh is a lifelong Bible student and teacher. These Bible studies have brief anecdotes and other matter to put a little meat on the skeleton outline. An Index of subjects is useful.

St. John: Introduction and Notes, by W. Graham Scroggie. Marshall, Morgan & Scott, London. 132 pages. 3/6.

There are six pages of Introduction; then comes an Outline of the Gospel in three parts; after which the text of the Gospel is expounded in sections. The first section is John 1. 1-18, with the title "Immanuel: God with Us."

The study reminds one of Dr. Erdman's volumes. Dr. Scroggie is a careful and reliable expositor whose matter will surely be found helpful.

Meaning of Daniel's Visions (The), by E. H. Horne. Marshall, Morgan & Scott, London. 136 pages. 3/6.

The author assumes certain important things as self-evident to a believer in the Christian faith, such as inspiration, prediction, miracle, —in a word, the supernatural. Reliance is placed on the reality of the historical fulfilment of Daniel's prophecies. There are 14 chapters, including a Foreview of the book and a concluding General Survey.

Like most English expositors this author sticks pretty close to the Bible.

Minor Prophets (The), edited by Edward Hastings. Blessing Book Stores, Chicago. 255 pages. $3.50 net.

This belongs to the Speaker's Bible series founded by Dr. James Hastings. About 20 volumes have now appeared, all following the same plan of condensed sermonic comment on texts or clauses in the book under consideration. This material is a gold mine for preachers and teachers.

An Index to Sermons at the end gives references to volumes and magazines where further matter on the text may be found: including this magazine several times.

Real Meaning of Genesis (The), by David A. Murray. Stratford Co., Boston, Mass. 333 pages. $3.

Here is something decidedly novel! The author is professor of Biblical Literature in Monmouth College, and dedicates this book "To the students of my classes in Monmouth College with pleasant recollection of our discussion of these pictures and problems . . . ."

He regards Genesis as a complete work, not connected with the books that follow it, by some great author who wrote with definite purpose. That simple unified theme or argument is—Life personally conducted by God will alone experience real success. The first 12 chapters of Genesis show that five expedients designated by the terms environment, efficiency, ecclesiasticism, punishment and nationalism prove to be failures and disappointments as life principles. Thereafter the author elaborates his theme by a connected series of stories of men personally led of God whose lives were successful and noble, culminating in the story of Joseph.

Such a novel conception of Genesis involves no historical criticism of the book, Prof. Murray says. Nor is the question of inspiration acute, since all he wants is to interpret the meaning of the document. Moses could not have written Genesis 36. 31, he says, and he thinks Samuel or another of the writing prophets may have been the author.

We have intimated enough to give our readers a few ideas of something entirely new to the reviewer, and not calculated to command acceptance by others. But it is a serious work, carefully thought out and set down in print. We can imagine that college boys would manifest keen interest in the professor's style and matter as these have been committed to paper. No matter what school of criticism and interpretation a student adheres to he will have his wits sharpened by the study of this book, and will enjoy some sidelights on Genesis.

Sayings of Jesus (The): Their Background and Interpretation, by Benjamin Willard Robinson. Harper & Brothers, New York. 277 pages. $3.

The sayings of our Lord and their interpretation according to "modern" critical ideas. That is, a survey is first given of Jewish history from Alexander the Great (336 B. C.) to the end of the Jewish state (70 A. D.), and the sayings of our Lord are interpreted on a naturalistic basis in this setting.

The author seems to regard our Lord just as a Jew of his day. We have not caught any statement of personal belief in him as Son of God or Saviour in the evangelical sense. "Jesus lived a life so near to God, serving God so closely, so personally, so faithfully that he became the favorite among many sons. He became God's beloved son" (page 197).

Obviously the viewpoint of the author leaves the book valueless to the evangelical believer in its spiritual interpretation, while the literary conclusions are also twisted to suit the author's theories. But it is interesting to see where one self-styled "modern" is at the moment.

Seven Golden Links in the Chain of Our Sanctification, by E. L. Hamilton. Marshall, Morgan & Scott, London. 96 pages. 2/6.

A series of addresses on seven Links in the doctrine of sanctification, showing the part played by God the Father, our Lord, his precious blood, the Word of God, faith, the Holy Spirit, and at last our translation to the life beyond.

It is a readable presentation of old truths, always derived from Scripture and pressed home with personal application. Young Christians need to be instructed in this helpful teaching.

Spiritual Growth: or Faith, Hope and Charity, by W. E. Daniels. Marshall, Morgan & Scott, London. 128 pages. 3/6 net.

Four addresses on aspects of faith, four on hope (the hope of Christ's second advent), and four on love, divine and human, constitute the contents of this helpful little volume for deepening the spiritual life.

Like the other English books reviewed above the contents are exclusively Scriptural, teaching and illustration being derived from the Bible itself, not from other sources.

Sermons and Essays.

Chorus of Life (The), by Murdoch MacKinnon. Cokesbury Press, Nashville, Tenn. 267 pages.

The author is minister of Runnymede United Church, Toronto.

Here are 24 articles and sermons classified as "Harmonies" (9), "Antiphonals" (8), and "In Major Key" (7). The "Harmonies" seem to be textual sermons. The others mostly begin with poetical selections. Everywhere are keen thought and good style, well worth examination by other ministers.

Freedom and Restraint, by Robert F. Campbell. Fleming H. Revell Co., New York. 207 pages. $1.75.

The James Sprunt Lectures, 1930, at the Union Theological Seminary, Richmond, Va.

The author chose his subject because it is a timely theme, an urgent problem in religion and other phases of life. The particular fields for his survey are—freedom and the authority of the Scriptures, the spirit and the letter, the individual and the institution, freedom and the law of the state, Sunday laws and liberty, the ideal and the practical, the law of liberty and self-restraint. A closing chapter makes the survey personal under the title "Whose Man" are you? You ought to be Nobody's man, Everybody's man, God's man.

It is a stimulating volume that keeps its hand on the pulse of present-day life. Bible teaching dominates the discussion.

For Average Christians, by Harold B. Shepheard. Fleming H. Revell Co., New York. 95 pages. $1.25.

This book deserves wide popular reading. It deals with everyday life and problems. Significantly, the first chapter is on "The Sense of Heaven,"—chiefly a meditation on our Lord's interview with Nicodemus. If we had that sense the author says we should see the world with new eyes. Chapters follow on Social Status, the Office Desk, Rimmon (Naaman's proposed compromise), Politics, New Jerusalem, and other subjects of social import.

We take it that the author is a layman who knows what is going on in the world, who observes and thinks below the surface, who desires consistent living on the part of Christians, and who expresses himself in a friendly and intimate way in this volume.

If I Were A Christian, by Arthur Mulford Baker. Union Press, Philadelphia. 141 pages.

Surely the title is not à propos! This is no outsider's advice, but a series of brief chapters dealing only with positive phases of the Christian life such as why and how become a Christian, joining the church, learning to use the Bible, service, Christ in one's daily task, bringing others to him, etc.

The style is popular and up-to-date, with plenty of illustrations.

Interviewing God: A Study in Spiritual Questing, by John Franklin Troupe. Fleming H. Revell Co., New York. 192 pages. $1.50.

Fifteen chapters that have grown out of a series of vesper service addresses and that attempt to "formulate the religious concepts that are fundamental to the Christian life." The chapter titles do not always give a clue to the contents: thus, "Through the Jungle," "The Great Infection" (sin), and so on, but the thoughtful and prayerful reader will find stimulation and fellowship in the evangelical interpretation of truth.

Keystone of Christianity (The), and Other Addresses, by Gerald B. Winrod. Fleming H. Revell Co., New York. 138 pages. $1.25.

Six chapters, of which the first gives title to the book. The others are "Religion without God," "The Broken-Hearted Christ," "Paul's Thorn," "Queen Esther" and "The Seven Churches of the Revelation." These enable the author to touch upon a wide variety of spiritual topics, always in a constructive evangelical and inspirational spirit.

Pentecostal Fire (The): Rekindling the Flame, by Jasper Cortenus Massee. Judson Press, Philadelphia. 150 pages. $1.50 net.

Thirteen chapters, each of whose titles is a word beginning with C, thus, "Conscience," "Come," "Conviction," "Credentials," etc. First in each chapter there is a homily of a few pages, then a section "From My Clinic," in which one or more illustrations from Dr. Massee's ministry appropriate to the subject of the chapter is given.

Dr. Massee has lost none of his force and fire and imagination.

Radiant Life (The): A Handbook of Happiness, by John S. Bunting. Fleming H. Revell Co., New York. 180 pages. $1.50.

The author is a St. Louis rector who has specialized on the inner life, among other activities conducting a weekly class in Religion and Life which has brought many to a realization of God and a happier life.

In his effort to teach men how to live "brightly, cheerfully and fearlessly" for Christ Dr. Bunting first of all meditates on "The Fire that Jesus Kindled" (love of Christ in the human heart) and "The Quiet Radiance of Jesus." Then come chapters—16 altogether,—expounding diverse aspects of the happy Christian life due to inner springs of gratitude, joy, health, the vision of God, the open road to Christ, and the like. The matter reads like intimate personal conviction and experience, with rare quotations and even few references to others.

River of God (The), The Source-Stream for Morals and Religion, by Arthur Mulford Baker. Cokesbury Press, Nashville, Tenn. 172 pages. $1.25.

Whatever the title may mean, the author endeavors to prove that spiritual force, at least in so far as it has to do with morals and religion, is all-pervasive in our natural world; that it is governed by universal laws, and is available for man's uses in the extent that these laws are obeyed.

He sees difficulties in the multiplicity of standards that are in use, but a number of encouragements to offset the difficulties. Spiritual force is traced in history and in certain social groups. The individual is regarded as the spiritual unit, and love as the unifying force as well as spiritual measuring line.

The survey runs into many fields and requires close attention on the part of the reader.

Trail Markers by An Old Guide, by Edward D. Goller. Union Press, Philadelphia. 115 pages.

Thirteen messages to young Christians to guide their early steps and encourage and inspire them for the Christian journey. The messages are in the form of letters. Their titles run like these: "The Inner Circle," "A King for a Chum," "The Hill of Heroes," "The Devil's Junk."

There are a dozen cartoons by E. J. Pace,—always clever and with pointed spiritual messages.

Ventures in Belief: Christian Convictions for a Day of Uncertainty, by different contributors. Charles Scribner's Sons, New York. 242 pages. $2.

A symposium prepared with youth, especially college youth, in mind, intended to relieve their religious perplexities. Niebuhr has a 22-page Introduction on "Christian Faith in the Modern World." Then follow 10 chapters on "What I Believe" about God, Christ, Society, the Church, etc., by leading modernists. A chapter on "The Resources of Religion" concludes the collection.

One who wishes to learn what such leaders and their satellites are preaching and teaching in the colleges and conventions can find something in print here.

What's Life All About? A Key for Those Who Ask the Question, by Bertha Condé. Charles Scribner's Sons, New York. 270 pages. $2.

The title phrases the religious question in which Miss Condé thinks the great majority of young men and women are interested. She is stirred to answer it by showing in a rational way—apart from dogma and tradition,—how the discoveries of modern science confirm the laws of life personified in Jesus Christ. The matter is presented in 14 chapters which have for their subjects the hungers of man and his possibilities of character, and the spiritual experiences of personal relation with God in Christ, prayer, hope of immortality, etc.

Why I Believe, by Teunis E. Gouwens. Cokesbury Press, Nashville, Tenn. 147 pages. $1.

Sermons intended to define clearly the author's reasons for holding certain beliefs on six major subjects that often disturb people today, namely, God, Jesus Christ, the Bible, the church, prayer and immortality. While the themes may be hackneyed the treatment here is direct and vigorous, luring the reader on and on to the end of the chapter and the book.

Woman, by Evangeline Booth. Fleming H. Revell Co., New York. 40 pages. 60 cents.

A stirring monograph surveying the rise of woman to her present place in society from the earlier times. Commander Booth knows how to make effective points and light them up with thrilling illustrations. Dedication of one's self to Christ and his service is woman's highest ideal and possibility.

Various Themes.

Autobiography of God (The): An Interpretation, by Ernest R. Trattner. Charles Scribner's Sons, New York. 312 pages. $2.50.

This book owes much to its title. (The author probably more. It is truly an excellent selling device, i.e., a good "ad.") In easy, graceful paragraphs, illuminated by clever illustration and appropriate allusions, the author traverses the history of religion in somewhat nonchalant fashion. Within the brief compass of its three hundred pages he has covered the field rather completely, but not satisfactorily. The quality which makes it such easy reading is its main defect. It is superficial. While it is unjust to conclude that the author is trifling with holy and profound things (because there is much that is unmistakably reverent,) he nevertheless gives the impression of a lack of appreciation of the depths that may underlie the surface over which he so smoothly glides.

Such facts as sin, the perversion of man's nature, the tremendous issue of the question of immortality, and the atonement are treated in such fashion as to leave the impression that the author understands but little of that for which these expressions stand. Now and then there is an instance of real unworthy cheapness, as when he refers to Professor Gwatkin of Oxford as "Reverend" Gwatkin. On the other hand, an excessive respect has prompted him to refer twice to "the Reverend Mr." Dwight Moody. But of course it is too much to expect everybody to remember that Mr. Moody was never an ordained minister and that in his day he was never referred to by any title except "Mister."—W. O. S.

Hebrew Religion: Its Origin and Development, by W. O. E. Oesterley and Theodore H. Robinson. Macmillan Co., New York. 400 pages. $2.50.

This erudite work is intended "to help its readers understand the long and slow process of divine revelation through the Jewish people which culminated in the life, teaching and death of our Lord Jesus Christ." The Background of the Study (125 pages) traces remnants of animism, totemism, demonology, necromancy, magic, nomadic religion and other varieties in the Hebrew religion. From Moses to the exile, the Babylonian, Persian and Greek periods, each is searched for its contributions to Israelite religious belief. An Index 12 pages long gives Scripture references.

Miracle in History and in Modern Thought: or Miracle and Christian Apologetic, by C. J. Wright. Henry Holt and Co., New York. 433 pages. $6.

The title of this book sounds encouraging,—the miracle is in history. What happens to it in "modern thought" (not all of it thinking,) is somewhat dubitable. The whole problem bases back upon one's cosmic philosophy, and involves a question of the supernatural. A certain amount of confusion, too, is introduced into the discussion by an unavoidable ambiguity of terms.

Mr. Wright is a competent scholar, a Wesleyan, professor of Theology in Didsbury College. With much learning and skill he has assembled in this substantial volume the historical, Biblical, scientific and religious materials that are involved in this study. The metaphysical treatment is not emphasized, though perhaps implied.

Mr. Wright's declared purpose is to defend the truths inherent in the concept of the supernatural, to repudiate certain traditional types of apologetic, and to show that miracle must be taken in connection with the study of miracles. He does not wish to proceed on a priori considerations, but advocates a faith that "accepts the universe" and all it has to offer. In the stress and tension of present-day controversies, he says, "it is unfortunately easy to forget our main antagonists represented by a finally materialistic view of life and the universe." In this able book he offers a strong defence of the supernatural. If by science is meant the ascertaining of fact, the facts that are not against but above nature must also be regarded by all truly open-minded people. The trouble with the "modern man" (whoever he may be,) is that he too easily and glibly assigns limits to the "possible." Mr. Wright finally comes to consider the miracle of Christ himself as presented in his incarnation, ministry, teaching and resurrection, and declares that the central truth of the Christian religion is "the full revelation of God in Jesus Christ for this world,"—and he might have added, for any other world also.

A question might be raised as to the propriety of the treatment by Mr. Wright of the traditionalist idea of miracles, which is rather more sharp than sure, and requires further criticism and appraisement. He assails the "interventionist" concept of miracle, yet fails to note that while that may not be a happy term it does seem to be a fact that miracles do import a certain degree of the unusual.

The book is accompanied by an all too brief bibliography. On the whole it is a valuable contribution to the general theme of the supernatural as it works out in life and history.—C. A. S. D.

G. A. Studdert Kennedy, by His Friends. Richard R. Smith, New York. 251 pages. $2.

Six of Studdert Kennedy's friends, all of them clergy of the Church of England, contribute the chapters of this just and careful and glowing tribute to one of the strongest religious personalities in England during the past twenty years. The tributes are without excess or exaggeration, but they are filled with gratitude and love, and they may well be. Studdert Kennedy was a true prophet and a good deal of a saint of a modern and unconventional type. He did a living work of making Christ known to this generation and of proclaiming his lordship over all of human life in the complicated social order of our modern world. He was a free spirit, and God was with him, and used him as one of the true spokesmen of the gospel of Christ in the home church, as a chaplain in the war, and as a voice of truth throughout the nation and the world.—R. E. S.

Theism and the Modern Mood, by Walter Marshall Horton. Harper and Brothers, New York. 189 pages. $2.

Modern philosophical and religious thought both lead in the direction of humanism. This book by Dr. Horton takes us to the heart of the theme that is occupying thinking men everywhere. Dr. Horton is professor of Systematic Theology at Oberlin Theological Seminary. These chapters are the substance of lectures he delivered last Fall at Union Theological Seminary.

The first two are taken up with the trend of modern religious thought. He says, "One notes the decline of social religion, the revival of personal religion, and the quest of theological certitude;" "the amiable vagueness and air of uncertainty that characterized liberal preaching in a past generation are no longer going to be tolerated."

The next mood or trend that he follows is in the direction of humanism. The liberals "in backing away from the fundamentalists have been moving directly toward the camp of the humanists." And now he notes that humanism in blindly following naturalism or the natural sciences will soon be in danger of denying the greatness of man, and man as well as God will become part of the natural order, and both theism and humanism will become extinct. In chapters well worth the most careful study these trends are followed out with copious references to contemporary thinkers.

In the last two lectures Dr. Horton gives his own religious philosophy. It is his quest for certitude, his search for God. He makes his start with religious experience, taking as his fundamental axiom, "God is my better self." He postulates nothing except what he believes to be a universal experience that when men in religious mood search for God "life takes on new meaning and beauty." So building step by step he finds "there is a cosmic drift toward harmony, fellowship and mutual aid," and ultimately arrives at a faith in "divine greatness" and "goodness."

Just what his attitude toward the Christian revelation may be is somewhat obscure. He rejects "notions of infallibility" and apparently denies any revelation save that which comes to men through an inner experience. In a list of names he puts Jesus in the same class with Amos, Jeremiah, Francis of Assisi, George Fox, and Leo Tolstoy. The certitude that he is seeking is not based on a bona fide revelation from God, but on the religious experience of the race. It is not a philosophical argument for the existence of God, but it is the religious argument.

Dr. Horton reveals modern liberalism at its best in its search for religious certitude. How satisfying it is the reader must judge. It is not equal to the old evangelical certainty based on a revelation of "God, who spake in old time through the prophets and who hath spoken in these last days through his Son." There is nothing of that sort of certitude, but it does reveal a turning from the chaos of uncertainty toward which liberalism and humanism were and perhaps in certain quarters are drifting.—S. C. H.

What Is Lutheranism? A Symposium in Interpretation, edited by Vergelius Ferm. Macmillan Co., New York. 307 pages. $2.50.

The consolidation and growth of Lutheranism have given it prominence among American religious forces, so that a book like this that gives others a proper understanding of its purpose and tenets and methods should find a ready market.

The Foreword is by the editor. Dean Luther A. Weigle of Yale Divinity School writes the Introduction. He is followed by 11 other leading Lutherans in chapters that all have the same title as the book.

Gold under the Grass (The), by Basil W. Miller. Cokesbury Press, Nashville, Tenn. 230 pages. $1.

The title is suggested by the parable of the man who found treasure while digging his field. The suggestion is the finding of the extraordinary in the ordinary. All of the 31 essays are on kindred lines,—overcoming obstacles and handicaps, making the most of opportunities, etc.

The matter is full of illustrations and allusions. The style is gripping. One reads with zest and inspiration.

AMONG NEW BOOKS.

Come Let Us Worship! Kingsgate Press, London. 138 pages.
D. L. Moody, by W. R. Moody. Macmillan. 556 pages. $3.50.
Drama of Life (The), by F. F. Lewis. Stratford Co., Boston. 136 pages. $2.50.
Evangelism and Christian Experience, by John S. Stamm. Evangelical Press, Harrisburg, Pa. 321 pages. $2.
G. Campbell Morgan, by John Harries. Revell. 252 pages, illustrated. $2.50.
Gospel for Main Street (The), by Charles Reynolds Brown. Century Co., New York. 263 pages. $2.
Hoosier Rhymes and Readings, by Virgil Ray Mullins. Benton Review Shop, Fowler, Ind. 191 pages. $2.
How Shall I Learn to Teach Religion? by Blanche Carrier. Harper and Bros., New York. 216 pages. $1.50.
Mysterious Five, by Marie E. Taylor. Christopher Publishing House, Boston. 147 pages. $1.50.
Peculiar People (A), or A Nation and A Company of Nations, by H. E. Proctor. Marshall Press, London. 351 pages.
Present and Future Religion (The), by C. E. M. Joad. Macmillan. 310 pages. $2.
Star of India (The), by Isabel Brown Rose. Friendship Press, New York. 192 pages. 75 cents and $1.
Stunts of All Lands, by Catherine Atkinson Miller. Richard R. Smith, New York. 198 pages. $1.50.
Sugar is Sweet, by Dorothy F. McConnell and Margaret E. Forsyth. Friendship Press. 122 pages. 75 cents and $1.
West Indian Treasures, by Winifred Hulbert. Friendship Press. 161 pages. 75 cents and $1.
White Dome (The), by Laura Morrison. Christopher Publishing House. 148 pages. $2.

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The battle is not yours, but God's! 2 Chronicles 20. 15.

Religious Thought and Activity: At Home and Abroad

Dr. John R. Mott is reported to have recently said, in reference to the Chinese Christian General Feng:

"Feng rings true! I am persuaded he has not denied and will not deny his Lord!"

Nine Presbyterian bodies are now negotiating for unification. The question must go to the various presbyteries before being returned to the assemblies for final action. Unification of the Presbyterian church of the United States of America, the United Presbyterian church of North America, the Southern and several reformed Presbyterian churches of which the Dutch and German are the largest, is contemplated in the plan approved.

Dr. George W. Truett of Dallas, Texas, writes from Rio de Janeiro, Brazil, during a visitation he is making in South America as chairman of the Southern Baptist Convention:

"When Dr. W. B. Bagby came to Brazil a little less than fifty years ago Baptists were unknown here. Now they have 500 churches with 40,000 members, just in Brazil. Their churches are evangelical, spiritual and nobly missionary. Their schools are great centers of spiritual light and power. Brazil is today one of earth's most challenging fields for the triumphs of Christianity."

The aeroplane is helping to solve the transportation problem in Guatemala for the mission hospital in Guatemala City. A sick woman in Flores, an almost inaccessible town two weeks away from the capital, telegraphed for an aeroplane and came to the capital in two or three hours, was operated on in the hospital, and in a few days flew back. "We had two patients come in by air in the second week of February, the ambulance meeting them at the aviation ground."

Congo natives are trained to memorize Scripture in the Christian Alliance Mission at Vungu. Recently some 28 natives in the school there were tested on the first chapter of Colossians after they had been learning it for seven weeks. Four mistakes disqualified a contestant. Six men were perfect, and received each a copy of the New Testament in French as a reward.

The prospective goal is to memorize the entire epistle to the Colossians.

Two new windows will be placed in the Cathedral of St. Mary and St. John in Manila to memorialize Bishop Brent and General Wood, both good friends of the Philippines. That cathedral was built by Bishop Brent.

Over the altar in a most conspicuous position is a magnificent window portraying the Lord enthroned in glory. Bishop Brent will be remembered in a window on the gospel side of this central window, and General Wood on the epistle side.

A Forward Movement in Newspaper Evangelism has been initiated by the Business Men's Gospel Teams of Chicago by the insertion of selected passages from the Bible in heavy display type in the daily papers of Chicago at least once a week. If funds permit insertion will be more frequent.

Suggestions are invited of selections in words of Scripture best suited to help stem the tide of lawlessness and encourage right and happy living. Coöperation by prayer and financial aid is also sought.

The address of the movement is Room 1256, 120 South LaSalle Street, Chicago.

The Protestant Truth Society of London is "countering Anglo-Catholic error and proclaiming the old gospel" with its message of

NO PRIEST
—but Christ

NO SACRIFICE
—but Calvary

NO CONFESSIONAL
—but the throne of Grace

NO AUTHORITY
—but the Word of God

"The Outcast Christ" is the title of a book recently published in England, dealing with the trial, death and resurrection of our Lord. The author, Rev. E. H. Phillips, lays stress on the hypothesis that Jesus, in consequence of excommunication by the Sanhedrin, became one whom it was unlawful to name.

"We comprehend the complete silence of the Jewish historians of his own day. When he became finally excommunicate the closing words of his condemnation would be uttered by all present: 'There is no Jesus of Nazareth! There never was! There never will be!'"

The Simon Report on India gives high praise in its first volume to the work of the Christian missionary in that country. "They have avoided giving offence to Hindus and Moslems," says the report, "and they have lived in peace and unity with the people of all religions. Their work, too, has been successful. There are now 4,500,000 Indian Christians, a fact of which we can hardly measure the significance. In education the work of the missionaries has had astonishing results. Throughout the whole of India more than ninety per cent are illiterate, although they are largely drawn from the depressed classes, the untouchables."

One more language is added to the long list of languages in which the Scriptures have been printed by the American Bible Society by the publication of the Acts of the Apostles in the Cheyenne dialect. This is the first of the Society's publications in this dialect spoken by some 3000 Cheyenne Indians in Montana and Oklahoma.

The translation work was done by the Rev. Rodolphe Petter, a Mennonite missionary of Lame Deer, Montana. The text was first multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly large part in the publication work of the American Bible Society.

Mr. Petter is at work on the other books of the New Testament which will be published by the Society when completed.

This is the tenth anniversary of co-education in Shanghai College.

"We were the first institution in this part of China to start co-education," writes President Herman C. E. Liu. "Now practically all the institutions of higher learning are co-educational. In the first year there were only four women students. Last year there were 134 women students packed in like sardines in the Women's Hall, which was built to accommodate only 80. There has been a wholesome relationship between men and women. We feel that co-education has passed the stage of experiment. The young women have borne themselves with such dignity and charm that they have won for themselves the admiration of the faculty and of many friends who have visited the campus. Their scholarship has improved, as has the breadth of their interest. We are glad to believe that co-education has brought a wholesomeness and a vigor into the new social order of China."

From Vinhlong in French Indo-China comes word of a Chinese Christian who since his conversion has won over forty souls to the Lord, as reported in the Christian Missionary "Alliance Weekly." He is a doctor, and wherever he goes he tells about Jesus. He is growing rapidly in grace amid much difficulty and persecution.

A village in which the missionaries sold books a year ago, and where it was decided that "As Christianity is so contrary to our customs and practices we'll think it over and tell you later," recently sent a leader to the missionaries to say:

"We have started to build a chapel for you. We have set aside a piece of land, the proceeds of which will help to support a preacher. There are twenty or thirty ready to follow, and we want you to come and instruct us for a week or two."

A year ago the little village of Skoun, Cambodia, was entirely heathen. Today 22 baptized Christians are rejoicing in their new-found Saviour.

The Indian government has recently sanctioned a grant of 152,000 rupees (over $50,000) to the Madura Mission of the American Board of Commissioners for Foreign Missions to be spent over a period of five years for new school buildings, dormitories, etc., to be added to five selected boarding schools in that part of South India. This is done on the recommendation of the Department of Education, which is one of the divisions of government committed into Indian hands.

Besides new schoolhouses this sum of $50,000, together with an equal amount given in recent years by American friends of the mission, means new dormitories for boys, cottages for girls, sick rooms, manual training sheds and kitchens,—a total effect of five adequate, well equipped school plants.

"That this grant should be made in the present turbulent period in India indicates that the government regards missionaries and their undertakings as welcome and profitable forces in the land, and as having a growing opportunity."

The Plymouth Brethren have been observing the centenary of the birth of their movement recently. A hundred years have passed since they came into existence as a religious body, separating themselves from the world and from the denominational churches.

They are Irish in origin. The first leaders were Irish clergymen who seceded from their church, believing that the ecclesiastical systems of the day were not according to the mind of Christ. There can be no doubt as to the purity of their intention, which was to try to restore what they deemed to be the simplicity of New Testament Christianity. Under the leadership of John Nelson Darby, an ex-curate of saintly character, and B. W. Newton, the movement took its name from the town in England where the first regular meeting was constituted. Fervently evangelical, and what we should now call Fundamentalist in their general outlook, the Brethren were reinforced by a number of Anglo-Indian officers spending their retirement in the Devonshire port; and it has never since lacked adherents of good social and educational standing.

My principal enjoyment is the enjoyment of his presence.—Henry Martyn.

One thing the Brethren did was to compel men to read and understand and obey their Bibles. The earlier leaders were scholarly men. Mr. Darby was a great linguist, and preached as easily in French, German and Italian as in English. They had a greater influence than can be measured by their numbers. Most of the great Bible teachers of past years have drunk at their fountains. It will, however, always remain a tragedy that their principles worked out in internal strife and schisms and divisions. Darby himself lived to be excommunicated by many of his coreligionists. Many of the divisions were over what we today would call trifles.

The Plymouth Brethren have striven loyally to the present day to preserve what seem to them the marks of primitive Christian simplicity, both in regard to doctrine and ecclesiastical organization.

The Scripture Gift Mission of London, which has an American branch with headquarters in Philadelphia, has presented an encouraging report concerning the work of the past year. A total circulation of Bibles, Testaments and portions, was reported amounting to nearly eleven and a half millions in all,—a record in the history of the mission. Moreover, the financial statement was also of an unprecedented character, the total receipts reaching £47,451,—an increase of no less than £11,000 on the foregoing year.

Hardly a country in the world was missed out from the mission's activities. The total number of lands reached was 125, and the number of languages used 134.

The report,—which bears the title "Sowing Bountifully,"—continues:

"Our greatest field during the year has been South America. That land of gross superstition was laid upon our hearts many years ago. Twenty years ago we appealed for a million Gospels for South America, and these in due course were circulated. About 18 months ago the needs of Central and South America were again borne in upon us, and after consulting with many hundreds of missionaries on the field they all, practically without exception, said the time was propitious for a further campaign. After much prayer we decided to endeavor to circulate this time one million Testaments. Up to the present we have received about one-fifth of the sum needed to print the Testaments. In requesting the secretary to proceed to the field it was the aim of the committee that the work should be properly organized, and for the past four and a half months he has been visiting all the principal countries of South America. He has visited hundreds of missionaries in Brazil, Uruguay, Argentina, Chili, Peru and Colombia. Up to the time of writing (the end of May) the total number of Testaments circulated in Latin America in connection with this campaign is 208,280, while Gospels, etc., have been circulated to the number of 3,482,015 copies."

The Vacation Bible School movement has taken root in Burma. This past season was the fourth and best ever. There is now a promotion secretary for Burma to give full time to this work. The motto of the movement is: "Jesus in the heart of every child and every parent."

Out of a full and interesting report by Rev. E. M. Harrison the story of one school which was held in a Padaung village twenty miles from Loikaw is quoted in the "Burma Baptist Bulletin."

"Of all the strange people in the world the strangest, most awkwardly dressed are the Padaungs who live on the mountains on the north-east frontier between Burma and Siam. The short-necked Padaungs distinguish themselves by their awkward manner of walking, while the long-necked Padaungs are in a class by themselves in the ludicrous awkwardness of their carriage. The former wrap around their legs many huge coils of gum-dipped twine. These coils hang in a protruding mass below and above and around the knee, and these inevitably interfere with the circulation, so that the lower part of the legs is often badly swollen. As the women amble along, throwing their legs outward and forward, describing a half arc at every step, they look like a pathetic race of cripples. The women and girls of the long-necked tribes wear coils of brass around their arms and legs and necks. Only the neck coils are particularly awkward and annoying. Some neck-bands have as many as twenty coils, finger thick, and weigh from nine to fourteen pounds. They have no fastening whereby they may be removed at will. Day and night, year in and year out they are worn, occasioning untold discomfort.

"Untouched by the gospel, these Padaungs are degraded and entirely illiterate. Yet even here response is met when the old story of Jesus and his love is told. I considered it, therefore, a unique privilege to spend 15 days among these strange but needy mountain people. It was the first time that the D. V. B. S. was to be attempted in Tillithuko village, but more than 80 bright, eager, lovable, none-too-clean children were in attendance. We also had more than 15 preachers and teachers from the district who came to learn how to conduct the D. V. B. S. These elders entered into the spirit of the thing most heartily, joining with the children in songs, Bible study and other activities of the school.

"In spite of an influenza epidemic which partly incapacitated some of the workers some of the time we were able to complete the usual course, have meetings in non-Christian homes, and present the claims of the winsome Saviour, the children's and sinner's friend. In Tillithuko nine of the older boys and girls definitely gave their hearts to Jesus before the school closed. In another village nearby where we went to hold evangelistic meetings the chapel was crowded each time, our message warmly received, and a large number confessed openly their trust in Jesus as their Saviour, and their intention to follow him. I expect the whole village to come out soon on Christ's side."

Presbyterian Church Statistics.

The annual statistical statement of the Presbyterian church (North) as of March 31 last shows that the total communicant membership stands at 1,984,108, a net loss as compared with previous year of 20,359. This decrease is due mainly to two factors: first, no Easter Sunday was included within the last church year, and second, the increasingly rigid requirements insisted upon locally for the retention of names upon the communi-

Preaching Christ to a village audience in India.

cant membership roll. During the last church year there were removed from the communicant rolls of the denomination for disciplinary reasons 75,580 persons, or about 10,000 more than the annual average for the last five years. Attention is drawn to the fact that all Presbyterian statistics relating to membership are based solely on the number of communicants in good standing, and not on the Presbyterian population or upon the number of baptized members.

The Sunday school statistics are more encouraging. The total number of Sunday school members now enrolled is 1,596,030, a net increase of 717. The actual increase, however, is much greater than this because of the increasingly rigid standards adopted in Presbyterian Sunday schools with reference to enrolment.

The widespread effort to dissolve churches having only a nominal existence and to combine churches serving practically the same constituency is gradually diminishing the total individual Presbyterian churches, which today number 9327, or a decrease as compared with last year of 34. The new churches organized during the year number 52, while 92 existing churches were dissolved. The total number of ministers is 9987, an increase of 21.

The Presbyterian Church in the U. S. A. is in every respect a national body, having fully organized churches in every state in the Union grouped in 46 synods and 293 presbyteries. The local churches are officered by 50,079 elders and 21,652 deacons.

The total income for all purposes during last year was $63,048,063, of which about $50,000,000 was devoted to local congregational expenses. The per capita giving of members in the United States for all purposes was $32.51.

Unfinished Work in the Near East.

The 11th annual meeting of the national board of trustees of Near East Relief was recently held. The trustees reaffirmed their purpose to carry the Near East Relief work through to successful completion. To accomplish this they are relying upon the full payment of all pledges, and they hope for continued voluntary gifts.

The trustees have been confronted with a necessity for a vital decision: Should they plan to safeguard in the future the life and character of the children already placed in rural communities in the Near East? And should they carry to those communities the principles of education, industry, health and general welfare which have meant so much to their own orphans? As Near East Relief was organized for emergency relief only, the trustees authorized and requested Cleveland E. Dodge and associates on a committee formed to conserve the opportunities growing out of the constructive activities of Near East Relief, to form a permanent organization. They have incorporated under the name Near East Foundation to do this work.

A survey of the Near East by experts reveals that 85% of the people are working on the land, endeavoring to make a living under conditions described as "unutterably miserable."

Following is a synopsis of the Survey report, and subjoined are the projects in operation or planned by Near East Foundation:

HEALTH.

Tubercular death rate twelve times rate in United States. One entire country with not a single tuberculosis sanitarium.
Malaria seriously prevalent, two-thirds of villages affected.
Infant mortality needlessly high.
90% of people troubled with intestinal parasites.
Few eye specialists; trachoma wide-spread problem.
Schools for nurses inadequate.
Almost no physicians in country villages.
Complete dearth of nurses and midwives in rural districts.

The present projected work will therefore include itinerant health wagons with American-trained nurses and local doctors giving treatment and instruction in health measures; tuberculosis prevention camps; American health workers; coöperation with native branches of Red Cross; maternity centers; child health clinics.

AGRICULTURE.

Low national milk supply.
Machinery and methods primitive, deplorable.
Under-production of grain; farm soils unimproved.
80% under-supplied with government farm aids.
Serious winter livestock starvation.
Villages under-gardened, faring miserably in winter.
Livestock disease widespread.
Notable wood poverty.
Although aims good, little or no training of practical farmers.

Present projected work will include itinerant farm instruction and developing government farm agents; school of vocational agriculture; subsidy coöperation with native schools of agriculture; public field demonstrations of machines, methods and livestock; introduction of seeds, breeding stock, simple farm machinery.

CHILD AND COMMUNITY WELFARE.

Frightful ignorance as to the bearing and rearing of children.
Combination homes and barns affecting family health.
Little or no training facilities for homemaking.
Child play life almost non-existent.
In the cities no accommodations for working boys and girls.
Teachers largely untrained in community activities and hygiene.
Care and training of blind and deaf inadequate.

Present projected work will include working boys' and girls' homes; night and shop schools; recreational centers; instruction in child care with every health wagon; day nurseries; training of teachers and pastors in community welfare; American better-homes workers and extension courses to villages from central schools; organized village recreation, including books and health literature; model school for deaf; inter-racial activities to promote coöperation; leadership training by special scholarships.

CHRISTIAN ENDEAVOR IN WORLD CONVENTION.

Declaring that "youth is incurably religious and that more young people are taking Jesus Christ seriously throughout the world today than ever before in history," Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, opened the Eighth World's Christian Endeavor Convention last August in Grand Hall, Charlottenburg, Berlin, before more than ten thousand delegates. Nearly one thousand of those in attendance were from the United States and Canada.

He called for the winning of a million new Christians by members of the society, for the enrolling of two million in a personal covenant for evangelism, missions, citizenship, Christian unity and world peace, and for the organization of 5000 new Christian Endeavor societies.

"The world has heard a great deal about flaming youth's delinquency," said Dr. Poling, "but not enough about the millions with flaming zeal for Christ and for old and new standards fashioned after his ideals. These last make less noise and do not often get the headlines, but they are the hope of the future.

"We believe in young people. They are the most important asset of every country. They need the church and the church needs them. Man's hope for a better world lies not in wealth and armaments, but in the character of his sons and daughters.

"Modern youth conditions justify neither extreme optimism nor exaggerated pessimism. Many critics are superficial observers. They do not understand young people. They have short memories. Modern young people are not perfect. They are not angels, good or bad. They have decided defects and urgent needs. But as a generation, young men and young women were never more intrinsically fine than today. I find them more quickly responsive than ever before to the call of service and the challenge of the worthwhile.

"Youth's supreme need is Jesus Christ, his will and his way. But next comes the crying need for a better and wiser adult generation. Young people are not their own fathers and mothers, teachers and preachers. They do not write the songs they sing, the books they read, and the philosophy they study. Taken the world around, they are better than their environment. We receive from them more than our investment in them justifies. Let us give them less general criticism and more good example!"

Seated with Dr. Poling on the platform before the audience that overflowed the great auditorium were leaders of young people's work in many lands.

"We welcome tonight the representatives of Christian Endeavorers from six continents, 63 nations, more than 80,000 societies and 4,000,000 members," continued Dr. Poling. "Christian Endeavor in her 50th anniversary year moves forward with more members, in more societies, in more churches, and in more national unions than ever before in her history. . . . .

"Christian Endeavor is within the church and loyal to the church. It seeks not its own, but the growth of the church. From its ranks have come the moderators and national leaders of great national bodies the world around. No other organization has given to the kingdom more ministers and missionaries. For 50 years its influence on the evangelistic message of the church has been powerful and unique. As a pastor I regard this society as the most effective for training young people for Christian service, for forming Christian fellowship, and for relating young people to Christian work at the point of their greatest efficiency.

"In my own country and in Canada I find distinguished citizens that have come through the ranks of this society. President Hoover was a Christian Endeavorer, Sir Herbert Ames was a Christian Endeavorer, James Macdonald was a Christian Endeavorer, and so was William Jennings Bryan."

Four Conditions of a Consecrated Life.

General Charles Gordon.

Acquiescence in the will of God;
Absolute self-forgetfulness;
Absence of all pretension;
Indifference to the world's applause.

KINGDOM OF GOD MOVEMENT IN JAPAN.

Ever since the spring of 1929 the Christians of Japan have been intent upon an evangelistic movement whose object is the winning of a million souls to Christ within three years. The effort is known as the Kingdom of God Movement, and the leading spirit in it is Toyohiko Kagawa. The project was launched last New Year, and a six-months summary appears in the last issue of the "Japan Christian Quarterly." It says, in part:

"The campaign was inaugurated at the New Year by a series of special prayer meetings throughout the country, followed by mass meetings in six of the chief cities of the empire. At the same time a statement of the aims of the movement appeared in the columns of the leading papers in the country. The meetings everywhere were marked by a spirit of great fervor and enthusiasm, and gave promise of a real religious awakening.

"During the six months that have followed progress has been steady. The movement has taken deep root in the life of the churches as the following statistics show:

District committees organized ..	65
Places in which meetings have been held	105
Churches actively engaged in these	380
Inquirers signing cards to continue study	7,913
Preachers assisting	407
People attending meetings	161,602

"Special emphasis has been laid on the provision of suitable literature for the mission, and in this respect those responsible for the campaign have been helped in a most efficient way by several of the organizations engaged in this form of work. For example, the Christian Literature Society has taken responsibility for the issue of the weekly newspaper 'The Kingdom of God Newspaper,'—a paper which already enjoys a circulation of ever 20,000. It is now occupied with the production of a series of evangelistic pamphlets, known as the Kingdom of God Pamphlets.

"The Omi Mission Sales Department has presented the committee with one million copies of Dr. Kagawa's leaflets as a part of their advertising program, and these are being widely distributed through the local committees. Both the British and the American Bible Societies have published a special edition of the Kingdom of God Movement New Testament at the low price of ten sen, and the central committee is doing its best to push its sale. The American Bible Society reports a sale of over 8000 to date."

A new book by Kagawa has just been published at the low price of ten sen, entitled "God and the Gospel of Divine Love." Its intention is to popularize Christianity and the Bible, hence it is written in colloquial language that will appeal to all classes of people.

A review of this book in the "Japan Christian Quarterly" has this to say:

"It is a compact book of about 200 pages, containing 27 chapters which correspond to the 27 books in the New Testament with the following titles: (1) The Gospel of Salvation—Matthew; (2) The Gospel of Service —Mark; (3) The Gospel of Humanity— Luke; (4) The Gospel of the Cross—John; (5) The Gospel of the Holy Spirit—the Acts; (6) The Gospel of Awakening—1 Thessalonians; (7) The Gospel of Labor—2 Thessalonians; (8) The Gospel of Liberty— Galatians; (9) The Gospel of Order—1 Corinthians; (10) The Gospel of Deliverance —2 Corinthians; (11) The Gospel of Grace —Romans; (12) The Gospel of Emancipation—Philemon; (13) The Gospel of Perfection—Colossians; (14) The Gospel of Unity—Ephesians; (15) The Gospel of Joy —Philippians; (16) The Gospel of Practice —Titus; (17) The Gospel of Friendship— 1 Timothy; (18) The Gospel of Manliness— 2 Timothy; (19) The Gospel of Redeeming Love—Hebrews; (20) The Gospel of the Proletariat—James; (21) The Gospel of Trial—1 Peter; (22) The Gospel of Piety —2 Peter; (23) The Gospel of Divine Fellowship—1 John; (24) The Gospel of the Incarnation—2 John; (25) The Gospel of Mutual Aid—3 John; (26) The Gospel of Purity—Jude; (27) The Gospel of Victory —Revelation.

"Each of these chapters contains the gist of the book in question. There are also striking and inspiring illustrations of the gospel messages and its truth which make a strong appeal to the Japanese mind and which make the stories of the New Testament to live in the present."

By Way of Suggestion.

If we really desire to know God better we shall seek to know him in his Word. The Bible will be our study. Our part is to "prepare the way of the Lord," i.e., to provide a pathway along which God can reveal himself. And possibly this is best done by a devotional study of his Word.—"How to Know God."

Some sophomores of Kinnaird College for Women at Lahore, Punjaub.

The cathedral of St. Mary and St. John, Manila, recently was the recipient of a Prayer Book accompanied by a rather unique endowment. Fifty pesos were given to the Cathedral Chapter for investment, the interest, compounded annually, to be used at the end of about ten years for the purchase of a new Prayer Book, leaving the original fifty pesos intact to start on another decade of earning interest for another book.

A Prayer Book easily lasts ten years, and it is estimated that this gift will keep one with the present inscription in perpetual use.

The Victoria Dock Mission of London holds a service for grandfathers every Thursday afternoon which is unique. Every member of the meeting is over 65 years of age. Some are more than 80.

"It would gladden your heart to see the childlike joy which lights up the wrinkled faces of these aged folk as they join together in singing the old gospel songs. For this hour once a week they are helped to forget their many troubles and to rejoice in the inestimable riches which are to be found in Christ Jesus."

A similar meeting for grandmothers is held on Mondays. After each meeting tea and a social hour are provided.

People are tired on Sunday, says Dr. Charles E. Jefferson. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's Day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. "Declamation is a bore, oratory is an offence, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ and the application of Christian ideas to their personal experiences and to the problems of their generation can be interesting and fresh at the end of thirty years."

A Mile of Pennies.

Word comes from Scotland that during Assembly week all the world had an opportunity of seeing Edinburgh students decorating the pavement of Princes Street with a row of pennies with the ambition of extending the line to a measured mile.

The same scheme may be effectively adapted to the augmentation of church funds, but in that case something more than the open pavement is required. Suitable strips of pockets or envelopes in yard-lengths may be made. Each strip may be numbered and suitably inscribed with letterpress.

One church, having equipped itself thus, adopted the following method: Each elder's district was allocated to a member of the Woman's Guild, who visited every household therein and distributed to each member any desired number of yard-lengths, with the understanding that at stated intervals before the end of the year the same visitor would collect the filled-in envelopes. The first collection was made in May, when it was found that the first quarter-mile was completed, and a sum of £44 was forthcoming.

Various modifications in the working out of the scheme may suggest themselves,—but it seems inadvisable to try to make it a get-rich-quick affair, for its real virtue is that it builds up the pounds by a gradual and almost unnoticed progress. It appeals not only to the young, who find in it an intriguing interest, not only to those who have of necessity to be careful of the pennies, but even to such as have never had to reckon that it takes ten yards of pennies to make a pound.

Prayer Meeting Success.

It has been laid upon my mind, in looking over my long ministerial life, that whatever success may have attended it I ascribe mostly to the fact that I could never get a room big enough to hold the prayer meeting. From a vestry where I found half a dozen I had a schoolroom with 250. I made that the "Big Wheel of the Church." I am writing this privately, because I should not like to publish what seems like proclaiming my self-importance. But to you I may say that the success of the prayer meeting lay first in the fact that I always took it myself and could work out my own methods. That is essential. But much more than that, I always prepared myself by an hour of quiet communion, and went with "the fire in my hand," as Abraham went up the mount. And in that hour of communion I generally got a little message for the prayer meeting,—often a message that I found later was exactly adapted to some condition or circumstance of somebody present. I got the principal men in the church to come, and I told them they must take part: and they came. The most wonderful week was that in which I asked for slips from those who desired prayer for unconverted relatives or friends,—of course, without names. The next week was our praise meeting, when slips were sent up for special answers to prayer. I do not think it ever happened without having sometimes wonderful—it ought not to be wonderful!—cases of conversion. . . . . As I write I recall the days at Clifton and Portland and elsewhere when I have seen many sitting outside the schoolroom door, unable to get in, and remember how people came sometimes a distance because they heard that folks got converted there.—Mark Guy Pearse.

Is There Anything Too Hard for God?

Asks the Great Commission Prayer League.

At once the believing heart responds to this question: No! Surely there is nothing too hard for our God! There are many things too hard for man, even the strongest and the wisest, but when we consider a God who made heaven and earth by the word of his power, and "brought again from the dead our Lord Jesus, that great shepherd of the sheep," we exclaim with joy, as Jeremiah of old:

"There is nothing too hard for thee!"

But who was it that asked this important question? Was it God or man? Not man, for he is so apt to forget God and rely upon his own power and devices. It was a loving God who asked the question so as to remind man that in his extremity he could rely upon the eternal God with all his matchless resources. Our heavenly Father is waiting to be gracious to his children and show them great and mighty things which they know not. Shall we not gladden his heart by expecting great things from him when we pray?

From coast to coast, from North to South, and in every land, among every race, there is a yearning on the part of Spirit-taught Christians for a heaven-sent revival. The condition of the church and of the world and of the lost sheep of the house of Israel calls loudly for a mighty revival. Our souls cry out to the living God:

"O Lord, send a revival, and let it begin in me!"

We love to see the Holy Spirit melting hearts, convicting of sin, cleansing Christians, and setting their hearts aflame with heavenly love and zeal. We want our meeting places to be veritable Bethels. We crave a great and needed transformation of people who are vain, loose, complacent, and indifferent to spiritual things. We yearn for seasons when God will pour out his Spirit on whole communities with convicting power. We greatly desire to witness divine unction attending the ministry of the Word in order that it may run and have free course and be glorified.

We of this last half century have not witnessed a great spiritual awakening. This land has had but three great effusions of the Spirit. The last one declined before the majority of us came upon the scene. Out of the last time of divine blessing came such godly leaders as Meyer, Moody, Spurgeon, Hudson Taylor, Murray, Torrey, Chapman and others, together with such song-writers as Sankey, Bliss, Fanny Crosby, Palmer and others. Ought we not to expect God to do a similar thing in our day?

"Will the Lord cast off forever?
"And will he be favorable no more?
"Is his mercy clean gone forever?
"Doth his promise fail forevermore?
"Hath God forgotten to be gracious?
"Hath he in anger shut up his tender mercies?" —Psalm 77.

Only God can awaken deep concern about the things of eternity and wonderfully take the minds of the people off of the things of the world. Only he can give a spiritual work of such might as to carry all before it. And this he has promised to do if we will call upon him and not limit him by our unbelief (Jeremiah 33. 3). Shall we not unitedly prove him at this time? Shall we not continue steadfastly in prayer for revival?

How Archeology Establishes the Bible Narrative.

From an Article by Carl S. Knopf in "Epworth Herald."

In February 1926 Dean Badè of the Pacific School of Religion and Dr. Albright of the American School of Oriental Research stood on the rain-washed slopes of an ancient mound seven miles Northwest of Jerusalem, then covered with an inch of fresh green barley. Here and there a broken bit of pottery had been washed out. Someone had lived there centuries ago. Could they find the tokens of that life?

Digging in Palestine is an art in more ways than one. There is the inevitable lease arrangement with Arab owners, who love archeology if it nets them financial return. So Dr. Badè had to sign up with the owners, guaranteeing to put back every shovelful of dirt so that the mound could be farmed again after the excavations were completed.

The modern archeologist cannot hurry. Every basket of earth must be sifted, every object noted and drawn. A map and survey are usually necessary. Here Dean Badè had a brilliant idea. He remembered that airplane views often show contour that the man on the ground would miss. The town, Mizpah, had been photographed by German planes during the war. These negatives reposed in the Bavarian war archives. But scholarship knows no barriers, so the German government sent enlarged photos of the region, and there was a perfect outline of buried walls and the ruins of an ancient city. With this in hand the diggers set to work.

Within half an hour a wall was struck, with tower fort, and the task of uncovering level by level, stone by stone, every square foot of the mound was begun.

First came scattered coins of the Byzantine period, 300-600 A. D. Under this layer were a few coins of Greek days. Then came layer after layer of débris filled with broken pottery back to 1200 B. C. Then came old walls, 1500-2000 B. C. Under these, walls a thousand years older. At last tombs were uncovered, with crude painted pottery of 3000 B. C. and earlier. And then, down near bedrock, were flint implements and relics of men who had made this spot their home over five thousand years ago.

Of course, it is the Hebrew layer that particularly interests us. Back in 1927, as they cut a trench leading to the buried city wall the diggers found a curious pile of rubbish, and strange to say the early remains were on top and the late remains on the bottom. This was archeology turned upside down, but the explanation was easy. Once upon a time the town had a grand clean-up day and dumped the rubbish over the wall.

The pile naturally had the top cleanings on the bottom. Here was a perfect check on the archeologist's notes. He found the strata in the original order in the town, and in the reverse order in the dump pile. Some of the stones are too big for three workmen to move, yet 25 feet of wall still stands, and the fallen stones were once on top of that.

In the city were found 22 cisterns. One especially held interest. It was fairly clean, well cemented, but had been sealed up and a grain bin built over it. For some reason it had been abandoned and sealed. Was it ceremonially unclean? Was it the cistern down which the body of murdered Gedaliah was thrown in the days of Jeremiah? A cone of earth in the bottom was filled with fragments of water jars of the period just before the exile!

Most interesting of all was an old, old sanctuary still showing pillar foundations and pedestal. This temple straddles a previous Canaanite wall, so it must be Hebrew. When and why was it destroyed? Nearby houses showed evidence of a quick get-away. In one the pot was still on the charcoal bed. Maybe this was eloquent of the dread day when Nebuchadnezzar's troops swept through. Or better yet, this might be one of the shrines torn down when the great reform of Josiah took place and all the sanctuaries outside the Jerusalem Temple were dismantled. How the prophets had thundered against these local shrines and their superstitions! This ruin, with its pedestal, makes one think of Amos, Hosea, Jeremiah, Micah, and of good King Josiah.

The contract with the owners demanded that everything be buried again, so on Sunday, May 8, Jews, Mohammedans and Christians stood at the sanctuary site and solemnly engaged in a religious service on the spot where Saul was chosen king, where Samuel assembled Israel, where the Maccabees held forth. The 121st Psalm in Hebrew and the Aaronic benediction closed the service. Next day long lines of Arab workmen slowly dumped baskets of earth, and again, after its brief awakening from its 2500-year sleep, the Mizpah shrine sank into the bosom of mother earth.

Before the digging ceased a grotto was discovered, and here a small broken jar handle, —a little thing, but fraught with meaning. It was probably a measure for estimating the oil tax, and stamped clearly in the handle were the three letters "M-Z-P." (The Hebrew omits vowels.) Like the call of passing ships in the night Dean Badè had received an answering hail to his question, "Who are you?" Out of the murk and débris of an ancient grotto came the answer on a bit of pottery, "Mizpah!" Mizpah of Benjamin; Israel's ancient place of prayer; older than Jerusalem, possibly; beloved of Samuel; degenerate and denounced by prophets,—Mizpah! Three letters flashing across the abyss of time!

Current Thought.

The Bible is full of mysticism, of which it is probably the finest treasury in existence, East or West. To my mind the most pregnant mystical exhortation ever written is: "Be still and know that I am God!" (Psalm 46). The first two words ought to be stressed, and repeated thrice. The more one reads the Bible the more one perceives that it is permeated through and through with purely mystical emotion. Many religious people, and many readers of the Bible, seem to be insensible to mysticism, and are thus deprived of what is perhaps the deepest source of private comfort.—Arnold Bennett.

The things of the spirit alone persist. It is in that field that the nation makes its lasting progress. To cherish religious faith and the tolerance of all faiths; to reflect into every aspect of public life the spirit of charity, the practice of forbearance, and the restraint of passion while reason seeks the way; to lay aside blind prejudice and follow knowledge together; to pursue diligently the common welfare and find within its boundaries our private benefit; to enlarge the borders of opportunity for all and find our own within them; to enhance the greatness of the nation and thereby find for ourselves an individual distinction; to face with courage and confident expectation the task set before us,—these are the paths of true glory for the nation.—President Herbert Hoover.

I live near a small town in Cornwall, and sometimes notices are published placing certain limitations upon the use of the public water and announcing penalties to be placed upon those who use the supply when forbidden to do so.

I always read those notices with the same indifference with which I read the Allocution of the pope,—because, you see, I have got a spring of water on my own ground. That spring has never been known to fail. In this Malta controversy we have got the old assumption of 500 years ago that the grace of God is contained in an ecclesiastical reservoir. There is a great monopoly of it, and in dykes and dams and clerical channels it can be supplied or withheld at the pleasure of these few men. Our answer to the vicar of Christ who makes that allegation is an appeal to Christ himself, who said, "Whosoever shall drink of the water that I shall give him shall never thirst, and it shall be in him a well of water springing up unto eternal life." It is in reinforcing the appeal to the sovereign grace of God that we can find our best answer to the claims made by the Roman church.—Isaac Foot.

The God of Israel.

It is much to be deplored that, perhaps unconsciously, some preachers who have accepted the critical position in regard to the Old Testament have become militant exponents of a serious misrepresentation of fundamental truth as regards God and his manifestation among men. In brief, these and such-like preachers declare that the God of Israel—the same is the God and Father of our Lord Jesus Christ, the Jehovah of the Old Testament,—stands for things that are unlovely, things obnoxious to the instructed Christian mind. The writer of the Fourth Gospel did not denounce "the law that came by Moses" when he went on to say that "grace and truth came by Jesus Christ," but these men speak of the old dispensation as one that was barbarous, with a hateful deity, rather than as a period of tutelage, divinely ordained to bring men to Christ.

Where not accounted for by ignorance,—and some popular preachers make no secret of the fact that the Law and the Prophets are alien to their culture,—the position thus defined is simply a concession to the demands of destructive critics who are disposed to dispense with the Old Testament and to deny it any vital place in the system of Revealed Truth. And this attitude is deemed to be consistent with clerical subscription,—the acceptance in solemn form of the Old Testament books as canonical Scripture. Quite obviously it is in order to effect such a critical surrender that men misrepresent the God of Israel, with the result that whole areas of precious truth are lost to the unwary reader of Holy Scripture.

In view of the prevalence of the practice described, with its wanton insinuation that Jehovah is a "vindictive" God, we warn our readers that ignorance, combined with a grave lack of honor, lurks behind the entire position; and when, as sometimes happens, the statement is made through the radio, we can well believe that any pious Jew listening-in must be roused to deep indignation. Certain it is that an informed Hebrew would instantly deny the charge; but it is hardly to be expected that such a one would find patience to discuss for one moment a statement which amounts to a blasphemous libel against the God who entered into covenant with the people of Israel.—"Christian" (London).

Autumn Thanksgiving.

For all the rich autumnal glories spread,—
The flaming pageant of the ripening woods,
The rustling leaves that fly before the wind
And lie below the hedgerows whispering,
For sheer delight of tasting once again
The first crisp breath of winter in the air,
We thank thee, Lord!

—John Oxenham.

Prairie Lighthouses in Canada.

Four o'clock! The children in the little log schoolhouse on the prairie prepare to go home. But first the waste paper basket must be emptied. There its contents go,—smudgy exercises, torn leaves from scribblers, newspaper wrappings off noonday lunches. But what is this crumpled paper, its glossy yellow surface giving it a distinctive character amid the nondescript mass in the waste paper basket? Eager little hands smooth it out, interested eyes read the poster thrown away by an unsympathetic teacher. "Canadian Sunday School Mission" runs the headline, and below the announcement that prizes are offered country boys and girls for memorizing portions of the Gospel of John. Prizes! And for learning even 10 verses; eight days at camp for 500 verses!

A dozen little folks are instantly alert. Books to read, mottoes to hang on the wall, a camp with bonfires and marshmallow roasts! "Let's start right away memorizing!" The only stipulation, that contestants must be more than two miles from a religious service, is not a barrier to them, they know. Many more miles than that stretch between them and a church or Sunday school: how many they cannot say because they have never been.

But memorizing Bible verses needs a Bible, a rare commodity in the community. To be sure, the poster says that Gospels of John are supplied free to each one who enters upon application of the school teacher, but clearly no help can be expected of "teacher," and no one thinks of writing himself. Consultations together result in the information that Jacob has a New Testament that he is willing to lend. The only difficulty is removed, and little tongues soon begin to recite over and over the stately and beautiful words: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . . He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

In this school, without any coöperation from the teacher, the boys and girls memorized over 600 Bible verses. The Word is seed, and who can say what harvests may yet spring forth from the seed of God's Word planted in these young hearts?

In July of last year the Canadian Sunday School Mission held a Summer Bible School in this community. Sixteen of the children attending were saved by the third day of school, giving proof of this by seeking out seven others from far distances and keeping them overnight that they too might attend and share in the blessings of the Bible school.

Very different from the attitude of the day school teacher already mentioned was that of another teacher in one of the rural schools in Manitoba who also received the announcement of the Bible Memory Contest. Instead of going into the waste paper basket the poster was hung on the wall and the pupils encouraged to enter the contest. There is much that could be told of results from that one yellow poster going into this churchless and Christless community. One story must suffice.

Thirteen-year-old Lena entered the contest. The Bible was an almost unknown book to her. Sometimes when she did not have to herd the cattle she went to the Sunday school conducted by the school teacher. Lena learned a hundred or so verses of John without much enthusiasm. Then there came a never-to-be-forgotten day in her life. The Bible Memory Contest provided occasion for a missionary of the Canadian Sunday School Mission to visit the day school. As he walked home with Lena across the prairie he told her the story of redeeming love and led her to the Saviour. How eager she now was to learn the verses and to attend the camp! Only two or three weeks remained until camp opened, but in that time she memorized several hundred verses, completing the necessary 500.

Came the period at the camp, with eight days of Bible instruction and fellowship. Lena reveled in it.

"My sister asked me to bring her a phonograph record when I came home," she confided to a worker at the camp, "and I said, 'Yes, I'll bring you a record—on my heart—of all I hear at camp.' "

How faithfully she has fulfilled her promise! At the close of school the teacher left the district, not to return, and the little Sunday school seemed ready to die from lack of interest. Lena took the burden of it upon her shoulders after coming back from camp.

"Nobody around here is really interested in it," she wrote to the Sunday School Mission. "The children on Sundays do not care to go, and their parents do not care much whether they play or go to Sunday school."

In the face of this indifference this girl went around the district seeking to find a home that would open to a Sunday school teacher, sure that if accommodation could be found the Mission would send some one. At last she wrote:

"I have found a place for one Sunday school teacher, but for another the place where the people promised failed. At least send us one Sunday school teacher."

In the meantime Lena became the leader of the struggling little Sunday school, her Bible and the "record on her heart" providing her with material for teaching. Now a regularly organized Sunday school is held in this community under the supervision of the Canadian Sunday School Mission, which has its headquarters at 601 Lombard Building, Winnipeg, Manitoba.

"It's wonderful how God answers prayer!" says Lena.

The camp of 1929 that meant so much to Lena was attended by 76 of the 88 boys and girls that qualified by learning 500 verses. Some did not stop at 500. Peter, who on his arrival from Russia three years before could not speak a word of English, memorized 2500 verses. John, aged ten, recited 1500. Lydia, 12 years old, knows a hundred verses for each year of her age. Even a little girl of nine memorized 613 verses.

To the memorizing of Scripture was added at the camp the explanation of the Word. The two together made wise unto salvation every unconverted child who attended the 1929 camp. Public altar calls, undue pressure, emotional appeals were avoided lest the childish response be to them rather than to the wooings of the Spirit. "It is the Spirit that quickeneth." The first few days at camp the truths of salvation were presented. Then, as one after another yielded themselves to the Lord, other truths were simply taught: the Lord's coming, the power of the Holy Spirit, the Christian's responsibility to win others to Christ. Favorite songs changed from "Come into my heart, Lord Jesus," to "I will make you fishers of men." The children began to take part in the two daily meetings by testimony and prayer, culminating in a meeting conducted wholly by the boys and girls themselves. The following quotations are taken from the little talks and testimonies given by the children at this meeting:

"We must read God's Word and get it in our hearts. We may have learned 500 verses, but if we only have them in our heads it is no use. We must have them in our hearts."

"We can be Christians with our mouths and heathen in our hearts."

"I was converted on June 25. I remembered something wrong I had done, and I knew I ought to go and ask some one to forgive me. It was hard to do, but after I had done it I was happy."

"When I began to learn the verses my heart began to want Jesus, but I didn't know how to come. I learned all the verses and still it wasn't clear. Then I got my prize, and there was one book called 'The Way Home.' It made it plain, and I came just as it said."

For the year ending March 31 last 3231 children enrolled in the Bible Memory Contest in Manitoba, about 1600 in Saskatchewan, and around 200 in Northern Ontario. In Manitoba three girls each learned 1200 verses, another 1501, a third 1361, and a boy 1000 verses. Of these children 150 are eligible for camp, having learned 500 or more verses. The results are not yet available from the other provinces, the total estimated at about 175. The total number of verses learned so far in Manitoba is 113,219. More than 2000 Gospel books, and over 500 Testaments and Bibles have been earned as prizes. Summer camps are planned in Northern Ontario, Manitoba and Saskatchewan.

Last summer 18 Summer Vacation Bible Schools were held in neglected rural communities in Manitoba. A much larger number is planned this year. A Sunday school is usually organized at the close of the Summer Vacation Bible School, for the chief aim of the Mission is to form and supervise Sunday schools.

Nine missionaries are now at work, and at least 20 in full time service during the summer months, together with a much larger number of volunteer missionaries for summer Bible schools and camps.

A new feature this year is the Bible Correspondence Course. One girl of 14 completed the lessons designed for a year in three months, and regretted there were no more lessons to conquer. Two others finished the course in seven months. Many of these live where there is neither church nor Sunday school, so Bible study by mail is their only way of getting help in Bible study and Christian living.

Seventy-five Sunday schools have been organized in Manitoba since the inception of the work three years ago. While some of these have been closed a goodly number are still functioning,—tiny lighthouses ministering to the rural boys and girls in the most impressionable period of their lives.

"As you read the statistical and financial report rejoice with us, and unite in praise to God for what has been accomplished, and that so much has been done with a comparatively small expenditure of money! That a larger financial outlay has not been required has been made possible because of service that has been given without monetary remuneration. We read in Exodus 35. 1: 'Everyone whom his spirit made willing . . . . brought . . . . to the work.' God has made the spirits of many willing, and one has brought to the work office space; another, stenographic experience; others, the time necessary for the mailing of all literature, the correction of the Bible Correspondence lessons, and the keeping of the records; a Bible class, the handling of all work in connection with the Memory Contest; a number of young people two weeks to two months in missionary work on the field.

"The approximate cost per child in camp is about $6, a total of about $1000 to $1200 for this year's camps. Should you be led of the Lord to fellowship with us in providing for part of this expense, rest assured that anything you may send in will be gratefully received!"

A Gospel of Power.

Rev. James Reid, Eastbourne, England.

My dear friends, I feel sure that those of us who have been here before as I have been will have great pleasure and joy in being back once again in these hospitable walls. We ought to think on this first night of the conference of the reason why we are here, and get our minds into tune if we can for some of the things which we are sure God is preparing for us.

Some of us are here because we feel the need to make a fresh beginning. For my own part and in my own experience I realize every day must be a fresh beginning. The longer one seeks to live the Christian life, the more one realizes that consecration is not an act which is done with once and for all, but it is in the main a process which goes on and which deepens, and we reach new steeps, and we come to deeper levels.

And some of us are here seeking to know something more of Jesus Christ, something more of the reality of his love, and to seek to see more clearly than we have done before how Christ meets those tremendous needs of the days in which we live.

It is a great thing to give ourselves up for one week or two in the midst of this busy world and in the midst of all the pleasure of modern civilization, just to think about God and about things of the kingdom of God. Perhaps the greatest reason why the world is not religious today is that it does not take time to think about God and to give God his opportunity to speak.

In the chapter that we read together Paul makes a strange statement. He says he is not ashamed of the gospel of Jesus Christ (Romans 1. 16). When you read that you think what a curious statement it was for a man like Paul or any man to make, that he is not ashamed of the gospel of Jesus Christ. Of course he was not ashamed of the gospel! Any man who is ashamed can be perfectly certain there is no chance of his getting any of his message over. We communicate to people not merely what we say, but most of all what we feel and what we are.

Yet Paul must have been tempted somewhere. There must have been a whispering in his soul to be ashamed of the gospel of Jesus Christ. When he saw the glamor of the world around him, realized the meaning of Greek culture and philosophy, saw the Roman power that covered the world, he must have been perhaps just a little tempted sometimes to be ashamed of this gospel of a crucified Jew as the revelation of the love of God.

Then he goes on to tell why he is not ashamed of the gospel. The reason is that it is a gospel of power. "I am not ashamed of the gospel of Christ, for it is the power of God." Then we understand!

Nobody is ashamed of power. You and I may be ashamed of weakness, or ignorance, or stupidity, but nobody is ashamed of power. The world today as then glories in power. We just like to boast about our tremendous engines of power, our terrific battleships, and all the rest of it. And we have a sneaking admiration of Napoleon and Lenin and others in spite of their faults because they were strong men of efficiency and power.

Paul says the gospel is a gospel of power, and that is what it stands for to him. I wonder how many today think of religion as something which is efficient, which works, which is power? I am afraid a good many think of religion as something which comforts and soothes when the mind is tired and when the heart is weary. Many think of religion as a kind of escape from the present problems and difficulties of life, and in this changing world when we think of God, of the abiding, unchanging God, there is something that touches our heart and awakens us. Over there in England sometimes after a great football match ends the thousands watching will stand and sing together the words of the old hymn:

> Abide with me! Fast falls the eventide,
> The darkness deepens,—Lord, with me abide!

Somehow it gives one a thrill. That is what religion means to a great many people: something that helps when the sky is growing dark and when light is leaving us, something that comforts and that soothes: and so it is. But do not let us forget that for Paul the gospel was one of power! Religion is something that works, and is meant to work. And isn't that just what we need? What is the real need of the world today? It is the need of moral and spiritual power. The world today is full of unhappy people. You know some of them, and perhaps some of us have that in our own hearts. There may be many causes for that condition, but one of the deepest is the divided self, the heart which is not at peace, the soul which is unable to meet its worries and difficulties and own personal problems. The world is just full of people who are deeply and fundamentally unhappy in their hearts for want of spiritual power.

Rev. James Reid.

Think of our social problems! Ask what is the root of the social problems, and you will get as many different opinions as there are different political creeds! The things people tell you of are wrong, for they are only symptoms. The real trouble is that we have not got enough unselfishness, not enough love, not enough power to live together in the family spirit and to be brothers and sisters and children of God.

And it is the same with the international or world problems. A few months ago men from several nations spent weeks in London trying to come together upon the question of disarmament, and they found it extremely difficult. There are many such problems, but the radical difficulties are the feelings of suspicion and antagonism in our own hearts.

I do not know how you feel about it, but we in England are feeling more and more that civilization has created burdens far too big for us to carry, for which we have not enough moral and spiritual power.

There is an old fable about some men in ancient Persia. They went out one day across the desert, and they came upon some bones. One said:

"In our country we have skill in putting bones together."

He spoke certain words, and the bones came together in a skeleton.

The second spoke up and said: "In our country we have skill in clothing bones with flesh, skin, and hair."

He spoke his words, and the bones were clothed with flesh, skin, and hair, and there stood a lion.

The third said: "In our country we have the skill of putting the breath of life in things."

He whispered his word, and the breath of life came into the lion. It stood there, and they gloried in their creation. Then they discovered the lion was hungry, and it proceeded to eat them all up.

That is a kind of parable of modern civilization. Lots of people are writing books in which the same strain appears. They speak about young men and women who are world-weary at 22. Modern civilization is in need of moral and spiritual power.

Only One Secret.

Now there is only one secret of power, and Paul has his finger on it. The secret of it is in Jesus Christ. And you and I are going to think together about Jesus Christ. For with all its wealth and new ideas the world today still has no substitute for Jesus Christ. And when we think about Jesus and try to take a fresh look at Jesus we find one who was adequate for life in every situation, who could overcome all fears, who was equal to all worries, who had wisdom for every perplexity, who never failed in love even when they took him to the cross, one who is able to carry every burden of life, who never lost his joy, peace, or serenity!

When you look at the character of Jesus, and the quality of his spirit, his joy, peace, power and love you have the world's best example, its only example of utterly successful living. In fact, so much so, one man has said, that the only real test he could apply to his life was that he would so live that Jesus Christ would approve his life. It was because Jesus Christ had power for every emergency, every difficulty, and the energy of God was planted in the world like a ferment, and is working in the world, still producing whatever good there is in it.

It is the power of God in action. Quoting that wonderful old word of Christ, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," you have miracle, you have the divine, you have the supernatural.

Somebody once said if you cut an inch out of any of Turner's pictures there you capture the infinite. Take any sentence or deed of Christ, or catch him in any aspect of his life, and you have the Son of man and the face of God looking through! Most of all, when he gave himself for men upon the cross you see the power of God in action. You see the power of God for the first time revealing himself completely and fully in the spirit of Jesus Christ.

Suppose we all had this spirit of Christ! Somebody wrote a book the other day entitled "If He Came," meaning if Christ came back to England or to America, if he came back to ourselves, if his spirit came into our lives. Just think for a moment, what would happen? Suppose the spirit of Christ came fully into your life and mine, and into the lives of the people in the world around us, what would happen?

Our lives would be changed. People would be able to overcome their temptations. Family quarrels and animosities would be swept away. Many problems that bother us now would be discovered to be no problems at all. We would not have any difficulties about world disarmament if the spirit of Christ were in all our hearts. We would not have trouble about social problems. There are some people who have been living together for years, but the strain was hard and they are thinking of breaking up their homes. If the spirit of Christ came to that situation everything would be different.

Sit down for ten minutes tonight and think about our real needs, then put them all down on a piece of paper, and you will discover that as you put them down and look at them you have been making a kind of reflected picture of Jesus Christ!

You ask, What is the use of talking about a miracle like the spirit of Christ coming into our lives? That is the miracle Paul talks about, that is what the gospel means,—the spirit of Christ coming into our hearts and lives, and coming to live there. Paul talks about Christ coming to dwell in our hearts. Giving the secret of his life he says, "I live, yet not I, but Christ liveth in me" (Galatians 3. 20). Just as simple as that! As real as that! That is the thing which the New Testament is about.

It is like friendship. You make a real friend of someone, and something of that friend's spirit will become part of yours.

It happens with Jesus Christ only in a far more radical fashion, because he meets us at a deeper level, and when that happens lives are changed. There are new desires, new purposes, new thoughts, a new outlook on the world. Everything is new. You begin to see things differently, you begin to do things differently. That is what happened to Paul, it is what happened to St. Francis and John Wesley, and it has happened to thousands of others. The result is always the same when he comes in.

That is how God gets into the world. I wonder if some of us are praying constantly that God would come into our home and put things right? Perhaps he wants to come first of all into our hearts. Perhaps we pray he will come into our town, and perhaps he is seeking a way into our town through our own hearts and lives. We ask why God does not do things, take a hand in things. God transforms the world by transforming people, and there is no other way. You cannot overcome evil by force; that is the fallacy of war. You can only overcome evil by love. You cannot redeem the world by miracle and scientific efficiency. That is part of the fallacy of Bolshevism. It is only as scientific efficiency is in the hands of men who are in the hands of God.

Let us face it as we face this conference, and realize this power is possible! "He is able also to save to the uttermost," says the writer to the Hebrews. It is the only way he does save, it is the only kind of salvation worthwhile, the salvation that goes to the roots of life, and to our very hearts. And it is waiting for us.

I wonder why we do not have it? Is it that secretly we do not want it? I wonder if there are people here who find it difficult to realize Jesus Christ? Let me tell you this: Christ is just as real as we are willing to be real with him! Because some of us have given up expecting anything further we have shut the doors, we are standing in the cold and darkness, we are disappointed in our religion. How many people today are feeling they are not getting out of Christianity nearly all it has to give, their lives are being held up somewhere?

I was traveling in the train the other day, and at a station the train stopped and some men came to the carriage and began to examine the wheels. We asked what the trouble was and were told they had been running with the brake on, and they knew something was wrong. How many there are who have got the feeling that throughout our Christian life we have been running with the brake on, that we have been held up somehow? Or is it that we have not been willing to pay the price?

There is a fable about a poor woman who went to meet a prince, and she expected much from him. When she met him, to her surprise the first thing he did was to ask for a gift. She was disappointed, but she put her hand in a bag of corn and pulled out one grain and gave it to the prince who departed. That night when she emptied her bag she discovered among her corn a little grain of gold. How she wished she had given him her all that he might have given her his all!

Let us think together about Jesus Christ, and about our own lives, and what Christ can do for us! There is a great word which has the secret of the world's tragedy and hope:

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God" (John 1.11, 12).

The Gospel According to Christ's Enemies.

Rev. J. Stuart Holden, D. D., London.

However widespread may be the indifference to religion in its organized forms which manifests itself in all kind of regrettable ways in his own day, this has to be said, that respect and admiration, and I would go so far as to say a certain wistful longing also, for Jesus Christ are just as widespread. It may be to a large extent inarticulate, just as it is to a still larger exent imperfectly informed. But anyone who lives at all close to the facts of life cannot be unaware that quite apart from all conventional forms and observances of religion Jesus Christ stands higher in the estimation of people generally than he ever did.

A popular writer, none other than George

Bernard Shaw, whose dicta have extraordinarily widespread carrying power, has said in characteristic fashion that Jesus Christ was the only gentleman who came out of the War with his reputation not only untarnished but actually enhanced.

And it is certain that one reason, possibly the most convincing of all that can be adduced, why people in such numbers today look upon the Christian churches with so much unconcern as having little or no importance is because they (the Christian churches) are so little like Christ in their actual spirit, and aim, and quality. The unconscious and undefined desire which I verily believe is at the heart and is the interpretation of much of the world's restless irritated pursuit of the satisfaction which eludes and must ever elude it, is just that with which the gospel records make us all familiar, "we would see Jesus." Men have a diminishing low opinion of the churches because they have an increasingly high opinion of Jesus Christ.

You will remember in one of his incomparable short stories Ian Maclaren defined what should be the animating purpose of every Christian minister when he stands before his fellows, charged with the responsible service of speaking to them in the name of God: "Speak a good word for Jesus Christ!" For short of this,—that is, short of him,—nothing is of any avail to put men and women into contact with the sources of the life eternal,—life not only of endless duration but of immediate potency and quality also, for which we were created and intended, unto which we have been redeemed, and without which we can never realize either the satisfaction of our instinctive needs or the proper measure of our inherent possibilities.

It is my desire tonight, coming again to Northfield after an absence of seven years, to "speak a good word for Jesus Christ" and to help all present in some degree to realize him, and to make personal vital connection with him in whom and by whom all the good-will of God our Father is expressed and conveyed to his children. This I propose to do by endeavoring to hold up before you the familiar evangel at what to some may be an unfamiliar angle, in the hope that just as when the sun's rays fall upon a jewel fresh beauty and brilliance flash forth from it, so you may be able to discern in the well worn story the ever new glories which cannot but draw you to himself, the living center and source of our salvation. I want to recall to you some of the things which Jesus Christ's enemies said about him.

Now of all that can be declared concerning Jesus Christ our Lord this is possibly the most unexpected and surprising, that those men who were the least qualified by sympathetic appreciation and grateful devotion to commend him to others, or indeed to understand him for themselves, actually said some of the most acutely perceptive and invitingly glorious things that have ever been said about him. The extent of their testimony, taken together, is such that it actually comprises the entire gospel in its essential facts and features. Indeed, if by some wholly unthinkable and wildly impossible catastrophe the Bible should become lost to us, if there should be a complete erasure from all human memory of its contents with the solitary exception of what his enemies said of him we should still have in that a gospel full enough to save the world by its proclamation in the power of the eternal Spirit.

Of course, at the time, the things his avowed foes said of him were intended for contemptuous and venomous insult. But even so they spoke more truly than they knew, as most people must do when they set forth anything they may see in him. And at least in expressing their observations of him, though it was in sneer and jibe, they bore irrefutable witness to what he indisputably was.

A man's friends may be biased in his favor. What they say of him may be sheer partisanship, but not so his determined enemies, from whatever cause their hostility may proceed. What they say about him that is favorable may safely be taken as unprejudiced truth, even though it be uttered in the form of blinded and reverse disparagement. The bitter opponents of Jesus Christ, senselessly bitter as we now see them to have been, were all unconscious that one day their scornful taunts would become the triumphant proclamations of his followers.

It is actually the glory of the gospel that there have been those in every age, and not least in this our own day, who have been won to faith in him, and to its living implications, by the testimony of his enemies: those who have found the courage to break away from sin and its entanglements, those who have discovered gleams of hope by which they have been led out of gross darkness and stubborn blindness into light and life, in words which originally were bitterly derisive of him. Biting phrases meant to cover him with contumely have decked him with light as with a garment. And countless thousands, to whom his name has become forever and ever most dear, have first learned its saving sweetness from what his adversaries said of him.

Of course the fact that he should have aroused enmity at all is strange enough when the purpose of his mission and the manner in which he pursued it are borne in mind. And yet it was inevitable that there should be, wherever he came, "a division among the people because of him," seeing that wherever he came his presence and all that he stood for and proclaimed set inescapable issues for all those who came into contact with him. They simply had to take sides. There was no help for it. It was impossible for anyone to maintain passive neutrality toward him. Men became either his friends or his foes. They were either inspired to discipleship or else were exasperated to hostility. They could not possibly avoid making visible their preferences betwixt darkness and light. And they have left on record their unavoidable decisions in the form of their testimony to him.

Hear then tonight the gospel according to the enemies of Jesus Christ!

The Moral Perfection of His Life.

It was one of them who said:

"We know that thou art true, and teachest the way of God in truth. In contrast to the time-serving custodians and teachers of conventional religion with whose ways we are only too well acquainted, we know thou regardest not the persons of men."

What an unintended tribute to the moral perfection of his life! It was this that authenticated the credibility of his teaching beyond the reach of all denial. His ways and his words were woven of one piece. His all-too-ready detractors could find no fault in him at all. His behavior harmonized with the belief he taught. He was himself the supreme commendation of his doctrine. With every desire in the world to discredit him, no man was able to convict him of sin. His life was perfectly translucent. It set then, as it has set ever since, a standard in the conduct of men's inescapable relationships, Godward and worldward, which arraigned every man at the bar of his own conscience and forced him to an acknowledgment of guilty shortcoming. Jesus Christ was then, as he is still, himself the convincing evidence of the absoluteness of his claim that he had come from God. No other explanation fitted the facts of his life. Nor ever has! Nor ever will! On the testimony of his enemies, we, with our need of final truth on which to build and by which to guide life, may individually rely upon Jesus Christ. He is God's full and final word to this world. He is true,—his enemies said it. More than that, he is the truth,—he said it himself.

Rev. J. Stuart Holden, D. D.

His Miracles.

Again it was a crafty and determined enemy in a dilemma into which his activities had forced the ecclesiastical authorities of his day who declared:

"This man doeth many miracles."

Unlike some of those who would, I suppose, claim to be his friends in this our own day, who set out to make the Christian religion acceptable to the modern mind by eliminating Christ's miracles from their reliable records, even going to the length of contesting the reliability of the records in substantiation of their own theories, his foes of that time did not attempt to deny nor to explain them away. And if his pseudo-friends amongst us, who actually undermine what it should be their aim to underpin, but realized it when they succeed in divesting Christianity of the miraculous they only succeed in investing it with absurdity. If it is not miraculous, superhuman and supernatural, it is nothing. Nor has it anything of effective help for sinful incapacitated men and women like ourselves. For apart from Christ's power to do the humanly impossible and inexplicable for and in those who confide in him, I ask you what hope is there for the salvation and re-creation of sin-wrecked and ruined lives? And where, in God's name, is it to be found?

His miracles, attested by his enemies, are the epitome of those processes of grace by which he meets the deep needs and liabilities of our fallen human nature. His miracles are just active parables of his might. In the stories of lepers cleansed, of devils dispossessed, of tempests stilled, of hungry crowds fed, of paralytics vitalized, of elements transmuted, we see him at work in circumstances which answer to our own present moral and spiritual situations.

What a gospel this is—that the Christ with whom we have to do, the Christ who seeks us down the devious ways of life to which we have turned, does in these very situations many miracles! What a gospel—that our stains may be cleansed, our shackles may be broken, our hungers may be satisfied, our inward storms may be quelled, our deranged and deteriorated capacities may be renewed, our dispositions may be changed, our lost things may be restored to us and to the service for which they were divinely entrusted to us!

We may take it from his antagonists that he actually did miracles before them which in sheer self-interest they would have pooh-poohed out of existence if they could. And we may take it from himself direct that neither in this respect, nor in any other, has he changed one whit.

Receiving Sinners.

There was another group who sought to blight his reputation, and to inflame active disfavor against him by playing upon popular prejudice. They said:

"This man receiveth sinners and eateth with them! He actually goes to the length of making the hated tax-farmers his friends. Now everyone is aware that a man is known by the company he keeps. We know only too well of what sort are these people with whom he consorts. He is obviously no better than they are!"

And all unwittingly, by the implied slander these enemies also proclaim his undying glory. For if anything is true of him it is this, that he is friend and brother of those who faint and fall and cannot rise. Mark you, neither condonation of their sin, nor extenuation of their failure, nor condemnation of themselves does he ever suggest! It is not in any such fruitless way that he befriends men. Simply he proffers them the help of One who entirely understands their nature and situation, One who estimates to an ounce the weight of the temptation which has overborne and crushed them, One who knows their secret battles and secret defeats and secret remorse, One who loves them and whose love will go to all lengths and stop short at no sacrifice in order to serve their interests and the glory of God that is bound up with them.

The aim of his friendship, which is the greatest reality in all life to those who welcome it, is to uplift and transfigure them into ever increasing approximation to what God intended them from the beginning to be. Of this he is himself the standard and pattern. And the possibility of such a life Jesus Christ sees in the unlikeliest and in the unloveliest.

When the full story of this age of scientific accomplishment comes to be written I think one of the most amazing wonders to be chronicled will be the achievement of synthetic chemistry, which from the black, unpromising, unbeautiful by-product of the distillation of coal gas known as coal-tar has evolved the most exquisitely colored dyes, the most potent drugs, the most reliable and efficient disinfectants, and the most fragrant perfumes. And when it has been told, as it deserves to be told, that story from the book of natural science is simply a parable of the mighty transformation that is effected in the life of that man, though he be the most unpromising, though he think of himself with only too much justification as the chief of sinners, who accepts the overtures of the Friend of sinners.

"Tak it, wumman, it's for sinners!" said an old Highland minister at a communion service in one of our Scots glens to a poor woman who waved aside the proffered cup of the sacrament because of the burning accusations of a reproachful conscience.

I would say to anyone here tonight to whom this word is especially directed: "Take it, my brother! Take it, my sister! The gift of the redemptive comradeship of the Saviour Christ! He's the friend of sinners."

His enemies said it. His friends, a motley lot, know it and glory in it.

He Saved Others.

The malignity and hatred which dogged his footsteps right through life were not silenced when their aim had apparently been accomplished. As Jesus hung upon the shameful tree, all unaware of the significance that would forever attach to their last mockery of him, his enemies cried:

"He saved others: himself he cannot save!"

Doubtless they remembered Mary out of whom he had cast seven devils, and Matthew, and the sons of Zebedee, and Bartimeus, and Lazarus, and many another. He had saved them. They had become literally new people since they had been in contact with him. That much his enemies had to concede. It would have been futile indeed, in the face of what the populace knew, to deny it, though, indeed, it was little these disdainful scoffers realized of the content and meaning of the term they used in their jeering. It was beyond their comprehension that the fact with which they taunted him attests for all time the redeeming reality of the everlasting love and mercy of which he was the supreme expression. They had unconsciously hit upon the profoundest truth in all the philosophy of helpfulness as well as in the entire episode of the world's salvation. For there is no other way, there never has been, of saving others than by losing one's own life. In that issue, the issue of saving other lives, anything that is obtainable at less cost is unavailing.

"Come down from the cross if thou art the Son of God!" they mocked.

But had he done so they would not have been convinced. Because had he done so he would have denied his sonship. It was in not coming down that he manifested the love and power of the Godhead.

Will You Believe This Gospel?

This then, in the briefest form in which I can present it to you, is the gospel according to Christ's enemies. The gospel of his revealing truth, of his saving power, of his condescending comradeship, of his measureless sacrificial affection.

On the occasion of the Garibaldi centenary in 1907 a leading newspaper had an article containing these words: "A statesman of genius may secure our admiration, a king our loyalty, a prophet our eager acquiescence and in times of crises the obedience of our will. But it is the man who is willing to die for us who wins our love."

The man who is willing to die for us! I ask you, my friends, has that man who, having loved us to the end, and will love, with the very love of God, secured our love in return, yours and mine? Have we acclaimed him in the only way that has any meaning, by gratefully receiving his gifts and gladly yielding ourselves to his control? We have intentionally, or otherwise, come again into contact with him tonight through listening to the echoes of the raucous voices of his enemies. We have often come so far as this before. But have we individually made vital contact with him?

You ask me, How?

Well, while there are as many roads to Christ as there are people to tread them, every man begins the Christian life by some definite act of Christ—recognition which is peculiarly his own,—some simple act of moral submission which expresses his belief and trust. And this is essentially a matter not of emotion but in the last analysis of will. Just as the formation of our human friendships follows the course of dawning apprehension, of growing desire and confidence, leading to that ultimate self-committal which is the initial act of a continuous trust, so that a real friendship is both an achievement and a gift, so too is the beginning of the Christian life.

Do you see in Jesus Christ,—and by no means for the first time,—and does this glimpse at the testimony of his enemies help you to see the satisfying explanation of what purports to be God's presence in the world? Then I say to you, Trust him in just the same way! Trust his revelation of God and of his will of his own redemptive mission and of the everlasting mercy! And that not because you know everything that is to be known, but because you know enough of yourself and your need and of him and his offers of mercy and grace to warrant this initial step!

Then let me say that you will begin to find the assurance of his acceptance of you in an imparted moral power for following henceforward his direction. He will prove himself within you, subduing, suppressing, developing, teaching, correcting, making you competent, inspiring new motives and impulses, uniting you to all others who love him in the work of his kingdom in the world. This is the life everlasting. He is the author of eternal salvation to them that obey him. You may enter upon the experience of it here and now. Here in the quiet of this Auditorium, which has been the birthplace of many souls, you may begin to realize Jesus Christ for yourself in a unique way, a way that is all your own!

This I say to you by the word of the Lord: Give him his chance with you, and he will give you assurance that is unmistakable and unshakable! He says:

"If any man hear my voice and open the door I will come into him. . . . Him that cometh unto me I will in no wise cast out!"

Have We Outgrown the Bible in National Life?

Rev. G. Campbell Morgan, D. D., Philadelphia.

Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Deuteronomy 8. 3.

The probability is that we should not have been familiar with these words with the familiarity which is ours if they had been found only in the book of Deuteronomy. We are all familiar with them, and that largely from the fact that our blessed Lord in the hour of crucial temptation in the wilderness employed them. This morning I have chosen to take them from Deuteronomy because there they are found in their national application. When Jesus used them in the wilderness he used them in application to himself, and in my judgment to himself as the Messiah. My growing apprehension of that temptation story is the attack not so much on himself as upon his Messianic office. Be that as it may, we go back and read these words as they were found in the law, and from which he quoted in that supreme hour.

It is impossible for a foreigner to be here in New England just now without getting something of the historic significance of the time. Massachusetts has been celebrating the three hundred years to the granting of her charter. It is interesting that you are doing that,—and never forget from whom you got your charter! Yet from whom did you gain your charter? You are celebrating because deep in the heart of hearts of you you believe your charter came from a higher court, from a throne that has never trembled and never been shaken. And however peculiar in some ways were the men to whom that charter was given, notwithstanding all their peculiarities, as history will show you, that which was deepest in their thinking was their conviction that the highest form of life,—individual, and social, and national, and racial,—is the form that makes recognition of God and seeks right relationship with him. I do not hesitate to say that these factors are the beginnings of this wonderful country and people that God is still molding. I think it was rooted in belief in the things I have read for a text this morning:

"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

That being so, it might be well that we call ourselves to face the question: Have we outgrown that conviction? And I suppose the way to state it for the purpose of conciseness is this: Have we in our national life outgrown the Bible?

Quite frankly let me say I am not discussing the Bible in the life of the church, I am not even concerned with the value of the Bible in the culture of individual Christian experience. My thinking is national, my outlook is national.

No man who is a Christian has any right to derive the benefits of the government under which he lives without bringing to bear all the influences of Christian life, conviction, and character. From the standpoint of an assumed interest on your part you have Christian believers in this place which for 50 years and more has been, summer after summer, the center whence this sacred literature has been opened, interpreted, enforced among these New England valleys and hills. The influence of its work has radiated throughout your country, and to the uttermost parts of the world.

Have we in national life outgrown the Bible today? About 300 years ago the city of Glasgow chose its motto. About 17 years ago I was conducting meetings in St. Andrew's and I was staying with a dear friend who had close connection with the civic life of Glasgow, a medical man. Going home one night after the day's work I saw lying upon his desk some writing paper, the letter paper of Glasgow. Printed on it was the motto of Glasgow: "Let Glasgow Flourish!" I was not thinking seriously at all, but I said:

"Aren't you ashamed of that motto? It is pure selfishness. What about Edinburgh?"

My friend said to me: "You know, that is not really our motto, that is an abbreviation of it. More than 300 years ago Glasgow chose its motto, and it was this, 'Let Glasgow flourish by the preaching of the Word!' Today it is, 'Let Glasgow Flourish!'"

I said: "You told me it was an abbreviation, but it is not. It is a mutilation."

Have we outgrown this literature? In academic quarters it has been affirmed, and still is with a good deal of dogmatism, that we have outgrown this literature scientifically, philosophically, and theologically. I am not going to discuss those questions. Personally,—and you will bear the word as a word of witness without argument,—I deny that we have outgrown it scientifically, philosophically, and theologically. It may be well to say the Bible does not profess to be a scientific textbook, it does not suggest that it gives a system of philosophy, it does not give a system of theology. Let those heresies pass,—I am not dealing with them!

Supposing for the sake of argument it be granted we have outgrown this literature in those ways, the question still abides, Have we outgrown it nationally? Are there any values here which we cannot neglect if we desire our national life to be strong, pure, beautiful, and permanent? Quite apart from scientific accuracy, quite apart from philosophical or theological truths, there are values here we cannot neglect.

Rev. G. Campbell Morgan, D. D.

There are four values of national meaning derivable from no other literature and no other source, four things which men have found here and nowhere else, neglecting which national life cannot be strong, cannot be pure, cannot be beautiful. I would like to name and commend them to you for your consideration.

I submit to you in the first place, in this literature you have the moral conception which has made the great civilizations of the past 2000 years.

I submit in the second place, you have in this literature the conception of God which has resulted in all the great philanthropies that are at work in the world today.

I submit in the third place, in this literature you have the conception of man which has generated in the mind of man discontent with all false conditions of life, out of which all the great reforms that have blessed humanity have come to the world.

And I submit to you in the fourth place, you have in this literature a declaration by which derelict humanity individually, socially, nationally, can be made over, born anew, and enabled to realize everything in which it has failed.

In the Bible you have the God who creates in human hearts a passion to save others. In the Bible you have man interpreted so that you become hot and angry in the presence of everything that blights and blasts the last baby born, whether properly or improperly. And finally, in the Bible you have a gospel that works. Do you agree now?

National assets. Take the first of them for a moment or two!

THE MORAL CONCEPTION UNDERLYING CIVILIZATION.

I said in the Bible you have the moral conception—I am not talking about the laws, but that out of which all laws have come,—the moral conception which has made the great civilizations of the past 2000 years.

I am sure some of you are challenging me, as I am myself. You say we have never been civilized, and I agree with you. We have never seen perfect civilization in the world, and yet the measure in which man has approached the ideal is the measure of his accepting the moral standard which this Bible reveals.

What do we mean by civilization? It would be interesting if we could hear your different definitions. We look back over the years, centuries, millenniums, and we talk about civilization succeeding civilization. If you will examine what you so describe you will find every one contradicts your present idea of civilization. I wonder if I may take one illustration rapidly.

In some senses so-called civilization never reached a higher level than in Athens. At Athens in the height of splendor in the time of Demetrius there were 22,000 citizens living amid the flowers and all the esthetic surroundings of music, and light, and freedom from everything that meant toil. Twenty thousand students always there in the schools. And 400,000 slaves, sweating in muck and misery and agony, deprived of every human right in order that 22,000 might live on the heights and in the sunlight! Do you call that civilization? You know you don't!

I ask you why you do not. Whence came the change in your thinking? How comes it we have another idea today? May I define civilization in words you are familiar with? It is that order of life in which the highest good of the largest number is secured. That is our definition today. Where do you find it today?

If I could take this congregation and put it back a few years into the mental mood that would have been yours in July 1914 instead of August 1930, and I could spread before you a map of the world that you might see both hemispheres at once, I would ask you to point to the lands where civilization as so defined had reached its highest level. You would have pointed at the United States, and Britain, and Germany: and you would have been perfectly right in each instance. Think back,—where did those three nations gain their attitude of life? In every case from having this literature given to the people in the language of the people.

Was anything more wonderful ever done for a nation than that which was done for that great country and people of Germany when the German Bible was given to the people, and they began to read it? The thing had the essence of greatness in that it raised the sense of the sanctity of home, the dignity of motherhood, and the glory of industry. All these come out of this literature. The nation was newborn when it gained this literature.

Of course I could speak at greater length about England, and when I say England I for the moment embrace the empire. English literature started with the Paraphrases of Caedmon, through the years till 1611 when the King James version gave us that literature penetrating the nation, and to the nation came new ideals of life, new conceptions, and men had born within them the passion for liberty, righteousness, truth, justice, the only great things amongst us.

I am not going to instruct you in your own history, for you know it full well.

To summarize for a moment, what is the moral conception? I am not quoting from the Decalogue, I am not quoting from the Sermon on the Mount. Where shall I find the applications of the moral conception? I go back to the Old Testament to find it. If that surprises you I will go to the New Testament to tell you why I go to the Old. Moses addressing the people in his national capacity says:

"Hear, O Israel! The Lord our God is

one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

You say that is religion. It is morality, it is the Biblical conception of its national worth.

Why go back there? Let me turn to my New Testament to give the reason for going there! I go to Matthew, in the last days in the ministry of our Lord, to that tremendous chapter of dramatic force when he is seen in the Temple, not victim but victor. He is talking to the people who come to him. The Sadducees came, and one of their number asked him which is the great commandment in the law. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He quoted that, but he has not finished. "This is the first . . . . And the second is like unto it, Thou shalt love thy neighbor as thyself." He has not done. "On these two commandments hang all the law and the prophets."

In other words, our Lord says that in that word spoken to the ancient people by Moses you have the ethical conception which is true. He linked with it a word in Leviticus (19. 18) which is a sequence, Love thy neighbor! And Jesus said all the law is there, and all the prophets. In other words, that summarizes the ethical conception. What is it?

I cannot improve upon the words of Scripture, but for the sake of interpretation I will attempt a definition. The Bible literature stands from the beginning to the end, and with all its complexities and difficulties of interpretation in minor matters it stands unified in this revelation that morality is rooted in religion, that right behavior between man and man never has been, cannot be, never will be assured until there is right relationship between man and God.

That is a commonplace of our faith, and when the nation loses that conception it is doomed, if not already damned, in spite of its wealth, its armaments or disarmaments, in spite of all clever attempts, if we forget that man finds the sanction for his right behavior with his fellow men in the fact that his fellow men and he have relationship with God. You can substitute nothing for it.

You reading and thinking people, are you watching Russia? I do not think we are seeing the deepest of Russia, but my own heart convinces me the deep religious soul of Russia will yet break these terrible bands. We are shocked by all we read, but for God's sake do not forget what has led to it! Carlyle said when we talk about the hundred days' terror we must not forget the thousand years' terror that preceded it. They are attempting to set up a better order by eliminating God. Watch it carefully!

If we as a nation lose that great moral principle that man right with God is right with his neighbor, and until he is right with God he is never right with his neighbor, we have lost the key to all morality that is worthwhile. Thus inadequately touched upon, let me pass on!

THE CONCEPTION OF GOD.

We have, next, in the Bible the conception of God which has created great philanthropies. We should say, the conception of God which creates religion.

A passion to serve men is widespread today quite outside the Christian church, yet not altogether outside and apart from the Christian church. Whence came all these institutions that care for the unfit, physically and mentally? Go back behind the green hill outside the city wall and you will find nothing of it!

I suppose those of us who lived through it will never cease, however we try to, to forget the four years and three months of war. Ghastly time! I have sometimes wondered in my heart whether the angels laughed or wept over the folly during that period when human skill and scientific ability were dedicated to the business of finding out how most speedily to mutilate, maim, blast, destroy human life; high explosives, higher yet; poison gases, more deadly yet. So we were busy everywhere. But that is not all the truth. During that period wherever you went along that far-flung horror of the fields of carnage you found human skill and scientific ability consecrated to the insistent and persistent business of binding up the wounded, healing, helping the maimed, saving life. That is what made me say I wonder whether the angels laughed or wept more at us. But do you not see the healing ministry, the doctors, the nurses, the stretcher-bearers, the wonder of it all everywhere? Listen, men and women,—under what sign? The Red Cross! And that was no accidental symbol. The Red Cross—what do you mean by it? That when 1900 years ago God came into manifestation at Calvary, bowing, bending, stooping, identifying himself with humanity in all its suffering, yes, even in its sin and suffering, in order to heal, to lift, somehow there breathed across the world, there came to human minds the glory of taking care of those who cannot take care of themselves. And if you lose that God, if you lose the God of the green hill outside the city wall, you dry up all springs of compassion! We owe all our philanthropies to the revelation of God that is there.

THE CONCEPTION OF MAN.

Here in the Bible is every conception of man which has generated discontent. I am not arguing as to man, but simply as I find him here. Is he an angel? Certainly not. The Bible says man is the offspring of God, imaged of dust and deity, by the will and act of God himself, and it is the men who have seen man's soul that have become hot and angry with all false conditions.

Bishop South wandering through the slum areas of London said with hot anger: "Babies are men damned, then born into the world down here." I am not discussing the theology of his saying, but what made him drop into that really forceful language? He was angry that babies should be born there because every baby is born in the image and likeness of God. But that little baby born last night, wherever it was, whether in the palace of the king or in the slum area, has a right to the realization of the deepest meaning of its human personality, and if you have conditions that make that realization impossible, then men become angry.

Fifty years ago there was a movement in England called the Chartist movement, so called because those who gathered drew up a charter and made demands in the interest of the masses of the people. It is an interesting thing. It put many in prison, and the arresting fact is that today every demand they made in their charter has passed into the law of the land.

Who were these men? They were all men who saw humanity with its divine possibility blasted, ruined not merely by sin inherited but by conditions created, and out of the hot passion of these men in defence of the possibilities of humanity grew great reforms.

A GOSPEL THAT WORKS.

Once again, we find here a gospel that works.

I am not thinking of the gospel as that through which men escape hell and reach heaven,—and I am not speaking disrespectfully of those things. I am thinking of the gospel that makes a man a fit citizen for your city and your nation. Thank God this gospel takes hold of the man and the woman who blasts the community and transforms that man and woman into souls that bless the community!

Outgrown the Bible? We have never grown up to it! I stood in the anteroom of the Town Hall in the city of Birmingham, England, 40 years ago by the side of the great old prophet-evangelist, founder of the Salvation Army, William Booth. At that time in the papers they were discussing the problem, "Has Christianity failed?" A ubiquitous reporter came up to the general and said:

"General, do you consider Christianity is played out?"

The old general looked at him and with a snarl that characterized him said:

"Played out? It has never played in yet. Get out of my way and let me get to the meeting and help play it!"

Rough, but ready and true!

Don't forget, you men and women of this nation, your business is now to stand by this Book, by its moral conception, by the God it reveals, by its interpretation of humanity, and ultimately and finally by its gospel of redemption and emancipation. These are the real things of strength in all our national affairs!

Notes on First Thessalonians 3.

From an Address by Rev. John A. Hutton, D. D., London.

There is a saying in Holy Scripture in which two apparently contrary words are brought together, a profound saying:

"Behold, therefore, the goodness and severity of God!"

I think the church would do well for perhaps an entire generation to put the accent on "the severity of God."

Many years ago a book was published, and it had great vogue. I remember the authoress writing, "In the end of the days the judge of all the earth will wonder not that we have done so badly, but that we have done so well!" It was supposed that that was a nice thing and a religious thing to say! I think it was an awful thing. Think for a moment what is involved in that!

Suppose you went into a home where a child was petted and naughty, mischievous, ill-natured, everything that is disagreeable! Suppose when you were thinking your own thoughts about that child the mother were to say:

"The extraordinary thing is not that it does so badly, but that it does so well!"

We should conclude that from the moral point of view that child had no mother at all. That child had no one who had such a fine and proper conception of its possibilities as to be grieved at his obvious and lamentable temporary failure. To say that at the end of the days the judge of all the earth will wonder not that we have done so badly, but that we have done so well, is to put God out of the universe altogether. It means that no one cares sufficiently about us to rebuke us upon occasion.

It is a great thing sometimes to see things under another light. The scene is the same, but under another light you begin to think it is another. During recent years I have been appalled at my own previous blindness at not seeing what I see now so clearly that I hardly see anything else, how the appeal of the Bible, Old and New Testaments alike, is for a certain robustness and hardihood on the part of believers face to face with life, for a resolute patience and a willingness to dispense with the luxuries of faith, and to be quite content with the bare bread and water of the Word of God.

I am much impressed by that. We are invited to be ready to "travel light" as becomes pilgrims. We are promised something far better than indulgence,—we are promised guidance and a task that will always be enough to reduce us to despair, that is to say, a task which will keep us alive unto God: for a faith which is not despair and more is in my view no faith at all.

And now let me come to the subject which in a pleasant and beautiful way, it seems to me, introduces all these things in a much finer spirit than I may so far have indicated. That subject is the matter of chapter 3 of 1 Thessalonians.

It is a masterpiece. I find that single chapter an extraordinarily beautiful and complete thing. You know the Bible was divided into chapters and verses late in history. There are chapters which are cameos, or gems. Take the 11th of St. Matthew, where you get a day in the soul of our Lord,—how he spent a day, from morning till night! The 12th chapter of the book of Acts has the same dramatic unity. Herod, seeing he had done something which pleased the people, proceeds to go further. He went too far. But after the opening verses the chapter leaves Herod altogether as though he did not exist. Things go on as before to all appearance. But it is not so. The story returns to Herod when the gathering retributive forces of this world simply overwhelm him, and "the ole man River goes rolling on!"

The third chapter of 1 Thessalonians is one of those perfectly beautiful, complete, artistic unities which it is a benediction merely to read. The chapter begins: "Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone."

That is Paul's modesty. For surely Paul is one of the biggest men God ever made. He carried in his soul the whole moral destiny of Europe and America so far as these are going to be worthy of a place in the final kingdom of God. He also said a dozen things by the way, any one of which would turn the world upside down, that is to say, right side up, if we should act upon it. Paul is dynamite for everything that is contrary to righteousness.

He said "we" when he meant "I." "When we could no longer forbear," that is, "When I could no longer forbear." We must not allow him to be so modest that he might be misunderstood.

"Left at Athens alone," he sent Timothy, "our brother," to "establish" and to "comfort" certain people "concerning their faith." There is something wrong with us if we do not need to be strengthened and comforted concerning our faith. For faith is a fight. Paul called it a good fight, but it is a fight, and it goes on and on. It is always worthwhile, but it is always a fight. Fighting all the time becomes rather dreary work, for there are hours and days when we imagine sadly that we are alone. People need to catch fire from one another. As iron sharpeneth iron, so a man's faith is sharpened by the faith of his friend.

He sent Timothy to Thessalonica to establish Christians there and to comfort them concerning their faith. We Christians will always be in a minority. We must not be sad about that. I sometimes think there are too many of us who have a merely bowing acquaintance with Christianity. It may be that when there are fewer of us we shall amount to more. It is not for us ourselves, indeed, to reduce our numbers, but it would not astonish me if God were to reduce our numbers enormously in order to have an army ready for the field.

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There is a great deal of religion in words which have come from a long distance to our present day, words like "comfort." In fact, anything that is old begins to have a kind of religious quality. Things also have to be old and tested before we trust them. A man's religion ought to be too precious a thing for him to change it jauntily.

We cannot take ourselves up by the roots every day. We can imagine what would happen to flowers and vegetables were we to pull them up now and then, just to see how they are getting on.

The word "comfort" is a religious word, and it covers more than appears. You "comfort" a man when you make him strong; and you make him strong by adding something to the material of his moods. For example, we are sad and sorry for ourselves, nobody in the world is so badly used as we are! What we are forgetting for the time being is that we are none of us the center of the whole universe. In short, we are apt to forget that there are other people besides ourselves who have their rights and who have their troubles. Now you may make a man strong by suddenly suggesting that life is a big thing like that. Much of our exaggerated self-pity has no other basis than that we were supposing that the whole universe should be engaged upon nothing else than circling around us in particular and exclusively.

The New Testament use of the word "comfort" and the Shakesperean use is something different from our familiar understanding of the word. When we speak of comforting a person we mean agreeing with the person, telling him he is right, in fact, smoothing him down. That is what we are apt to mean by comforting: making one "feel good," in fact. I should say the New Testament word "comfort" is as nearly as possible the opposite and contradiction of "feeling good." To feel good is a rather dangerous moral condition for one to fall into. And yet when we speak of comfort that is what we are apt to mean. That is not what St. Paul meant. Speaking for myself, I am not helped by people who agree with me. I can do this for myself so much better than they can. All the time I am listening to them praising and flattering me I am irritated by their literary inadequacy. I get more real good from another sort of treatment altogether.

The real sense of "comforting," according to the New Testament, is probably making a person ashamed. "When I survey the wondrous cross on which the prince of glory died" I am ashamed of myself! There and then I do not want to hear any chatter even about myself. I am now face to face with deep things. I am confronted with God.

Now, for one thing, Timothy was the very man to send on this errand. For Paul had had to administer this same treatment to Timothy himself. Timothy was a young man, and therefore apt to lose heart. This is the shadow of all fine youthfulness,—it is easily discouraged. Youth of the first rank is always on a tragic edge. I do not wonder at this. It is "experience," said St. Paul, that "worketh hope."

Timothy was a young man contending for the Christian way in a disheartening place.

Paul sent him there, it may have been, so that this fine young fellow might get rid of his youthful pride and be done with it at once.

Timothy, I was saying, was the very man to send because he had received this medicine from Paul himself. We have two letters which Paul wrote in answer to two letters which Timothy had written to Paul. We do not have Timothy's letters, but we have Paul's answers, and we can reconstruct what Timothy wrote from studying what Paul wrote back. It is obvious that Timothy had written to Paul confessing that he was having a bad time, was depressed, was not getting on; that the people were not crowding in; that nobody seemed interested in what he had to say; that the world seemed to be going on its own way perfectly happy in its utter neglect of anything Timothy was saying. So on and on he wrote with that inexhaustible eloquence with which we can all express ourselves when we are sore. Paul received some such letter.

Now if we had a letter of that kind from some one telling us what a bad time he was having, we should be apt to write back saying how sorry indeed we were to hear that he was so miserable; but we should quite probably go on to say that if it was any comfort to him, we also were having a bad time; in fact, everybody was having a bad time; we lived in an age of transition, and so forth.

Paul, being Paul and a Christian, did not say anything like that. What did he say? He said in effect: My dear young man, aren't you ashamed of yourself? You tell me you are having a bad time. I should say so! What did you come into the world for but to have a bad time? Why, you came into this world for this very purpose, to stand up for a great ideal in a contradictory age! A bad time is a good time. "Take your share of hardness!" Who told you that Christianity was a soft job? Who told you it was an easy thing?

Thus Timothy was the very man to send to "comfort others." He went to Thessalonica and there delivered the medicine which he himself had received from Paul. It had the same blessed effect upon them.

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I am sure we underestimate people by speaking down to them, flattering them, pleasing them, saying things they want us to say to them. Thus we disparage and humiliate them. Why not ask them rather to rise to something so big and difficult that they will never succeed in it unless they have hold of God?

Rev. John A. Hutton, D. D.

Timothy went to Thessalonica. He delivered the message, "That no man should be moved by these afflictions, for yourselves know that we are appointed thereunto"; "We told you before that we should suffer tribulation, even as it came to pass."

And they also rose from the grave of their gloom!

Here and now we learn of a most beautiful and tender thing! Paul also had a bad time, even as Elijah, even (yes, we may say it) as our blessed Lord had! Indeed, what makes our Lord the Saviour of the world is that he passed through the worst time that the soul of man ever faced! It was only for a moment, indeed, but it was a terrible moment.

Paul was having a bad time. I do not wonder, for he was at Corinth. There in Corinth he fell ill. He was surrounded by heresy-hunters who drove him from pillar to post. There were those who said he was a poor preacher. And all the time he was sick. Things never come singly,—"all thy waves and thy billows have passed over me!" Paul thought he was dying. He asked God to remove some mysterious affliction that had descended upon him. He asked God three times, and God three times refused. But here is the beautiful thing! Just when things were at their worst the door opened, and in came Timothy, back from Thessalonica!

"I have just come from Thessalonica," he hastened to say. "Everybody there is standing fast, like rocks. And the thing that keeps them standing fast is their love of you! They have not forgotten you! They are looking forward to seeing you again! They have never forgotten the word you sent them about standing fast in times of difficulty!"

By this time Paul was risen from the dead, and ready again to walk in newness of life. Here are his own words:

"When Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith!"

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There, then, is a picture of the church, of its place in the world! We are here to pool our resources so that we may stand together face to face with life.

One day you are down and I am up. Another day I am down and you are up. Days come when we are all down, but Christ is up! Timothy was comforted by Paul. The Thessalonians were comforted by Timothy. Timothy and the Thessalonians comforted him who under God had been the source of any fortitude they had.

A Guide into Truth.

Rev. George A. Buttrick, D. D., New York.

I have many other things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come he shall guide you into all truth . . . . for he shall take of mine, and shall declare it unto you. John 16. 12-14.

If you reflect how much more of the works and words of Jesus we might have known you will be almost appalled by the sense of that loss. His sayings have been life to nineteen centuries,—sinew in the struggle, peace in tumult, a harbor-light on sorrow's dark sea,—but how many of his sayings do we know? Not one in a thousand! You can read any of the Gospels in an hour, but his public ministry alone filled three years.

Where are all those lost sayings, those unrecorded deeds? We would like to know what he said to his mother before he left Nazareth for the great adventure. Surely he did not come as a complete stranger to his disciples with one peremptory "Follow me": many conversations led to that challenge! There were other revealings of his soul given to the disciples at nightfall on the hillside ere they slept, and would that we knew them! We would like to know what he said to Simon as Simon carried the cross to Golgotha, and there must have been more than seven fragmentary sayings spoken from the cross itself. The power going to waste over the brink of Niagara is a bagatelle compared with the power seemingly gone to oblivion in the lost words and works of Christ.

Not alone through what we atheistically call the accidents of time has this loss occurred, but also through the childishness and blindness of his earliest disciples. "I have many other things to say unto you, but ye cannot bear them now." Through accident or circumstance we have been robbed of much that he said; through the obtuseness of the Twelve we have been robbed of more that he might have said.

How lonely Jesus was! Each of us is lonely,—locked in a hermitage of flesh, making his own life plan, confronting his own peculiar temptations. It comes as a desolation to every young man and woman to find that the neat little rules for living which others have laid down do not meet their own case, and that they must find their own way through this country of earth. But our loneliness is almost comradeship compared with his. On his lips the rending words have their full meaning: "I am alone." More alone than if he had been in a desert, for in a desert a man can be sustained by the thought of those who understand him and pray for him. Jesus was more alone precisely because there was none to understand him! People frequently complain nowadays that they are misunderstood. Often these people are the victims of diseased sensibility. Jesus was misunderstood,—and the marvel is that he did not complain. Moreover, the misunderstanding came from their blindness (against which he might rightly have complained,) and from his loftiness (against which no man can ever complain). He could have painted for them flaming canvases, but because they could not understand he had to draw sketches for children's storybooks. He could have played vast concertos on all the instruments of heart and mind, but because their ears were dull he had to content himself with little roundelays.

"I have many other things to say, but ye cannot bear them,"—how much we have lost of what he might have said! He might have given us clear guidance in this vexed question of peace and war. He might have given us guidance also in the vexed issue of economic justice. How much we might have learned from those many other things!

The marvel is that Jesus could be so patient. It is said of Plato that he set over the door of his school a sign to the effect that only the educated need apply. The disciples of Jesus could never have been disciples of Plato. Confucius would have dismissed them on the spot, for he frequently declared that he would have nothing to do with slow and stupid scholars.

Why was Jesus so patient? Because he loved,—that is the first answer. He had given his heart to these ordinary men. But there was another answer: Because being a man of eternity he was content to wait.

I repeat that sentence. It is pivotal. It profoundly affects our life in this year of grace 1930. It tells us why this year and every year is a year of grace. Jesus was patient because, being a man of eternity, he was content to wait.

But to wait for what? He was about to die. The words he might have spoken could never now be spoken. They were lost forever. Oh, were they? The teachings of Jesus are always revolutionary. They are packed with dynamite. They are full of staggering surprises. But was any teaching of his more breath-taking than this in which he tells us that his unspoken words can yet be spoken, that his lost sayings are not lost? Listen! "I have many other things to say unto you, but ye cannot bear them NOW. Howbeit"—nevertheless, be that as it may, in short, there is much more to it than that!—"Howbeit, when he the Spirit of truth is come . . . . he shall take of mine and shall declare it unto you"!

Rev. George A. Buttrick, D. D.

We must be clear as to this: What does Jesus mean by the "Spirit of truth"? Elsewhere he uses the title, "The Comforter," "I will pray the Father and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth." Comforter! The Greek word is Paraclete. The Latin word is Advocate. It was the custom in ancient tribunals for parties to appear in court attended by their influential friends. These influential friends were called paracletes, advocates. They gave their friends counsel and support. They spoke for them, made their cause a common cause, stood by them in difficulty or danger, and all this not for fee or reward, but for friendship's sake. From that noble custom springs the profession of the law, a noble profession when fulfilled in the spirit of its origin.

Jesus said, then, that when he left the earth God would send the paraclete, the helper, the fortifier, the Spirit of justice. This Spirit would make common cause with them, strengthen them in danger, and play the part of secret friend. As for the world at large, "When he is come he shall convict the world of sin and righteousness and judgment." As for those who would follow Christ and know more of the will of Christ, "He shall glorify me, for he shall take of mine and shall declare it unto you."

You have all asked yourselves this question: Does Jesus belong only to the past?

Is he an ideal figure melting into a golden haze? Is he a retreating figure, as if he were sailing away from us on that wooden vessel of the cross over a bitter ocean into the unknown, further and further away until he is less than a speck where sea and sky meet and darkness falls? Or has he present power? Has he word for me here and now? Is the scepter in his hand? You have all asked the question. This is the reply of Christ himself: "The Spirit of truth shall take of mine, and shall declare it unto you. . . . . And lo! I am with you alway."

THE OUTWORKING OF THE PROMISE.

Now behold the outworking of that promise!

Behold it in the men to whom the promise was spoken! Was there not a Spirit moving in them, giving them new understanding of his words?

Peter had said in face of the cross: "Be it far from thee, Lord!" The cross was degradation and darkness, the final catastrophe of the cause of Christ. But Peter said after the cross: "God hath made that same Jesus whom ye crucified both Lord and Christ." What or who had wrought the change in Peter?

John, who fled with the other disciples in the hour of his Master's arrest, is found saying after the years: "We beheld his glory, a glory of the only-begotten of the Father, full of grace and truth."

By what power did these men, so dull before, speak with such insight and conviction? Had the death of Jesus touched some hidden spring of comprehension? Yes, verily! The death of the sacrificial always does that.

Robert Browning shows how the tyrant Guido, who had cruelly ill-treated the pure and trustful Pompilia and had scorned her in life, suddenly realized her saintliness in death and discerned her as dwelling with God. As he was led away to die for his crimes he cried in an agony of fear:

"Abate — Cardinal — Christ — Maria — God—Pompilia! Will you let them murder me?"

A cardinal can plead with Mary, and Mary can plead with Christ, and Christ can appeal to God, ... but Pompilia, whom he had despised, but who now is revealed by death, stands at the top of the list!

Death had cleansed the sight of the disciples regarding Christ, but only because at Pentecost a Spirit had come upon them telling them that he was not dead. The Paraclete had come to give them knowledge of his death in all its saving mystery, and enabling them to interpret to others the sayings which to them aforetime had been obscure.

Behold the outworking of the promise in the history of the church! We need take but one instance.

In the last generation there emerged—"broke forth" would be a better word, for it came rushingly as from some pent-up hidden spring,—there emerged in such souls as Walter Rauschenbusch what has been called the social gospel of Jesus. The saints had been hugging their souls. They had been singing "O that will be Glory for me," and they had repeated it, "Glory for me, Glory for me!" Then came the upthrust of a new message, or the rediscovered emphasis of an old message. What of the poor whose hands wove the clothes of the saved who sang "Glory for me," the poor who built their churches, and printed their Bibles, and drove their ships? What of the poor made poor by economic oppression? What of the poor made poor by racial bigotry? And what of the demand of Christ that every man who would be his follower should take up his cross and follow? His cross, not his burden! We are conscripted to carry burdens. We cannot escape them. Pain, sorrow and limitation are in some measure the lot of every man. But we volunteer to carry crosses. A cross (do you understand?) is somebody else's burden. What of the demand of Christ? In the social gospel—so called, though there is but one gospel,—the church found a lost saying of Jesus, or new light in old sayings for new times. How? Because in the genuinely faithful within the church there was a Spirit of truth who was taking the things of Christ and declaring them unto our generation.

Behold the outworking of the promise in your life and mine today!

Two or three weeks ago I was at Gettysburg. I slept in a room on Seminary Ridge, and looked out for two days across that plain where Pickett's men made their hopeless charge. I stood on the spot where Lincoln made his famous speech, and in the building where, if report be true, the first draft of that speech was written. In the chapel of the Seminary where I was staying there was a fine reproduction of the Da Vinci picture of "The Last Supper." You remember that the picture portrays the bewilderment and horror in the Twelve—the various expressions of dismay, or guilt dissembled, or protest,—at their Master's words, "One of you shall betray me." Now the startling fact was this: Though I had just returned from standing on ground where Lincoln stood, whereas I have never stood on ground where Jesus stood; though Lincoln spoke my language, whereas Jesus spoke the strange and to me uncouth Aramaic; though Lincoln lived within living memory, whereas Jesus lived 1900 years ago, Jesus was far more real to me than Lincoln. I admire and reverence the Gettysburg speech. It is the noble utterance of the noble conviction of a noble soul. But I was challenged by that saying of Jesus as I shall never be challenged by the Gettysburg speech. "One of you shall betray me!" As I looked at the picture I found myself saying with the disciples, "Lord, is it I?" I knew that I must not betray him. I knew that it would be far better to sacrifice breath and body than to betray him. Had you been there you would have felt as I felt.

But how has this come to pass? A peasant unresistingly done to death in a far-away land, almost unknown to the secular historians of his time, and apparently himself at no pains to be remembered; covered with shame at his dying,—what has he to do with you and me? Yet you can sing "Jesus, the very thought of thee," "O Jesus, I have promised to serve thee to the end," "Jesus shall reign where'er the sun," and many another such hymn, without any sense of incongruity in the singing! Why is it? It is not because he is popular, or because he commends to us an easy way, is it? He said his discipleship is like salt, and it is: it stings! He said it is like fire, and it is: it burns! It has no patience with mediocrity or compromise. It makes no truce with popular standards. Yet his life stands! It is our perennial rebuke, our undying inspiration. Why? Why does the peasant of Galilee thus stride across our modern America? Why does he lay claim to your heart today? The Paraclete has come! There is a Spirit of truth in us of whom the promise is fulfilled: "He shall glorify me, for He shall take the things of mine, and shall declare them unto you."

I tell you these things: Jesus is not a retreating figure in history. He is a present spirit.

How may you be sure of the indwelling of the Spirit of truth?

The answer will be: First, by a rigorous seeking for truth. The word "truth" as here given meant originally "justice." The Spirit is not manifested in voices and visions and rhapsodies. He is first manifested in a desire to see justice established on earth, and a willingness to pay the cost that it may be established. Second, the Spirit of truth waits upon our effort. "He shall guide you into all truth," not "He shall carry you into all truth." You must tread bravely. You must face the hazards of the way. You must take the risks and prove your courage. Then you will find yourself guided,—not directly on wings to the goal, but guided step by step until you arrive. Third, the Spirit comes by prayer. "I will ask the Father, and he will give you another Comforter." We also must "ask the Father." A gift, and especially the gift of the Spirit, requires one in the mood to receive as well as one ready and able to give!

Where are the lost sayings of Jesus? They are not lost! Where are the many other things which his first disciples could not bear? They are waiting to be spoken by the lips of his latest disciples! Do you see? A sculptor imposes his design on the marble from without. How wonderful if he could evolve his design from the marble from within! Jesus spoke some words unto us from without. His best words are yet unspoken. He is waiting to speak them in a better way, from within us by the Spirit of truth.

"I have many other things to say, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come he shall guide you into all truth, for he shall take of mine and shall declare it unto you." So to live that the many other things of Christ shall be spoken in us, and through us to the world,—that is to live the life eternal!

What the Founders of Massachusetts Brought to America.

Tercentenary Address at Northfield by

Rev. Samuel A. Eliot, D. D., Boston, Mass.

The early history of New England seems to many minds unromantic. No mists of distance soften the harsh outlines. The transplanting of a people breaks the successions of history. Our land is still lacking in some of the elements of picturesqueness and fabled association that make Europe interesting. Instead of the glitter of chivalry we have but the somber homespun of hard-working pioneers. Instead of castles and cathedrals on which time has laid a hand of benediction we have but the rude log meetinghouse and schoolhouse. It seems a story at once plebeian and prosaic. What is it in the Puritan heritage, outwardly so bare and cold, that makes it intrinsically so poetic?

There was certainly no poetry in the rigid creed of our forefathers. Indeed, to us it seems exceptionally somber and austere. Nor is there any poetry in the mere struggle for existence that marked the outward life of early New England. Our forefathers were often pinched for food. They suffered in their rude shelters the bitter cold of the New England winter. They lived in isolation. We think lightly of these things because we cannot help imagining that they knew they were founding a mighty nation; but that knowledge was denied them. Generations of them sank into nameless graves without any vision of the days when their descendants should rise up and call them blessed.

Nor is there any inspiration in the measure of their outward success. I suppose it is accurate to say that the Puritans, judged by their own desires, failed. They tried to establish a theocracy, and by a certain irony of fate they stand in history as the heroes of democracy. Why is it, then, that we so celebrate them? Why all the honor that we pay them?

"It is not," said a staunch descendant of the Puritans who in an exceptional degree inherited and illustrated their principles,—my honored father,—"it is not merely because in danger and in difficulty they were stouthearted. Many a pirate or soldier of fortune has been that. It is because they were stouthearted for an ideal—their ideal, not ours,—of civil and religious liberty."

Wherever and whenever men and women devote themselves not to material but to ideal ends, there the world's heroes are born, and born to be remembered and to become the inspiration of noble daring.

Now, we live in a time when it is rather the fashion to regard our New England antecedents with amusement or a kind of contempt. We are given to understand that our forebears were just sanctimonious hypocrites, used to endless sermons and doleful psalm-singing. Well, Cromwell and his Ironsides, if I remember rightly, did sing psalms to some purpose. "Arise, O Lord, and let thine enemies be scattered!"—thus they sang and then proceeded to scatter the said enemies. Macaulay was no friend of the Puritans, but historic accuracy compelled him to confess that they were the most remarkable body of men in history. Carlyle did not share the Puritan's faith, but he declared that Puritanism was the greatest of the world's heroisms. Do we not always owe the advances that really count for something to those who stress the solitariness and imperative of principle?

Of course, to many minds there seems to have been in the Puritan communities such a Spartan view of duty and such a rigorous observance of the Old Testament statutes that there is a sense of relief in our escape into a milder order and a more playful age. Some of their peculiar dogmas and methods have happily disappeared, but there was in Puritanism a moral virility and a spiritual intensity that ought to be more at work today. Those people had ideas whose glory has not faded. They believed in the sober, righteous, and godly life. They believed in the home, and in family love and integrity. They believed in the direct access, unmediated by priest or form, of the human soul to God. Though there were elements in their religious faith that seem to us somber and severe, yet there is no evidence that their religion seemed to them a darksome restraint. Rather it was a victorious experience which gave epic dignity to their otherwise insignificant lives. The statutes of God were the songs of their pilgrimage. They did not study life as a problem: they mastered it as an experience. So every new venture, every migration to alien shores and scenes, simply renewed their passion for the changelessness and timelessness of God. Their strength, let us mark,—for we too often get discouraged just because we get these things wrong end to,—was not so much in their confidence in their knowledge of God,—that was often weak, frail, insecure,—no, their strength was in their assurance of God's hold on them. That was their sufficiency. That was what impassioned their minds and hearts, and energized their wills, and made them steadfast and unafraid,—and it might do the same for their descendants.

FOUR SPECIAL CONTRIBUTIONS.

Let me mention four special contributions made by the founders of Massachusetts to the welfare of our country and our race.

1. The founders of Massachusetts brought to these shores the seeds of civil liberty.

It was a great event in the history of our race when the Massachusetts Bay Company, meeting in London, voted that the charter of the company should go with the colonists and that the actual settlers should administer the affairs of the colony. That bold experiment in self-government was of the highest significance. Hitherto all colonies had been governed either by royal decree and by administrators responsible only to the crown, or by a commercial company with all the control retained by a board of directors in the old country. The Massachusetts Bay Company struck out on a new line. The settlers were to elect their own governor, councilors and representatives, and to manage their own affairs. All our American ideas about "Government of the people, by the people, for the people" have sprung from that prophetic act.

2. Next we may well emphasize the fact that save for the unique adventure of the Plymouth Pilgrims—first in many fields,—the Puritan migration was the earliest attempt to found a colony on the basis of family life.

For a hundred years Spaniards, Englishmen and Frenchmen had been trying to secure a foothold on the North American continent. Most of these attempts had failed because the colonies were of men only. The Puritans, like the Pilgrims, brought their wives and children with them. They intended to make their homes in the New England wilderness, and most of them never saw again the green fields and hawthorn hedges of their native land.

3. The founders of New England further differed from all other colonists in their belief that the welfare of a free state must rest upon the education of all the people.

No community in the world, then or now, ever contained so large a proportion of highly educated men. The magistrates and lay leaders were men of high standing and large experience, and the ministers were learned scholars and eloquent preachers. Free schools were established in the settlement within a few months, and in 1636 the General Court passed a vote unparalleled in the history of mankind, when the representatives of the people voted an appropriation equal to the entire tax income of the colony for the establishment of a college. Every shilling went to start the college, so precious did it seem to our founders that their children should have the benefits of the higher education. On the gate of Harvard College is written a quotation from the anonymous pamphlet called "New England's First Fruits," which sets forth in eloquent simplicity the desire of the colonists and the order of their procedure:

"After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

A few years later the General Court passed another memorable vote in which it decreed that every village and town in Massachusetts having more than fifty inhabitants should be required to establish a free school and maintain a competent teacher for the children. No other colony in history ever did a thing like that.

4. The Massachusetts Bay Colony differed from other colonies in the extraordinary character and quality of the people who came hither in the first ten years.

The leaders of the Puritan migration belonged to one of the most splendid epochs of

English history. Their generation was partly coeval with the Elizabethan age and partly contemporary with Cromwell and the Puritan revolution. John Winthrop was born in the year of the Spanish Armada and died in the year when Charles Stuart lost his head. The new leavening, the widening discoveries in all realms of research, the new ferment alike religious, political, literary, distilled a potent elixir which ran in the veins of that generation like fire.

Massachusetts was indeed established by a commercial company whose members combined in themselves the two not incongruous elements of religious enthusiasm and business sagacity. They meant that their enterprise should be profitable for both body and soul, but the religious impulse was always paramount. There were in those people no motives of avarice, no selfish schemes, no desire for glory or aggrandizement. They were not animated by any hostility to the Church of England,—they loved it,—but they wanted to see it cleansed of its corruptions and restored to its purity—a desire that brought upon them the nickname of Puritan. So they must needs start out of their common poverty what they rather ironically, considering their condition, called a commonwealth, a community animated by a definite and positive religious vitality. Their ideal was a Bible commonwealth,—state and church coextensive, both permeated with the prophetic spirit and governed by Mosaic laws. It certainly was a noble conception, and the fact that it proved to be impracticable does not materially detract from the majesty of the idea and not a whit from the devotion of its promoters. If they were narrow it was as the sword of righteousness is narrow. If they had single-track minds it was the track of duty all the time. If they fled from persecution only to become themselves intolerant it meant that they could not risk the safety of their enterprise by admitting to that company people of different convictions and desires, however pious and sincere. They were striving to incorporate into a working system the vision of John Milton,—of the state as "one Christian man," with every member strong and healthy, with every nerve alert and every sinew taut, and with Christian faith as the very breath of its frame. And if human nature in the long run was too much for them and the millennium too distant to admit of their success, yet their influence has been second to none in the making of the great republic.

AN AWAKENING MOTIVE.

But, finally, I am interested in the Tercentenary not just as a memory, but as a motive. The best memorial of the forefathers will be the awakening in the descendants of the same self-forgetting energy and resolute ardor. Whatever our backgrounds and diverse national origins, we are all sons and daughters of the Puritans when our hearts have been baptized with the fire of their zeal and our spirits energized by their trust in God's guidance.

Mark Rutherford said that he wanted to add one more to the Beatitudes, "Blessed are they who give us back our self-respect!" That is one thing we may get from communion with the spirit of our forefathers. Does the way of the good life sometimes seem steep and hard to us? Are we tired of the self-denials and self-restraints of the moral law? Are we whimpering because there are difficulties in our path? Has the fog covered us so that the sense of direction is gone? Are we conscious of slackening courage and faith? Then renew contact with those unassuming folk whose pluck and patience, vision and self-control speak to us down the centuries! If we have thoughts unclarified, will undetermined, powers half used, get into touch with that firmness of judgment, that capacity for decision, that gift for sacrifice, that endowment of loyalty, that vision of faith! We do not think now of the Puritans as theologians, or scholars, or just pioneer settlers. We think of them as the exemplars of that vitality by which God works in the world. The spirit they embodied is still our hope of progress and stability. That courage must take hold of our modern oppressions. That conscience needs to be applied to our perplexing problems, that industrious energy to our burdens of neglect, that coöperative goodwill to our social reconstructions. That sense of direct intercourse with a divine inspirer must be the source of our strength and peace.

Let one of our contemporary poets, speaking for the founders of Massachusetts, express for us the feeling and the assurance of our Tercentenary:

God of our fathers, who hast safely brought us
Through seas and sorrows, famine, fire, and sword:
Who in thy mercies manifold hast taught us
To trust in thee, our leader and our Lord:

God, who hast sent thy truth to shine before us,
A fiery pillar, beaconing on the sea!
God, who hast spread thy wings of mercy o'er us:
God, who hast set our children's children free:

Freedom thy new-born nation here shall cherish!
Grant us thy covenant, unchanging, sure!
Earth shall decay, the firmament shall perish,—
Freedom and truth immortal shall endure!

EDITORIAL CORRESPONDENCE.

Dear Editor:

Please allow me through the **Record of Christian Work** to inform my friends that I am relinquishing the pastorate of the Baptist Tabernacle, Atlanta, Georgia, and shall take up again Evangelistic and Bible Conference work. After nine months of hard work I have been convinced that it is not wise for me to further attempt to carry on here. With the burning passion that I have for a soul-winning and Bible-teaching ministry I cannot be satisfied to carry such an administrative load as I have had for these past months. The nine months of our labors together have been greatly blessed. We have received into the church 198 new members, 85 of these by baptism. In addition, we have by persistent effort brought back into the membership roll 381 from a large number that had for years been non-locatable and almost forgotten.

My plan is to devote two full weeks, including three Sundays, to each meeting. It takes that much time under present conditions to do the work necessary in a church. My day services will be a Bible Conference type of teaching for the revival of the church, and the night services will be distinctly evangelistic. My financial plan will be voluntary.

I will thank you very much if you will publish this statement that my friends may know. My address will be 34 12th Street, N. W., Atlanta, Ga.

With good wishes, I am,
Fraternally yours,
(Signed) Len G. Broughton.

Luanza Mission,
Congo Belge, Africa.

Dear Mr. Fitt:

To say "Thanks" to all my kind donors is much easier than to do the self-sacrificing thing that evokes my thanks, namely, their love gifts amounting in all to £21. 15. 0. Yet my thanks are in God's name and for God's work among these Luban tribes.

Praise God for the way the Christians have been stirred up to greater zeal for the Master and love for their Luban Bibles! And then rejoice also that last Sunday saw eight men and women entering the baptismal waters in obedience to their Lord's command, while others are now expressing their desire to do so also!

Pray for them all, and especially for the evangelists and Bible school teachers! They are one-book folks, and centralize on God's Word as their library. Oh that they may ever be on the warpath, earnestly contending for the faith by preaching the written Word! For it and it alone is the antidote for Rome's errors. Alas for the natives who are taught to bow down to idols—for it is nothing less,—and are assured that by wearing a crucifix they become children of God!

Thus more yearningly than ever do I press the urgent need for the free distribution of the plain printed Word of God, and for more and yet more Bible schools that all may learn to read therein.

With a heart all aglow for your loving interest,

Yours in that love divine that gave its ALL,
(Signed)
Grace Crawford.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

405..$ 2 00 407..$20 00 408..$ 2 00

Mrs. Dan Crawford's Bible Work in Congo Belge.

406....................................$10 00

Mrs. Dan Crawford, Personal.

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Florida.

Dear Editor:

I cannot find words to express the value of the **Record of Christian Work** to me as my hearing is bad and I never hear enough of a sermon to follow the thought, although I go to church. I am almost entirely dependent on the **Record** for my sermons. I must have it, if at a sacrifice.

I pass it along to others after I am through reading EVERYTHING in it, and they enjoy it as much as I do.

I lost what money I had when the bank closed last July. That is why I have not contributed to the Gift Subscription Fund as yet. I intended to give something every year.

It is interesting to learn what every denomination is doing all over the globe and so many other things from one magazine.

Yours for its continued success,
(Signed) ——.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Representative Men and Women of the New Testament.

October 5, 1930.

Zacharias and Elisabeth: Life in a Pious Jewish Home.

Luke I.

So little seems to be told about Zacharias and Elisabeth that the mistake may be made of devoting most attention today to their illustrious son and overlooking these representatives of the best Jewish life of their day. Suppose, then, that we keep rigidly to our subject and learn all the record tells of Zacharias and Elisabeth, and what happened to them. It is a fascinating story!

First of all, read Luke I through half a dozen times with eyes fastened on those two! Let all the incidents and the other persons revolve about them!

What shall we find?

Introductory, 5-7. A godly home.

It is about 6 B. C. The scene is a pious home in the hill country of Judea, south of Jerusalem. Enter Priest Zacharias (Hebrew, Zechariah) and his wife Elisabeth!

Both are of blue-blooded Aaronic descent: indeed, Elisabeth has the same name as Aaron's wife (Elisheba, Exodus 6. 23). The priests were the aristocracy of Israel.

In an age of corrupt social life (as seen in the case of the Herods) and hypocritical religious life (as seen in the high priests) they represent the best type of Old Testament saints,—both upright in character before God and walking irreproachably in their daily conduct in all his commandments and requirements. That is, they fulfil both the moral and the ceremonial law in their inner and outer life.

But there is a shadow over the home,—they have no child, nor expectation of one. That was a grievous misfortune among the Hebrews, yes, even a reproach (25), for they can never be the parents of Messiah.

With this modest old couple the history of God's dealings with man takes a new turn.

God intervenes, 8-22. Promise.

The scene changes to the Temple in Jerusalem. Zacharias is on duty. At the supreme moment of his life, when it is his once-only privilege to burn incense before the Lord in the sanctuary, the angel Gabriel steps out of the unseen world and stands beside the altar. Agitation and fear naturally seize Zacharias. God has not intervened thus for 400 years, perhaps. But Gabriel quiets him with the assurance that his prayer was heard. What prayer? He had long ago given up hope of offspring, but he would still be praying for the age-long hope of Israel. And Gabriel assures him of a favorable answer to both prayers,—Elisabeth shall have a son, and this son shall be forerunner of Messiah!

But Zacharias is human. He has believed God all his life, but how can he be sure of this? He knows it is physically impossible. His unbelief brings upon him the sign and punishment of temporary dumbness (20).

For God's word through Gabriel shall be fulfilled to the letter in due season!

Back home again, 23-25! Fulfilment.

His appointed duties finished, Zacharias returns home. And now what a change! "There will be joy and gladness for you," Gabriel had said, "and many will rejoice over his birth." The promise is coming true, the reproach is rolling away, the home is hopeful and happy!

Elisabeth and Mary, 26-56. Confidences and praise.

The scene changes again. We are led north some 80-100 miles to Nazareth in Galilee, where six months later Gabriel appears to Mary and announces the coming of Messiah. To meet Mary's perplexity Gabriel tells her about her elderly kinswoman Elisabeth, basing his veracity upon this significant declaration:

"No word from God will be without power. Nothing is ever impossible with God" (37).

How shall Mary meet the coming event? She will go and confide in Elisabeth.

It will take a mother's imagination to visualize this episode. The embarrassed unmarried young woman about to become a mother among godly people who will be horrified at it, and the older lady who is in the same condition! Their holy secrets, both miraculous! Their singing faith! Elisabeth being filled with the Holy Spirit and bursting out in glad unselfish salutation as she recognizes in Mary the mother of Messiah and actually feels the honor of her visit! Here was verification of Gabriel's word to Zacharias regarding her own promised son!

Birth of the son, 57, 58. Mercy and joy.

Luke's Gospel is the Gospel of womanhood and childhood and common people. Where did he get all this detailed information? Was it not from Mary herself? A physician has confidential contacts with women.

Observe how Luke phrases it: they heard that "the Lord had magnified his mercy with her." The sorrow and reproach of a childless home are turned to joy and honor.

Circumcision and christening, 59-66.
Song of Zacharias, 67-79.

How can we promote home piety? Have you ever called on your class members in their homes? Have you ever had them in your own home?

What if God should visit one of our homes,—my home,—and raise up some boy or girl to be a mighty servant of Lord Jesus? "What shall this child be?" is asked over every cradle with hope and anxiety, says Dr. Snowden, and should be asked with a sense of responsibility before God.

Golden Memory Text—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1. 6.

October 12, 1930.

Mary the Mother of Jesus: An Example of Motherhood.

Luke 2. 15-19; John 2. 1-5; 19. 25-27.

Mary is to be studied today from the angle of motherhood. More details are given about her maternal experiences with her first baby than in any other case in the Bible. Every mother experiences great secrets and mysteries, but in the case of Mary's firstborn there were added the supernatural factors unique in her case.

She is the best known mother in the world, and one may be surprised that so little is told about her. She came out of despised Nazareth. Nothing is recorded of her home or her parentage, but the offering of pigeons at her purification implies that she was poor. It is plain that she was not a forward, ambitious, self-seeking woman who might have pushed herself into the career or traded on the fame of her illustrious son. We do not find any eulogy of her even by our Lord. The glimpses we get of her in the Gospels as maiden and mother show her to have been a representative woman of high character. She wore no halo. Her greatness shows in the way she met her unique distinction. Think what it meant to be the virgin mother of God's only begotten Son!

As such she was the subject of prophecy seven centuries before,—Isaiah 7. 14.

The sacrilegious if not idolatrous myths and superstitions and lies that have gathered about her in some quarters have obscured her true personality. Yet she was highly favored of God (1. 28, 30), and ever blessed among women (1. 42). We do well to call her blessed and recognize what great things the mighty God has done with her (1. 48, 49). Her maternal qualities are evidenced in the character of her son.

In last week's study we saw some of Mary's first experiences with motherhood. Read again Luke 1. 26-56,—the startling salutation by Gabriel, her profound perplexity, the transcendent annunciation of God's purpose and method, her modest self-possession and acquiescence. Then her visit to Elisabeth, and their mutual confidences and thanksgivings.

The lesson committee has designated three passages for today's study. They give glimpses of Mary at the manger, the wedding feast at Cana, and the cross. They unveil her motherly relations to her son at his birth, his public ministry, and his death. At Bethlehem we are on the human level, the mother caring for her newborn child. At Cana his vocation intervenes and separates in a sense the mother and son. At Calvary we are on the human level again, and see the son providing for his aged mother's future.

Mary and the shepherds, Luke 2. 15-19. Mystery.

Verse 19 is a window into Mary's mind and heart. Folks might well wonder at the story the shepherds told, but Mary knew more. She had not talked about God's earlier dealings with her, and now she maintained her reticence, treasuring up every detail of the wondrous incident and pondering upon it. From her well stored mind may have come all this information in the Bible. Every mother's heart is doubtless filled with hope and solicitude as she contemplates the young life committed to her care, but in this case Mary would be solemnized by the knowledge of his high destiny and all it involved in the purposes of God.

Mary and Lord Jesus, John 2. 1-5. Messiahship.

Jesus has now entered upon his public ministry. He is at a wedding feast at Cana of Galilee. The supply of wine runs short. Mary tells him of this social calamity.

Why does she tell him? If her husband Joseph had been long dead, has she been used to calling on her eldest son for help in emergency? Or is she expecting him to work a miracle, even though he has never worked one yet?

Our Lord's rejoinder is startling, though it was not so brusque in Greek as in the Authorized version.

No longer does he call Mary "Mother," but "Woman." He used the term again at a most tender and intimate moment on the cross, so harshness or disrespect could not be intended. But it implied a certain separation as conveyed in his next words, a Greek idiom variously translated by scholars, literally:

"What to me and to thee?"

Then our Lord adds: "My hour has not yet come." What "hour"? Time to act because of the shortage of wine? Or to manifest his Messiahship? If so, "Not yet" is presently cancelled as he performs the gracious miracle. But elsewhere in John his "hour" refers to the time of his death.

Mary understands his "Not yet" and tells the attendants to heed whatever he tells them to do.

Mary and John, John 19. 25-27. Memories!

We might have known that Mary would be at the cross! Our mothers are always with us in our crosses. The deeper the tragedy, the closer they stand by. Mother love is at its best in situations of need and pain.

Crucifixion was always terrible, but when the victim was her son! How sorely must her heart have been pierced by this early and horrible ending of his life and career!

In the hour of mortal agony our Lord on his part does not forget his mother. Faithful to her till death, he solves his last earthly care and responsibility by making tender provision for her protection and support as he gives her into John's filial custody.

What of the days that followed? Dr. G. Campbell Morgan's daughter-in-law, Mrs. Kingsley John Morgan, has given beautiful expression to her imagination in this poem:

Two heads are bent above a single page,
Mary, the mother of our Lord, and John,
And in the sunshine's silence there he writes,
And all their thoughts and both their hearts are one.

"Write, John, of how he blessed the marriage feast,
And turned the well's cool water into wine,
And how they bare it to the waiting guests,
And how the servants knew and marked the sign!"

So inspiration stirred his memory,
And for her sake and ours the story ran
To tell us how, in ageless mystery,
The Son of God became the Son of man.

And hour by hour and day by day he wrote,
And sometimes silently he sat apart,
And sometimes she would come and tell to him
The things that she had treasured in her heart.

So, following his Master step by step,
Came to the Calvary that they had shared.
Now in her eyes he sees the cross again,
And hears again the voice that Mary heard.

Her tears are falling on the written page,
And yet her lips are smiling quietly.
"Tell, John, how in that hour he gave me you
To take his place and be a son to me!"

Golden Memory Text—Mary kept all these sayings, pondering them in her heart. Luke 2. 19.

October 19, 1930.

Simeon and Anna: The Insight of the Pure in Heart.

Luke 2. 25-39.

In spite of the prevailing spiritual dearth and ecclesiastical degeneracy Judaism was still able to produce holy character and righteous life. Two venerable people stand out in today's lesson, representatives of Old Testament sainthood. They become witnesses to the fulfilment of Messianic prophecy in the person of Jesus. As such they must have strengthened the faith of Mary and Joseph,—and should strengthen ours.

The occasion is the presentation of the infant Jesus to the Lord in the Temple when 40 days old in accordance with the law given to Moses, Exodus 13. 11-15. It becomes the occasion of the double recognition of Jesus as Messiah.

Simeon, 25-35.

Simeon was an embodiment of the Old Testament attitude,—living in expectation of the consolation (comforting) of Israel. And he had assurance from the Holy Spirit that he would live to see his desire fulfilled in Messiah.

One day he comes to the Temple. It is the opportune moment! How does he know? How does he recognize Jesus? Is it not implied in the record: "He came by THE SPIRIT into the Temple"? Thereupon he takes the infant in his arms and bursts forth in benediction and prophecy.

Note the terms of his psalm clause by clause! Especially its world vision,—"All peoples," "a light of revelation for the nations." The nations were supposed to be in darkness and ignorance, while Israel already had the light of revelation. This new note of worldwide blessing astonished Mary and Joseph.

This, and his further word to Mary, have literally come to pass.

Anna, 36-38.

Anna—Hebrew, Hannah,—was a saintly widow over a hundred years old. Her mind was still clear, her heart alert and buoyed up by hope. She was a prophetess, and a constant worshiper in the Temple.

Coming thither at the same hour and hearing Simeon, she gives thanks to God. Christian experience always touches the springs of praise. And she cannot keep the glad discovery to herself, but like an active worker she spreads the news of the redemption (liberation) of Jerusalem among other God-fearing folk like herself and Simeon.

How can we cultivate keener insight in spiritual matters? The same way as Simeon and Anna did,—through the Holy Spirit, the Word of God, and worship.

The Old Testament left saints looking forward to the coming of Messiah. And certain prophecies were fulfilled to the letter by Jesus of Nazareth. The New Testament leaves believers still looking for the coming of Messiah, his second coming to fulfil all the unfulfilled prophecies and promises. Let us be expectant and ready, as we know not the day of his coming!

Golden Memory Text—Blessed are the pure in heart, for they shall see God! Matthew 5. 8.

October 26, 1930.

Spiritual Weapons in a World War: World's Temperance Sunday.

Galatians 5. 13-26.

We do not quite see the point of the lesson title. We find no reference to spiritual "weapons" or to a "world war" in the Scripture passage. Rather, Paul is giving everyday directions for a life of personal sanctification. And strange to say, external law is counted out! Nor is it a matter of "self-control"! Still, if Paul's directions were lived up to by individuals, not only would Prohibition against liquor be effective and permanent, but also the prohibition of every sin and crime.

Paul had learnt that Judaizers had gone among the churches he had founded in Galatia as they did at Antioch in Acts 15. 1, and had led some away from simple faith in Christ. So he wrote a letter to them to check this lapse and stablish believers in the simplicity and liberty of the gospel. It is the earliest expression we have of Paul's teaching.

At chapter 5 he begins certain practical exhortations concerning Christian morals.

The lesson portion introduces certain words and figures of speech which are hard to define,—some harder still to live out. Paul is dealing with man's personality,—not his body only, but his mind and spirit. Still, the practical applications in these verses are plain enough.

As a temperance lesson it presents the picture of debased, sensual and criminal life over against the fine character produced by the Holy Spirit. Undeniably liquor is the promoter of all sensual sin.

Christian liberty not license, 13-15.

Emancipation from Mosaic ritual and external precepts does not mean casting off all moral restraint. The believer in Christ comes under new law, expressed here as the law of love, which fulfils every possible law, and more.

Current ideas of personal liberty, under such names as self-expression and the rest, are a misunderstanding and abuse of liberty. They are based on selfishness and take no consideration of "one another." Hence their danger in human society, since selfishness always arouses antagonism and counter-action by the other fellow in pursuance of his rights and desires.

Flesh versus Spirit, 16-25.

What do these words stand for?

Paul uses "flesh" almost exclusively to stand for the unregenerate, carnal man; the whole body actuated by evil, depravity, inbred sin; the fallen self. Its nature can be judged by what it does (19-21).

Some spell "spirit" with a small s and take it to mean the higher part of man's nature as contrasted with the lower. The fight then is the familiar one between the best and lowest in a man's personality. Others consider that what is said of "spirit" is beyond what can be said of man's spirit, and spell it with a capital S as meaning the Holy Spirit.

One's "walk" is one's daily life. Give it into the control of the Holy Spirit, says Paul, who will guide into truth and live the Christ life within! The believer is then animated by power within, and does not depend on directions from law without, not having power to obey that law while subject to the propensities of the flesh. Thus, a law like the 18th Amendment supplies no power against the wish or the thirst for liquor.

The things our physical nature does are clear enough (Goodspeed, 19-21), bodily and mental, and are as obvious today as in Paul's day. What the Holy Spirit produces in the believer is inner elements of character, Christian virtues, such qualities, indeed, as shone in Christ's own life (22, 23). They that are Christ's crucified the flesh and its propensities when they accepted Christ crucified as their Saviour and the path of the cross as their way in life. What is left is Christlike character. May the indwelling Christ reveal himself in us!

Golden Memory Text—Every man that striveth in the games exerciseth self-control in all things. 1 Corinthians 9. 25.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

How May We Help Folks in Our Community?

James 1. 27. October 5, 1930.

Millions of aliens are scattered about America. Quite likely there are a few in your community, presenting to you an opportunity to help make America's melting-pot function. Booker T. Washington said he met but one man in his career who didn't make him feel he was a Negro. Then help debar race prejudices in your community which are an obstacle to exact and equal justice and limit your opportunities for helpfulness!

* * * * *

In one fiscal year in the last decade there were over 1200 men committed to Sing Sing prison. The majority of these men were in their twenties, and were not illiterate as only 30 of them had had no schooling. These men had been caught in the whirlpool of "personal liberty," and had not been given something to do in their boyhood. Idleness being the devil's workshop he had kept them busy.

When parents are neglectful of their duties, who should provide healthful amusements and open doors into hobby-land for the boys and girls in your community? Are you going to stand idly by and let Satan find some mischief still for idle hands to do?

* * * * *

Not many years ago a vessel was towed into a European port which had been found drifting about helplessly. All the crew were dead. In the cabin lay the dead bodies of the master and his officers, while the forecastle berths contained the decaying remains of the sailors. They had all been taken sick and had apparently been unable to render one another any assistance. The disease which had desolated the vessel was black fever.

A community would in time resemble this desolated vessel were it not for Christianity. Exalt the church, for it is a most powerful influence of helpfulness in any community!

* * * * *

Scientists have recently proved that bees talk to each other by emitting smell signals. Akin to these signals in bees are the uplifting, indefinable influences emanating from a man or woman, who like their Master "goes about doing good." The world is far too wise to believe in creeds alone. It is demanding deeds. The best contribution a Christian can give a community is doing the deeds our Lord would do if he lived in our community.

Marks of a Good Citizen.

James 2. 1-17. October 12, 1930.

"We are determined," said a group of young people in a Southern state, "to sweep out of our state freak shows, hootchy-cootchy dances, slippery thimble-riggers and their like, and put in their places good music, pageantry, competitive sports and amateur athletics." They did it!

"We are determined," writes Ira Landrith, "to train our 4,000,000 Endeavorers to pray and vote for politically upright men and women." They will do it!

"We are determined," said a public-spirited man of wealth, "to support every effort made by public authorities to make the streets and highways safe for all."

* * * * *

What constitutes a good citizen?
G—eniality displacing moroseness;
O—bedience to civic ordinances;
O—fficial cleanness;
"D—o not commit adultery."

C—hristian living;
I—ndustrial efficiency along some line of work;
T—ruthfulness;
I—ntegrity;
Z—eal in good works;
E—ducation;
N—eighborly love that fulfils the royal law according to the Scriptures.

* * * * *

Marks of good citizenship found in recent newspapers:

The University of Cincinnati has received from Mrs. Annie Taft a noble gift of two million dollars for the promotion of the humanities. By the humanities she means those studies that emphasize the value of thought and conduct and character, especially literature, philosophy, and history;

Julius Rosenwald, Chicago chain-store magnate and philanthropist, has given $75,000 for a study of the causes of American unemployment;

The senior class of Columbia University caused considerable commotion on the campus by subscribing to a moral code of almost Puritanical strictness. The class, 400 strong, voted Dry. Only 62 admitted that liquor was in the habit of passing their lips;

The ballot is the ballast of the ship of state;

Liberty's throne is on the ballot box, and every evil vote shakes its foundation;

Constitutions are but institutions on paper, put there by the ballot.

* * * * *

Some marks of a poor citizen:

A big business man who privately buys goods and then sells them to his corporation, pocketing big profits;

The woman who turns out her cat to shift for itself in the summer time when she takes a vacation from home duties;

Men and women who dodge jury duty, then complain when criminals are set loose;

Though a man may conscientiously keep every law in the Decalogue, yet if he purchases bootleg booze, even in small quantities, according to the Word he is guilty of all (James 2. 10);

Parents who use their children for financial gain taking the attitude of a Slav mother who said, "Sally no need more school, me need money. Sally got more school as me had."

Christians and Sunday.

Matthew 12. 1-8. October 19, 1930.

I welcome the opportunity of saying that I stand foursquare against the legalizing of business and also professional sports on Sunday, and I want to prophesy that if the sacredness of Sunday, with all the sentiment and beauty that the day inspires, is violated by legalizing business and by professional sports on that day, it will not be long before it is a regular working day for those to whom it might otherwise be at least a day of rest.—Governor Frank G. Allen of Massachusetts.

* * * * *

Said an ancient scribbler on church attendance:

"Some go to church to take a walk;
Some go to church to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there for doze and nod;
The wise go there to worship God!"

and there still may be other reasons.

* * * * *

Henry Ward Beecher said that many think that Sunday is a sponge with which to wipe out sins of the week. Just how often do some professing Christians in the present day take such a spiritual sponge bath?

Said one, in answer to a criticism for doing on Sunday a worthy act which no one else would do:

"Good deeds have no sabbath."

Sunday being the only free day which many have for worthy acts of mercy, it is peculiarly a day for such acts.

"Book and church and day are given
For man, not God: for earth, not heaven!!"

* * * * *

Professor Haegler of Germany proved by scientific demonstrations that the sabbath is a physical necessity, and his demonstration received the hygienic medal at the Paris World's Fair. He showed that the night's rest does not balance the day's work, that the blood corpuscles and nerves need additional rest periods of thirty hours or more for restoration. A Christian Sunday is scientific.

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Even metals demand rest, say engineers who have been conducting investigations which have shown that metals used in industries experience fatigue. Railroad rails and steel bridge girders last longer and are safer when they have periods of rest. Under excessive, uninterrupted use they go to pieces.

Social engineers, please take notice!

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Said Federal Judge McClelland:

"Sunday selfishness is a worse form of cancer than that which the doctors are trying to cure with radium. Too many people are taking their religion in a comfortable Morris chair."

* * * * *

Said Harry Lauder:

"I would rather go back to the coal mine, where at any rate Sunday is looked upon as God's gift for man to refresh himself for his next week's work, than to give concerts on Sunday as though there were no God."

Making America Christian.

Mark 5. 1-20. October 26, 1930.

On the top of the rocky summit overlooking Plymouth Bay where the "Mayflower" cast her anchor is a magnificent statue, says one. On the four corners of the huge pedestal are carved four figures representing Law, Morality, Freedom and Education. Rising above the figures is a granite shaft on which stands a large figure of Faith, holding in one hand an open Bible, while the other hand is raised aloft pointing to the white throne of God.

As the figure of Faith rises above the foundation figures of Law, Morality, Freedom and Education, so there should rise above all other factors the element of Christianity in our national life.

Does it?

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Not long ago there was used in one section of the United States a strange ballot. Opposite the name of the candidate was a pictured symbol representing the man's profession. For instance, opposite the name of Candidate Jones, carpenter, was a saw; John Doe, blacksmith, an anvil. This was the reason: A large proportion of the voting population of that locality could not read the names of the candidates.

Did you know that the United States has the highest percentage in illiteracy among the ten nations of advanced educational standing? Herein is seen the need of education in Christianizing America!

* * * * *

Reverence the flag! Because in the name of God we did set up our banners. (Psalm 20. 5.) Our flag is the expression of the dominant aspirations of the American people. Its stripes of red are in remembrance of the blood shed in wars and strifes which gave our country its being. Its stripes of white express our goal for peace. But only as the American people strive to make the Golden Rule their national and international tenet is it worthy of humanity's reverence.

* * * * *

"Have you never heard a great chorus of trained voices lift the voice of the prima donna as if it soared with easy grace above the whole melodious sound? It does not come from a single throat that produces it. It seems as if it were the perfect accent and crown of the great chorus. So ought it be with the statesman,"—and so ought it be with Christians, regardless of church names and creeds, in their attempts to make America Christian. If such a voice of church union could be brought to bear upon evils in our national life, name the foe it could not overcome!

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

OCTOBER, 1930.

WEDNESDAY, 1st. *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Psalm 91. 1.*

It is not necessary to make long prayers, but it is essential to be much alone with God, waiting on his will, hearkening for his voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.—F. B. Meyer.

THURSDAY, 2nd. *Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven! Matthew 18. 10.*

An old hymn of our childhood may not be theologically correct, and yet it expresses the cry of the Master's heart: "Around the throne of God in heaven thousands of children stand." Zechariah had a vision of the New Jerusalem with boys and girls playing in the streets thereof. It is a happy picture, and true to the blessed Lord's love and life and revelation of heaven. Will it seem like heaven if the children are not there?—Floyd W. Tomkins.

FRIDAY, 3rd. *And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven. Genesis 28. 12.*

Someone has well said that Jacob's ladder, which conveys to heaven, may have its foot in a smoking cottage.

SATURDAY, 4th. *And he calleth his own sheep by name, and leadeth them out. John 10. 3.*

Oh, may we hear thy call,
  And heed each gracious word,
While low before thy feet we fall
  And own thee Christ and Lord!

SUNDAY, 5th. *To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God! Revelation 2. 7.*

This is the last place where the word Paradise occurs in the Scriptures. All the ransomed ones have been brought home. We have all been changed into the same image. Our crowns have been cast at Jesus' feet, and he has presented us faultless before the presence of his glory. Then indeed shall we enjoy to the full the blessedness of being with the Lord, enjoying a communion which never will be broken, a peace which never will be marred! In walking with him and talking with him shall we find our endless satisfaction, and in us he shall never find anything to grieve him. This indeed is the Paradise of God!—Andrew Bonar.

MONDAY, 6th. *O give thanks unto the Lord! Call upon his name! Make known his deeds among the people! Psalm 105. 1.*

I must look even in the dark patches of life, among my disappointments and defeats, and even there I shall find tokens of the Lord's presence, some flowers of his planting.—J. H. Jowett.

TUESDAY, 7th. *Blessed be the Lord that hath given rest unto his people Israel according to all that he promised! There hath not failed one word of all his good promise. 1 Kings 8. 56.*

Supposing one word had failed, how then? If one promise had turned out to be counterfeit, how then?

WEDNESDAY, 8th. *What time I am afraid I will trust in thee! Psalm 56. 3.*

Have faith in God! No load too great for
  prayer.
Cast all your care on him, and leave it
  there!

THURSDAY, 9th. *Be ye free from the love of money, content with such things as ye have, for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee! Hebrews 13. 5 (A. S. B.).*

Poor was that fine old Greek, Socrates, but thoroughly contented. On being shown over a large emporium of expensive goods he simply smiled and said:

"How many things you have that I do not want."—W. S. Bruce.

FRIDAY, 10th. *But Jesus stooped down and with his finger wrote on the ground. John 8. 6.*

And left each man's conscience to make its own accusations!

SATURDAY, 11th. *Ye are the salt of the earth! Matthew 5. 13.*

It is the noiseless power of a good life, making all about us pure and blessed, not by great fuss and ado, not even by preaching, still less by scolding, but just being Christlike. Yet by no means a weak amiability that is scarcely felt!—Mark Guy Pearse.

SUNDAY, 12th. *Brethren, pray for us! 1 Thessalonians 5. 25.*

Let the low state of the church and of the great majority of members, and even of many in the ministry or the work of God, be a burden that we bear as God's intercessors night and day before him!—Andrew Murray.

Monday, 13th. *The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. 2 Peter 3. 9.*

He is delaying the advent a little longer in order that a few more may be gathered into the happy company that shall meet him in the air. Oh, how solemnly we should weigh this note of warning, and work and pray and exhort one another as we see that day approaching!—A. B. Simpson.

Tuesday, 14th. *Remember . . . . them which suffer adversity, as being yourselves also in the body! Hebrews 13. 3.*

Present prosperity is not a proof against future trials. As long as we are in these mortal bodies we are liable to be tested.—James Ostema.

Wednesday, 15th. *Say unto my soul, I am thy salvation! Psalm 35. 3.*

David repaired to the mercy-seat to pray for assurance. Much in prayer, much in heaven. Slow in prayer, slow in progress. I must be much alone with God if I would have a clear sense of Jesus' love.—C. H. Spurgeon.

Thursday, 16th. *But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine! Isaiah 43. 1.*

One small life in God's great plan,—
How futile it seems as the ages roll,
Do what it may or strive how it can
To alter the sweep of the infinite whole!
A single stitch in an infinite web,
A drop in an ocean's flow and ebb,
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed.
And each life that fails of its true intent,
Mars the perfect plan that the Master meant.
—Susan Coolidge.

Friday, 17th. *Train up a child in the way he should go, and when he is old he will not depart from it! Proverbs 22. 6.*

Will children turn out to be saints by your letting them go their own way? Nature does not submit to that philosophy of life. She says: "You must watch me,—mother Nature! You must be up in the morning almost as early as I am, and you must begin your training whilst the dew is upon me!" Oh, the cruelty of kindness, the madness of neglect!—Joseph Parker.

Saturday, 18th. *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might according to his glorious power unto all patience and longsuffering* WITH JOYFULNESS! *Colossians 1. 10, 11.*

Then the worthiest Christian life may be lived happily!

Sunday, 19th. *These all died in faith. Hebrews 11. 13.*

We can hardly read this chapter through without an exhilaration which enthralls us. We long to be like those heroes and heroines of old who counted not their lives dear unto themselves if only they could suffer for the truth's sake. Our modern life, however, except in rare cases calls for a faith which does not show itself in tragic action, but rather in secret loyalty and love. To pray and worship as seeing him who is invisible, to keep faith pure and strong, to believe and to hold fast even when the storm is fierce,—this is the faith which Christianity needs today!—Floyd W. Tomkins.

Monday, 20th. *Be of good cheer! It is I: be not afraid! Mark 6. 50.*

The circumstances are not altered, but he comes and satisfies every need of our being, and we forget our fears in his presence as he becomes our all in all!—A. B. Simpson.

Tuesday, 21st. *And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee! Genesis 13. 8.*

Blessed are the peacemakers! Wherever the interests of peace can be conserved through the sacrifice of your own interests, be prepared to forfeit the advantage, but stand like a rock when God's truth is in the balance!—F. B. Meyer.

Wednesday, 22nd. *I give myself unto prayer. Psalm 109. 4.*

As a shadow has no power because there is no substance in it, even so that supplication in which a man's proper self is not thoroughly present in agonizing earnestness and vehement desire is utterly ineffectual, for it lacks that which would give it force.—C. H. Spurgeon.

Thursday, 23rd. *If the Son therefore shall make you free, ye shall be free indeed! John 8. 36.*

Stone walls do not a prison make,
  Nor iron bars a cage;
Minds innocent and quiet take
  That for an hermitage:
If I have freedom in my love
  And in my soul am free,
Angels alone that soar above
  Enjoy such liberty!
—Richard Lovelace, 1618.

Friday, 24th. *Ye which are spiritual, restore such an one in the spirit of meekness,* *considering thyself lest thou also be tempted! Galatians 6. 1.*

If we are to correct others we must be spiritual.

The spiritual Christians know that they are liable to be tempted to fall into the same snare out of which they are trying to deliver others.—James Ostema.

Saturday, 25th. *Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man! Colossians 4. 6.*

Speech with grace is the outcome of a gracious spirit. It must necessarily also give a gracious manner. If love be the ruling motive, graciousness will be the sure outcome. —W. S. Bruce.

Sunday, 26th. *God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.*

Probably the best loved verse in the Bible. To every one it is something. To some it is everything!

Monday, 27th. *If we believe not, yet he abideth faithful: he cannot deny himself. 2 Timothy 2. 13.*

Every word of his will unburden its treasure at the appointed hour, and I shall be rich with the strength of my God!—J. H. Jowett.

Tuesday, 28th. *And he entered into one of the ships, which was Simon's and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Luke 5. 3.*

There is a tendency to make religion one thing and business another, each having its own time and place, and each having little to do with the other. The shop comes to be a long way from the sanctuary, and the kitchen from the church. It ought not to be so. We are to find the desk and counter as near to God as any place of worship can be, to prove his presence as much in our homes as in his house.—Mark Guy Pearse.

Wednesday, 29th. *It came to pass that Jesus also being baptized, and praying, the heaven was opened. Luke 3. 21.*

Only pray, O you prayerless people of his, and the heaven will soon open to you also, and you will hear your Father's voice, and the Holy Ghost will descend like a dove upon you! Only pray, and your joy will soon be full!—Alexander Whyte.

Thursday, 30th. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end! Amen. Ephesians 3. 20, 21.*

In every approach to God the believer ought to come with a large and ever larger faith to worship this great and holy being who is able actually to work in us beyond what we can ask or think.—Andrew Murray.

Friday, 31st. *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins! Isaiah 44. 22.*

Surely, then, I can blot from my memory the words and deeds that hurt!—Floyd W. Tomkins.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

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It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Wednesday, 1st. Psalm 26.

1. This may have been a hymn by a member of the priesthood to be sung in connection with their service at the altar. For although the prophets often denounce many of the misuses and false interpretations of the priestly office, we must remember that there were many sincere and true-hearted men who served in the Temple. Not all the priests were enemies of Jesus. Not all priests, any more than all scribes and Pharisees, were hypocrites.

2. It is said by some to grate upon the ear of a Christian to hear a man professing to walk in his integrity. But as Dr. Briggs has well said: "The profession of integrity is not so inappropriate as many moderns think. It is not self-righteousness. It is not so much self-conscious as conscious of the divine presence and the requirements that invoke it." Did not the apostle Paul imply the same kind of integrity when he said that he was not disobedient to the heavenly vision, and when he bade the Philippians do the

things which they had seen in him and his example?

3. There is integrity in penitent souls. There is a conscious integrity when a man is conscious of his humble but consistent faith in Christ. He walks in integrity who can say that he truly enjoys the worship of his church and is truly given over to the service of God and man.

O thou living Christ, who dost test our hearts by thy Spirit, grant us such whole-hearted faith and devotion that we too shall say: "In my integrity I walk!" Amen.

Thursday, 2nd. Psalm 27. 1-6.

1. Again we have a psalm consisting of two parts which might well be different hymns, so different in tone is the one from the other. The first six verses depict again a time of war. A powerful army, perhaps of the Assyrians (see 2 Kings 18, 19), has besieged Jerusalem, and a decisive battle is being prepared for. This psalm is an expression of the mood and faith of Israel in so terrible a crisis.

2. It is a hymn of supreme confidence in Jehovah, the God of Israel. Line after line uses image after image to sing this faith in him. "Light and salvation," "fortress of my life," "his tent," "on a rock," are all phrases that both reveal and confirm his eager expectation of victory and deliverance.

3. Unlike ancient and even some modern songs of war, there is a spiritual element here. The heart of Israel is yearning for permanent communion with God. "That life is filled with light, however it may be ringed round with darkness, which has the perpetual vision of God, who is its light." What the psalmist yearns for beyond the hour of victory is for the joy of unbroken worship in the house of God. It is the only true use of victory that a nation should press on to a higher spiritual life.

O God of light and salvation, grant unto our nation that above all earthly power it may desire thy service and thine approval! Amen.

Friday, 3rd. Psalm 27. 7-14.

1. It looks as if the psalmist in these verses had lost the glad confidence which rang out in the former passage. He is pleading with Jehovah to be gracious, and to answer his cry. He beseeches him not to hide his face, not to repulse him, not to leave him orphaned and forlorn. It is a mood known to all really earnest souls. They do not live in perpetual sunshine. There are what the mystics call the times of dryness when the world seems like a desert and the spirit pants athirst and unassuaged.

2. Two quotations may be given here from Dr. Maclaren:

"Well for us if we are but driven the closer to God in conscious helplessness by the sight of dangers and antagonisms! Faith is not preserved by ignoring facts, but should be by them impelled to clasp God more firmly as its only safety."

3. And again: "He who thus keeps his heart in touch with God will be able to obey the ancient command which had rung so long before in the ears of Joshua, Be strong and of a good courage; and none but those who wait on the Lord (v. 14) will be at once conscious of weakness and filled with strength."

O Lord, who hast promised the crown of life to those who overcome, preserve in us an invincible faith and dauntless courage! Through Christ. Amen.

Saturday, 4th. Psalm 30.

1. Whether this was originally a psalm of the nation or of an individual, it has become the source of strength to many congregations and many individual souls in the history of the church. It is a song of those for whom God has become the supreme source of all blessing, and who in prayer and praise find the secret both of strength and of the highest joy.

2. The psalm is woven out of the violent contrasts that occur in the experience of all earnest souls. Sickness and healing (2); fear and hope (3); the visit of tears as night falls, and of that other, the angel of joy, when dawn gladdens the sky (5); the comfortable sense of security when the soul takes its ease, and the sudden darkness when it discovers the absence of God from the hours of its self-content (6, 7),—who does not know these alternations of experience?

3. Once more we see, as in a former psalm (16), the Hebrew mind beginning to realize that Jehovah must be concerned with the souls of men even after death. Boldly he puts the challenge: If God desires my worship and service here, why not also in that world to which I go at death (8-10)? The answer of course is given only in the New Testament when the victory of Christ over death opened the kingdom of heaven to all believers.

O thou whose anger is but for a moment, grant unto us the assurance of thy loving favor for ever and for ever! Through Jesus Christ our Lord. Amen.

Sunday, 5th. Psalm 32. 1-5.

1. This is one of the great "penitential psalms." Rather should it be known as one of the great psalms of divine redemption. For it opens and it closes on a note of supreme joy. "Blessed" is the first word, and "shout with joy" is the concluding exhortation. It must, therefore, have arisen from a deep and true spiritual experience in which the living God and the individual soul are confronting each other without compromise on the supreme issue of life.

2. In verses 3 and 4 we have a vivid picture of moral distress. For a time this man refused to confess his guilt. As Dr. Briggs says: "Although he did not in fact suffer scourging of his body, he did in fact suffer from the bruising of his soul by the experience of the divine anger, so that his bones felt as if they had been severely scourged." He found his conscience tormenting him, and he could not quell its accusations and its sting. For he knew that he had transgressed God's law, that he had missed the true goal of life, that he had been crooked in the spirit of his deeds.

3. These he at last confessed (5). Sincerely, simply, as face to face with God, he laid bare his shame and need. Immediately his world was changed. Some word was spoken in his soul which announced that God had taken away, had covered and would henceforth ignore his past. No wonder he shouts that fact aloud! "Blessed, blessed," he calls himself. How royal as well as inscrutable is the mercy of God, the love of the Father for a penitent son!

"Were the whole realm of nature mine
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!" Amen.

Monday, 6th. Psalm 32. 6-11.

1. The man who is pardoned and exults in his freedom from the burden of his sin instinctively begins to share his boon with others (6). He calls on all, realizing that they are beloved of God, to turn to him with supreme confidence. From this root, the desire to share, all the great advances of the gospel have come. The man who decries missions at home or abroad has shut his heart against this pure and noble and generous impulse.

2. He who is pardoned is under the divine guidance (8). It is there that he would live, in the consciousness that his Saviour is the master of his days, the enlightener of his conscience, the dynamic of his will.

3. The psalmist out of his past experience turns to those who hesitate or refuse to break with their past (9, 10). Stupid and obstinate like the mule, they need some stern discipline to drag them to God. Let them rather of their own wiser will break away from their indifference and resistance to the lovingkindness which would encircle them!

O Lord of all holiness, grant us the grace of penitence and of faith, that we too may even shout joyfully thy praise! Through Jesus Christ. Amen.

Tuesday, 7th. Psalm 34 (Cf. Psalm 1. 2, 3; Hebrews 6. 5).

1. Again we have an acrostic psalm in which the name of the Lord (Jehovah) is repeated over and over again. For that name, under the inspiring guidance of the prophets, has come to mean all that we mean by the name God, the creator and lord of all men. It meant also no doubt that he stood in a special relation to Israel. He was seen to be the God of righteousness, the God of mercy, the source of an infinite joy to all who are faithful to him.

2. We have in these verses, first, the sense of safety. His ear is open to the cry of need, whatever be its source or nature. Affliction, or danger, or the deep sense of moral unworthiness are all experiences which drive men to God, and he, Jehovah, the Lord of the covenant, is ever ready to deliver and comfort and forgive.

3. Second, we find the psalmist rejoicing in the fellowship of Jehovah. He is not like a beggar accepting doles and going away. He wishes to open his heart in gratitude and in contemplation of the goodness of God. "O taste and see that the Lord is good! I will praise him, boast of him, exalt his name."

O God, who hast made thyself known as the Father of our Lord Jesus Christ, grant unto us to exalt in our hearts and in our lives thy fatherhood! Amen.

Wednesday, 8th. Psalm 36.

1. The first four verses are a terrible picture of the soul that is given over to evil. As in Genesis 4. 7 (Sin crouching at the door), so here Transgression is looked on as an evil being who utters his voice in the heart, where Jehovah's voice alone should be heard. The man surrenders wholly. He acts as if the eye of God could not see him. He plots evil upon his bed. Night and day his mind is occupied with evil, as if Evil were his god.

2. Over against this picture of Transgression there is that of the real and righteous God. There is no more beautiful word in the English language than that which translators use here,—the lovingkindness of God. For kindness is a good and a beautiful thing, and the kindness of God, even to the unrighteous, is exceeding beautiful, as Jesus taught us to see. But when that kindness is lovingkindness, tender, patient, cherishing kindness, we have a vision close to the supreme fact that God is love.

3. No wonder that in a later verse (9) the psalmist asserts that "with thee is the fountain of life!" "In thy light we shall see light." We Christian folk cannot but think of him who called himself the life and the light of men. May we so live in his fellowship that the light of life shall be radiant before our eyes!

O Lord of the pure heart, grant us thy purity that we may see God! Amen.

Thursday, 9th. Psalm 37. 1-7.

1. This psalm has been well called "a mirror of providence," and also "a medicine against murmuring." It is another acrostic

poem based on the letters of the Hebrew alphabet. And of it one old writer says that it is like "many precious stones or pearls which are strung on one string in one's necklace." It deals with the same problem as the book of Job, inquiring into the reason why God allows the wicked so often to prosper exceedingly while the righteous so often are crushed in misfortune. That is a perpetual problem, and may well cause like earnest inquiry in our own day.

2. But we must reverently note the fact that the solution of the problem which is offered in this psalm, namely, that the wicked do always, even in this life, come to grief while the righteous do in the end prosper, is not true to the facts. Even Job's answers to his shallow advisers go deeper than that.

3. Moreover, as Maclaren says: "The clear light of the New Testament revelation of the future is wanting . . . . The cross was needed before the mystery of righteous suffering could be fully elucidated." It was Christ who by enlarging the scope of man's hope and by sounding the depths of sorrow in perfect faith and love taught us with great confidence to "roll our way upon the Lord," to be still before him. We must be sure that man's life and his standing before God are not fully unfolded in this world.

O Lord of our life and God of our salvation, we put our trust in thy guidance of all lives and in the eternal light of thy justice and thy love! Amen.

Friday, 10th. Psalm 37. 23-29.

1. The psalmist here turns to the bright side of human experience. It is full of assertions which the pious will always, and rightly, look upon as promises of God to all who put their trust in him and who order their lives on the basis of that trust. The Lord is even said to take a divine delight in the man who lives in that way.

2. This is no exaggeration. The ancient poet caught a glimpse of the sublime truth which our Lord himself so gloriously and repeatedly emphasized. The great Father has an infinite joy in the loyalty and the good spirit of his true children. He has joy over the penitent, over the lost that is found, over the son who comes home to him from the "far country" of self-indulgence and sin.

3. The psalmist has every right to say in his song that the righteous man is never forsaken, that the families of those who live good lives are preserved from the worst evils. There are exceptions which astound and perplex us, but even modern statistics prove that there is an entail of blessing for families that are pious and pure-hearted and an entail of misery for those who pursue evil.

O Lord, grant unto all Christian households so to maintain their customs of holy living that for generations to come their children's children may receive thy blessing! Amen.

Saturday, 11th. Psalm 38. 1-14.

1. This is another psalm of penitence and of that distress which so often accompanies it in certain types of religious experience. It is true that in the teaching of Jesus we do not find any demand that all men should pass through agonies of soul. He knew that to some the great change comes from death unto life like the rising of the sun after a dark night. But he knew, also, that some, like the prodigal son, have to pass through trials and bruisings of the heart such as we find depicted here.

2. As Maclaren says: "We must go down into the depths and cry to God out of them if we are to reach sunny heights of communion. Intense consciousness of sin is the obverse of ardent aspiration after righteousness, and that is but a poor type of religion which has not both." But, we must add, to each according to the temperament God has given him!

3. On verses 9-14 Maclaren again well says: "God's knowledge of the heart is prior to the heart's prayer, but does not make it needless . . . . The devout soul does not argue, 'Thou knowest, and I need not speak,' but 'Thou knowest, therefore I tell thee'; and it is soothed in and after telling."

O thou who knowest all our secret motives and deepest desires, awaken in us the desire for utter purity of thought and motive! Through the Spirit of our Lord himself. Amen.

Sunday, 12th. Psalm 39. 1-6.

1. Why did this psalmist make the stern resolve to put a muzzle on his mouth? For some reason not stated he was determined to keep a submissive silence under affliction. Men of an irreligious spirit were around him, and he would not utter his sorrow in their presence. But he found no relief in silence. In fact, as he brooded over his situation the fire of his wrongs tormented him the more. He was ready to break out in fierce resentment. But we must supply a long pause at the end of verse 3.

2. For when he does speak it is to God, and that in a tone not of rebellion but of quiet and pathetic pleading with the Lord of his life. His sorrow has made him think of the shortness and swiftness of that life. A mere handbreadth! No, a mere breath! The days that seemed so long and so many as we lived through them become as we look back shriveled into little. A whisper, another psalmist calls them; just silence, a soft breath, and the eternal silence again.

3. All that is true, and in some moods we feel its truth. But Christ has taught us better. We know that no man's life is a mere breath. It is an act of God which has eternal worth. It is worth the sacrifice of Christ, the sorrow and love of God himself.

From all such moods of depression let us rise, in prayer, to "have faith and hope in God" through our Lord Jesus Christ! Amen.

Monday, 13th. Psalm 39. 7-13.

1. Here the soul of our poet takes a bold step, the bravest adventure in any man's career. Filled with thoughts of the futility of life, he flings himself upon God. For God is real beyond all else. Over all the vanishing generations, amid all the disappointments of any one man's life, he remains the almighty, the righteous, yes, even the merciful God. "My hope is only thee," he cries.

2. Therefore he goes to the root of the matter and seeks pardon for his transgressions and the removal of those burdens which iniquity has brought upon him (8-11). It is a great prayer, and requires great faith even in our day with the gospel of Christ before us and its great message ringing in our ears. When we make that prayer sincere, when we try to grasp much—and no man grasps all—that it means, the day of deliverance has arrived. If we are not further on in the Christian way is it not because we have not been thorough at this point with ourselves and with God?

3. Some scholars think that the original psalm ended at verse 11, and that a later poet added the last verses. They end on a minor key, as if only in this life could a man know God and be blessed of him. We know better. When we are "no more" here, we, if we are true, shall enter the real life, the life which is "far better" (Philippians 1. 21-23).

O Lord, teach us to number our days that we may get us an heart of wisdom in the faith of our Lord Jesus Christ! Amen.

Tuesday, 14th. Psalm 40. 1-5.

1. This is one of the greatest of all the psalms, and has brought strength and hope to multitudes of souls. We can hardly read the opening words in the Authorized Version without breaking into the glorious air to which the great composer has set them: "I waited for the Lord. He inclined unto me. He heard my complaint."

2. The psalmist felt as if he had been living in a pit or dungeon, like Joseph when his brothers tried to get rid of "this boaster," or like Jeremiah when his preaching was offensive, "and in the dungeon there was no water, but mire: and Jeremiah sank in the mire" (Jeremiah 38. 5, 6). We can imagine the cries that went up to God from those desperate men. So the psalmist had found himself in some moral pit where he could tread only in foul mud. But there is no pit too deep, no habit too foul, for the rescuing power of God, as Paul also found when the fight was fierce between his higher and his lower self.

3. The first instinct of the man who is delivered is surely that of praise. And this poet has spoken for all souls in verses 5 and 6. He realizes that his life is covered and penetrated by the measureless purposes, by the innumerable thoughts of God. "Sing, sing," he seems to say, "for only the singing heart is worthy of the delivering, all-controlling thoughts of my God!"

O God of all wisdom and might, help us in gloomy need to wait earnestly on thee, and in happy deliverance to praise thy grace! In Christ's name. Amen.

Wednesday, 15th. Psalm 40. 8-11.

1. The psalmist was living under the law, and had his own share with all the people in the Tabernacle sacrificial worship. But he has reached the spiritual level of other Hebrew saints and prophets. With Samuel he would say: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams!" It took the severe discipline of centuries, and at last the cross of Christ, the supreme sacrifice, to bring this truth home to the hearts of the Jewish people. And the lesson is only slowly being learned by mankind at large.

2. For the converse is not that God requires no sacrifice, but the right sacrifice, the surrender of the heart on the altar of faith. It is when our ears, which he has created, receive his law, when our hearts welcome it with love, that delighting in the freedom of his obedience we offer him that in which he has the divine satisfaction.

3. Once more we hear of that sacred impulse to proclaim the great experience, the glad tidings of the right life, of the goodness and lovingkindness of God. Do not all ministers and Christian workers need continually to go back to this first principle? We must see not only that we proclaim what we have found, but that we really find what we proclaim.

O thou who desirest above all else in our world the surrendered human heart, receive now the gift of our very selves! In the name of Jesus Christ, giver of all. Amen.

Thursday, 16th. Psalm 40. 12-17.

1. The last six verses of this psalm appear, with slight variations, as a separate psalm, Psalm 70. They certainly present a different mood from the first part on which we have had two meditations. In contrast with the numberless mercies of God (5) we have numberless iniquities and evils (12), which have almost overwhelmed him. But who does not know these alternations of spiritual experience?

2. Happy they who can resolutely turn away from the misery of self-pity, from communing only with despair! That way lies only weakness of will and confusion of mind and paralysis of faith. To turn vigorously back to the thought of Jehovah, the Lord our God, and his revealed will of love and his ever-faithful spirit of untiring kindness is our true resource. And it is within reach of us all.

3. And so this part of the psalm ends like

the first part on a note of confidence. We must believe that he who ended with the cry, "Make no tarrying, O my God," arose and resumed his life with courage and peace.

O God our Father, grant us this spirit of courageous and unconquerable faith in thy eternal goodness, even in our darkest days! For Jesus Christ's sake. Amen.

Friday, 17th. Psalm 41.

1. This is the closing psalm of the first book of the Psalter, and therefore concludes with a doxology in verse 13. The whole psalm is difficult of interpretation, but is made memorable because according to John 13. 18 Christ used verse 9 to illustrate the treachery of Judas. Part of the difficulty arises from the fact that some verses seem to be spoken by or about the nation of Israel in its relation to other nations, and yet other verses are intensely individual and seem to be the groans and prayers of one man in distress from sickness and the hostility of neighbors.

2. Alas, this picture is not at all an exaggerated one in the relations of nations with one another! How often has a small people felt the contempt of powerful neighbors! How often have treaties been broken when it could be done with advantage to the aggressor! It is time that we learned like ancient Israel to think of governments so as to apply to their conduct exactly the same standards of righteousness as we demand of man with man. God must punish a selfish nation, cruel to others, as he does a selfish individual.

3. And we know, as does this psalmist, how painful it is to endure the disloyalty of those who should be friends, and whose past relations (9) implied the most intimate confidence. Our Lord himself endured that great sorrow.

O thou ruler of all the nations, inspire those who lead our generation that the whole world may have righteousness and peace! Amen.

Saturday, 18th. Psalm 42. 1-5.

1. The 42nd and 43rd Psalms must originally have been one. Taking them together we find the picture of a man who is in exile. He is looking from the heights of Hermon and the upper reaches of the Jordan towards Jerusalem and the Temple where he had been wont to worship with great congregations in great joy. The first section expresses only grief and yearning (1-5). The second alternates between gloom and hope (6-11). The third rises into tones of confidence and exaltation.

2. It is one of the great psalms of man's yearning for God. Not all men have this deep passion of hunger and thirst for the divine fellowship, but we may all learn to cultivate it. We may so live that the desire for God shall become the supreme urge in our natures. We may so live also as to stifle it, and then we would be indeed, as spiritual beings, dead.

3. The psalmist is haunted by scornful voices which shout at him, Where is thy God? We know even in our day how many people throw this challenge at us Christian believers. They think God makes no difference, and faith in him and in Jesus Christ is futile. What difference does it make? Can we honestly answer that God is the very God of life to our inmost souls?

Help us, O God, thou Father of Jesus Christ, to hope in thee and to meet all taunts with an invincible faith! Amen.

Sunday, 19th. Psalm 42. 6-11.

1. What a vivid picture this is of the changing emotions which accompany the soul through its search for the peace of God! First his soul is bowed down, the dark floods have rolled over him (6, 7). Then he catches a glimpse of the divine favor, and it seems as if a happy morning had come at last (8). But no, some thought of fear rushes on him, as if God had actually forgotten him, and he feels in his bones the crushing taunt once more, Where is thy God (9, 10)?

2. "Deep calleth unto deep at the voice of thy cataracts." These words, so full of high poetic quality, have appealed to multitudes of pious souls. The psalmist had stood by the swift waters of the Jordan, had watched them pour foaming and roaring into one deep pool after another. It seemed as if they were voices in the surrounding barren stillness of the rocky ravine, calling, calling. In his heart that voice became a call for the depths of the divine pity, the divine love.

3. But as in the first part he breaks into the glorious refrain which finds its own echoes in our hearts thousands of years after (11). For the one heart of man all over the world feels the fascination and awe of the numinous, the eternal reality, who out of his depths calls to the depths in us, "Come unto me, and I will give you rest!"

O God, O Saviour of us all, grant us thy peace, perfect peace, in this dark world of fear! Amen.

Monday, 20th. Psalm 43.

1. This is the continuation, as we say, of the previous psalm. In it the struggling soul seems to rise out of the confusion of the cataracts, out of the dread of being forgotten by him who cannot forget his own. It begins, indeed, with a statement of dire need, and wonders why he should still have to go mourning under the oppression of an enemy. But even here the complaint is made unto "the God of my strength." As in 42. 9 he sees in God his rock and stronghold.

2. It is when a man realizes that he is dealing with the "living God" (42. 2), and

he can say "My God," that he can pass on to the glad and trustful prayer, "O send out thy light and thy faithfulness: let them lead me!" Life opens out anew at that hour. Once more the restoration of vanished privileges is apprehended. Once more the joy of fellowship with others at the altar of God breaks upon the glad heart.

3. And all this happy issue from trouble and exile is due to the constant of that great refrain with which section 1 concludes. A man can challenge his own soul as if it had been an enemy and a coward. He can summon himself to arise and grasp the sublimest thing in life: "Hope thou in God!"

O thou who art the God of hope, awaken in all bereaved hearts, in all burdened minds, the gladness of that great hope whose fountainhead is thy Son, Jesus Christ our Lord! Amen.

Tuesday, 21st. Psalm 44. 1-8, 23-26.

1. This is a national psalm, written in its final form at some late period in Israel's history. It is an outburst of passionate appeal by the whole people to their covenant God in the hour of national disaster and humiliation. There is a strange tone of remonstrance in it, as if they had a right to accuse God of being unfaithful to his own past dealings with them and to his promises of constant protection, deliverance and blessing.

2. In the first section (1-8) the poem recalls the past when Israel was enabled to conquer the land of Canaan. It was his arm and not their swords which had won them the victory. And that divine and gracious power will never be forgotten. Its praise will ring in their national songs through all time. But what has happened now to a loyal people (9-22)? They have not become idolaters. They have kept their side of the covenant, and yet God has abandoned them to their foes. In startling phrases the martyr nation seems to chide God (23-26) as if he were one who could sleep and neglect his pledged duty to his people.

3. The whole tone is pre-Christian. But so is the tone of much of our national life today. There is nothing more urgent for the whole world's good than that all churches should unite in the name of Jesus Christ to demand that all governments shall observe his law. It is the life of humanity.

O God, open the eyes of all citizens and of all rulers to arise in the name of their Lord and to make his law the rule of their lives! Amen.

Wednesday, 22nd. Psalm 46.

1. This great psalm of triumphant confidence was written to be sung by a great choir in the Temple. Some great deliverance had been given to the armies of Israel at a date unknown to us. The people of Jerusalem had heard the roar of battle around her walls. The poet had seen the effects of an earthquake, perhaps at Mount Carmel, and great rocks rolled as by the hand of God into the sea (2, 3). There he sees a power which can overwhelm great hostile armies and defend the sacred city. Beautiful are the lines about the stream on whose living water a besieged city depends, however meager its flow (as it was at Jerusalem).

2. The magnificent refrain in verses 7 and 11 must have dropped out of its place at the close of the first section between verses 3 and 4. The two great names, "Jehovah of hosts," commander of the heavens, and "God of Jacob," the Father of his people, are shouted in a great chorus. For to name God with understanding is to be strong. The human spirit that even thinks of him aright is already enclosed in a mighty fortress against all evil.

3. This psalm was used by Luther as the basis for his great choral: "A mighty fortress is our God." Today the church may well dwell on its glorious faith. When Russia seeks to destroy it, when in our own land its enemies use the deadly weapons of intellectual warfare, well may we take refuge here.

O Lord of thy people in all ages, arm thy church for its great warfare with these weapons of faith and love towards thy holy name! Amen.

Thursday, 23rd. Psalm 47.

1. This is a thrilling missionary hymn. It is true that to the end of their history the Jews did not get rid of the idea that Israel as a political unit must bring all the world under its control, and that force must be used by Jehovah to get that result. Yet at times, and even in a confused way while hoping for military glory, their prophets and saints caught glimpses of a higher truth. But it was this confusion of thought that contributed to the crucifixion of Jesus, who would not use force against Rome. And it was he through whom God established, in his cross and resurrection, the true moral and spiritual foundations of a universal kingdom of the spirit.

2. The Hebrew prophets and saints were probably the first of all men, except individuals here and there, to grasp the fact that there is but One living God of all races. For them the discovery came through their covenant relation with Jehovah. Back to Abraham they traced the origin of their faith, and learned to believe that all the families of the earth would be blessed when they came to know and serve "the God of Abraham," "the God of Jacob" (verses 4 and 9). Hence this remarkable song, in which all nations are claimed for the one living God, the king of all the earth, and bursts of praise resound through the Temple courts in repeated, inspired words of holy joy.

3. The Christian sings this psalm with the name of Christ echoing in his heart. "Jesus

shall reign where'er the sun doth his successive journeys run!" "Crown him with many crowns!"

O God of Abraham's faith, grant us to share by word and life and gift in winning the world to thee, through Jesus Christ. Amen.

Friday, 24th. Psalm 48.

1. The last verses of this psalm in the metrical version are sung at the annual General Assembly of the Church of Scotland. A year ago when the great reunion took place at Edinburgh, as the two Assemblies met on the High Street and marched as one body after 83 years of disruption to old St. Giles Cathedral, the people massed in the streets spontaneously sang without preparation or leadership one psalm after another, and this is one that moved them most.

2. It is a psalm after a great deliverance, most probably that described in 2 Kings 19, when the apparently irresistible army of Sennacherib, after a siege of Jerusalem which seemed at any hour to threaten the fall thereof, suddenly one night decamped. It is one of the most dramatic events in the history of warfare. The Hebrews naturally and rightly saw in that event a saving act of God.

3. For them the supreme fact about Jerusalem was not its towers and battlements and palaces, but the Temple where they believed the shekinah, the glory of Jehovah, dwelt. That idea, as one says, has its more perfect embodiment in the dwelling of God in the church. But holy and glorious as the church of Christ is, a greater glory lies ahead when even it shall be heir of the city of God!

O God, forgive the sins and failures of thy church, and hasten the day of its perfection in the perfect doing of thy will! Through Jesus Christ its Lord. Amen.

Saturday, 25th. Psalm 49. 1-12.

1. If we consider the contents of the Bible as a whole, we must agree that it is the most frank and open-minded of all books. It gives full place to the perplexities and doubts, it honestly faces all the problems which confront the human mind, always and everywhere. In Psalms 49 and 73 we find the perennial enigma of death faced with all sincerity, and even with a terrible directness of thought and fearless words.

2. The psalm opens with a summons to all men of all classes and stations in life to hear the truth even when it is hard and brutal, about the one supreme fact that having been born, we must also all of us, one by one, die. The psalmist is conscious of having achieved an inspired vision of truth on this subject. He knows that he is going to unfold the truth (1-4).

3. The first part of his meditation (5-12) deals with that strange and foolish sense of security which haunts the imagination and taints the wisdom of the godless men of wealth. They are not necessarily vicious or cruel. "They are," as one says, "simply absorbed in the material, and believe that land and money are the real, solid goods." They "trust in riches" and live as if they would enjoy them forever. It is a strange and dismal self-deception in which they live, for like every animal they will die. What then?

O God, creator of life, grant unto all men to live in the light of the true and everlasting life! Through him who has made the eternal real for all mankind. Amen.

Sunday, 26th. Psalm 49. 13-20.

1. Here the prophet psalmist passes to another view of the great problem of death. He has already shown how foolish they are who, knowing that they must die, yet live as if they will never die. Their sense of material security creates a kind of mirage of the soul which promises them the ridiculous idea of a perpetual life in this world. But they know, what in practice they ignore, that they will ere long be "stripped to a winding sheet" and a grave. What then?

2. That is the question which is now answered by a noble mind, far-seeing and convinced, especially in verse 15. When death like a shepherd guides men to the underworld, there will be some discrimination. The proud and secure but godless man will find himself among his own predecessors, who forever more dwell in gloom (17-19). But as for him, the man of God, he shall be delivered from the dominion of Sheol. God will take him from the power of death.

3. This is the dim beginning in the history of Hebrew faith of that hope which came to full revelation in the teaching of Jesus, and above all in his victory over death. The whole world is hearing the grand message that the gift of God is eternal life in Christ Jesus our Lord.

O Lord of life, hasten the day when our whole race, the world of thy children, shall live and die in the glorious hope of a blessed immortality! Amen.

Monday, 27th. Psalm 50. 1-15.

1. The psalm opens with a magnificent picture of the Lord God of Israel summoning heaven and earth to be witnesses of his judgment of his own people. Such a picture sprang from that strong, inspired consciousness of the Hebrew nation that they stood in a unique, covenant relation with the supreme God. This was the basis of their whole religious history. It would be rightly denounced as the mad dream of a conceited little nation were it not justified by the appearance of Christ, the Son of God, as one who was born a Jew "under the law" that he might become Lord of the whole earth.

2. The trial of Israel, there at Mount Zion itself, deals first with the quality of their Temple worship. Sacrificial worship

is not denounced, but they are denounced who misunderstand and degrade its meaning. They must not trust in it as if it had power to bribe God. The whole animal world is his own, and the mere slaying of an animal is nothing to him. The question is whether their offerings are expressions of real gratitude and sincere trust.

3. It is a lesson which all church people must ever cherish. What are our hymns and prayers and collection plates? They are nothing to God, and a disgrace to ourselves, unless they are the language of devout hearts.

O God, Lord of thy people, grant that wherever they are assembled they may find thee in their midst! In Jesus Christ our Lord. Amen.

Tuesday, 28th. Psalm 50. 16-23.

1. This part of the psalm deals not with sincerity in worship merely, but with sincerity in life. In the great trial by the supreme judge how can they escape his just condemnation who fling his moral laws behind them? The seventh, eighth and ninth Commandments are specially referred to (18-20) as those which were being defied by men who gathered at the Temple to profess allegiance to God. They use all the words of religion, even those which commit them to a pure and loyal life, and yet their actual lives contradict their use of those words.

2. One dark result of this life of hypocrisy is that men inevitably conceive of God as if he were insincere. To imagine that he will ignore the fact of their sin is to imagine that even he is insincere in his demand of a thoroughly consecrated life. That saying in verse 21, "Thou thoughtest that I was altogether such a one as thyself," was used by Browning as the motto for his great poem "Caliban upon Setebos."

3. Who can afford in the light of this truth as it was illuminated in still more lurid terms by our Lord's exposure of hypocrisy not to search his heart and life lest he also fall into so great condemnation?

Lord, search us and try us and see if there be any wicked way in us, and lead us in the way everlasting! In the Saviour's name. Amen.

Wednesday, 29th. Psalm 51. 1-9.

1. This is another of the great penitential psalms. It comes out of a heart that has become aware of that tremendous fact, which when discovered shakes the foundations of our being, and which is called guilt. There are those, the so-called "once-born," to whom its language sounds unnatural and strained. They may have lived "sheltered lives," or they may have from original, God-given temperament been kept free from tendencies to the worst types of outward sin. But there are many others to whom this psalm has been the obvious and the profoundly helpful expression of a real experience. If they have not fallen into gross sins of the flesh they have discovered the equally gross shame of lying and malice and greed. There are stains of conscience which cause them agony of soul. They know that only God can remove them.

2. As Maclaren has put it: "The psalmist regards 'transgressions' and 'iniquity' first as a multitude of separate acts, then as all gathered together into a grim unity. The single deeds of wrong-doing have a common root. Sins are the manifestation of sin."

3. But the psalmist has fastened his hope on the character of God. The first verses disclose alike the depth of his need and the height of his hope. His hope is in the lovingkindness and the tender mercies of God. They are more than our sin. They have ways of solving the problem we dare not solve except in simple acceptance of his mercy.

O thou who art the Father of mercies and hast revealed them to us in the cross of our Lord Jesus Christ, grant unto us the humility and the boldness of the man who accepts thy cleansing love in him! Amen.

Thursday, 30th. Psalm 51. 10-17.

1. The man who sincerely prays for pardon must go on to pray as this psalmist does for a clean heart and a loyal, steadfast spirit. For all men of earnest spirit have realized that the record of their lives is not outside themselves in some book in heaven. That symbolism falls short of the truth. The real record of our past lives is written into our own natures. It is we who must be made manifest in the day of Christ. We are what we have lived. Our cherished impulses, desires, sentiments of the past from our infancy are embodied in our selves today. It is out of them that our daily life flows.

2. Hence this thorough-going psalmist appeals to God for that which no man can do for himself: "Create in me a clean heart and renew a steadfast spirit within me!" Deeper than we can go, some one must go if we are to be changed root and branch. Our creator God, the divine Spirit at the sources of our life, alone can transform the inmost of our personality, so that being the same persons we are yet "a new creation" in Christ Jesus.

3. The man who has received these supreme blessings from God his Father, from Jesus Christ his Saviour, will be so glad that he must share his gladness. And thus his life will become a hymn of praise, singing glad news to a world of men like himself who need God as he does.

O thou who alone canst make us new, grant us the desire for cleansing and the experience of its heavenly joy! Through Christ. Amen.

Friday, 31st. Psalm 55. 1-8, 12, 13.

1. It is evident that the psalmist speaks here of some public strife in which the nation or its king is involved. There has been

treachery of the basest kind, and the safety of the city has been in danger. Amid the prolonged bitterness we find that spirit which appears in many of the psalms and which is inconsistent with the Christian spirit. It is the spirit of revenge, the prayer for utter destruction of fellow men (9, 15). In the proposed revision of the Book of Common Prayer of the Anglican church many of these passages are printed in brackets, indicating that they should not be used in the public worship of a Christian congregation.

2. And yet amid the confused morality of that earlier age we hear notes of pure human emotion which strike a sympathetic chord in all hearts. Here suddenly we have that cry of verses 6-8 which sings itself in our ears today: "O that I had the wings of a dove!" In all ages the heart craves for rest when it is torn and tossed by the woes of human sin and strife. To get away to God, to him who can say, "I will give you rest!"

3. Another passage here (12-14) appeals to many who have had the bitterness of finding friends turn suddenly and inexplicably against them. To the sensitive soul that is a sorrow too great for words. Past happy brotherhood changed into misunderstanding and separation of souls! That is darkness indeed, and needs the consolation of God.

O thou who didst endure rejection by those whom thou didst love, grant unto us when that trial comes that we may have thy patience and thy charity! Amen.

OUR BOOK TABLE

SUCCESSFUL MEN AND WOMEN READ WIDELY AND WISELY.

The New Biography of D. L. Moody by His Son.

Robert E. Speer, D. D., New York.

What memories of some of the greatest days and of one of the greatest personalities of the 19th century this book brings back! No biography can ever do complete justice to the unique character and influence of Mr. Moody, but this comes as near to doing so probably as any book ever will. It is a vast advance on the first biography which had to be so hastily prepared, and it is a worthy and noble picture of one of the most interesting and powerful men of modern times and of the work he did in the world.

The author has made a conscientious study of the background and environment of Mr. Moody's life and work, and has covered well the literature which grew up about him and after him. He had also, of course, access to all the available personal and family material as no other man on earth could. Others could write books about Mr. Moody, as they have done and will do, but no one has had or ever can have the material necessary for an adequate biography which his son has had. And he has used it well, with dignity, restraint and a notable objectivity of judgment. The book is written with appreciation and tenderness, but without a touch of wrong sentiment or of excess of estimate. At the same time the true magnitude of the man is brought out, and the material is supplied for a just judgment of his massiveness of personality and of the sweep and depth of the influence which he exerted upon his time and all time.

As the years pass the figure of D. L. Moody does not diminish or recede. He stands out as one of the four greatest religious characters of America,—Jonathan Edwards, Horace Bushnell, D. L. Moody and Phillips Brooks. Of these four names the first is the only one found in the index of Beard's two great volumes on "The Rise of American Civilization": which shows how possible it is to write history and to miss its most significant figures and forces. It may be safely said that Mr. Moody was the greatest single personal force of his generation. He influenced more men and movements than any other man of his time.

It is hard for those of us who knew him to write temperately of the originality and power of the man. Professor Drummond knew him well, and knew the great men of his day, and his often quoted judgment was that Moody was "the greatest human" he ever met. This judgment was not a mere hyperbole of Drummond's youth. He ex-

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D. L. Moody, by William Revell Moody. Macmillan Co., New York. 556 pages, illustrated. $3.50.

pressed it in a mature estimate after Moody's death. And he wrote to a friend in 1882, after spending all summer with Moody in work in Great Britain, "My admiration of him has increased a hundredfold. I had no idea before of the moral size of the man, and I think few know what he really is."

Among the most suggestive and penetrating estimates of Moody which are printed in this new life none are more significant than those of Dr. Charles F. Goss, who had unusual opportunities to study him. Speaking of Moody's launching his new projects in Chicago in 1889 Dr. Goss says:

"It was to me the most impressive mental and spiritual exhibition I have ever witnessed. The fervor, the intensity of feeling, the prodigious energy of will, the confident faith were like the mighty forces of nature."

Later he speaks of him as "a great natural phenomenon. He was an elemental force in human society."

This seems to me, as I recall Mr. Moody, a just characterization. He was a massive natural and spiritual force.

His mere physical endurance was like the processes of nature. For fifty years he was incessantly at work. He would speak four and five times a day, manage all the details of elaborate campaigns, talk between times to a constant stream of individuals, and do this day after day without intermission. No common man could endure such a strain. And the mental labor was immense. He had to speak so as to hold the attention and command the conviction and move the wills of millions of people, and he did it. Questions of education and of intellectual ability are irrelevant in his case. He was at home in all situations and with all men. He not only held his own, but he dominated and controlled. Put him among scholars or any sort of folk, and he knew the road of power and mastery.

He was one of the humblest and tenderest of men. Sometimes he was spoken of as crude and rough. Far from it! He was modest and gentle, but also he was unafraid. He knew men's hearts and lives, and he spoke the great human word that went home.

No doubt this was one explanation of his capacity for work. He had no haunting self-consciousness, no pride to feed, no inturning subjectiveness. He forgot himself and drove straight ahead doing God's will and helping men. He had only one thought,—Christ and his gospel of love and salvation. That controlled and absorbed him.

He was a titanic commander, a general, a natural leader and moulder of men. At the same time he was a lover, a friend, a child.

Dr. Goss speaks of his true mental power as an instinct for truth and right judgment. "It is not by logical reasoning merely that that grandeur of the human intellect is shown. The mind has another power not less wonderful. While some of the great geniuses of history have been compelled to arrive at conclusions through long and subtle processes of reasoning, others have reached them by a mental spring as swift as lightning. This is the power which we call intuition, and it was this power which Mr. Moody possessed to a degree which filled the minds of those who knew him with wonder. I never knew him to pass through such processes of reflection as bring out the best results of most men's thinking. All he seemed to require was to have a given problem set before him in the clearest light possible, and he instantly saw the answer in all its bearings." And the author quoted a friend as saying, "The things which to most of us are mere theories or hopes were to him burning realities. They glowed before his imagination like a fire instead of gleaming with the faint radiance of phosphorus. We linger with an irresistible fascination over the problem of this power,—a power which shook men to the center of their beings; suddenly disclosed another world; agitated dull consciences; aroused the slumbering emotions; brought to life dead memories, and filled men with a sense of the realities of things which they had thought to be only dreams."

Dwight L. Moody was a powerful preacher of truth. He had his own original homiletical methods, as he had his own fresh, original way of doing all things. Any idea that he was ungrammatical or uncouth is not sustained by his sermons or by the memory of us who heard him again and again. He had a magnificent command of the English language, and he used it with amazing power. His vivid imagination, his moral directness, his picturesque human use of narrative, his ability to tell a story without a wasted word, his mastery of short sentence and vivid phrase, the rush of his thought and its freedom from all that was irrelevant and ineffective,—these and a score of other qualities made his public speech more effective than that of any other preacher or speaker of his day.

But with all his power and force, the resistless momentum of his pressure, there was no one more respectful of others and more vigilant to guard the sacredness of their personalities. He was the soul of thoughtful kindness, and big and weighty as he was his touch was full of gentility and tendernesses.

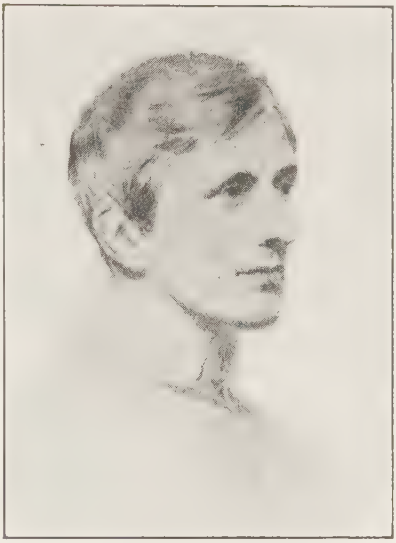
All this and much more his son brings out with fidelity and love in this biography. And he sketches the wide-sweeping campaigns abroad and at home which made Moody's name one of the best known names in the world, but which far more exalted the name of the Master whom he loved and served with his whole heart and mind and soul and strength. We are thankful for such a record of such a life.

If a new edition is printed there are some twoscore or more of places where the text needs revision or where oversight in proofreading needs correction. I shall make out a list of these for the author. And it would help greatly if the many quotations from books and friends could be identified in footnotes. Some of these quotations are marked by evident errors or omissions. It would be well if all the quotations could be verified afresh as well as identified as to author and location.

But these are minor matters. The main thing is that once again there moves before us that quick, solid, dominating figure, and we see once again the eyes so full of play and tenderness and fire, and hear once more the tones of that persuasive and commanding voice that shook five nations and moved the world!

Cardinal Newman, by J. Lewis May. Dial Press, New York City. 309 pages. $3.50.

It is refreshing to read once again a biography written on the old principle of hero worship and not on the modern method of thinking the worst and exalting the weaknesses above the virtues. Mr. May's book is an adulation that is almost adoration. It is a loving, wholly appreciative, and truly beautiful account of Newman's career and character. Any one who fell afoul of Newman falls afoul also of Mr. May, whether he be Protestant or Roman Catholic. But apart from individuals there is, in Mr. May's view, almost nothing but good in the Roman Catholic church and little but evil in Protestantism. There is little of healing even in this appreciative book, and there is a sad want of appreciation of any divergence, and a little overdone emphasis on being "quite a gentleman" which comes oddly just three pages before the author's expression, "toiling like niggers." But even a really fine book may have its blemishes.—R. E. S.



Cardinal Newman.

G. Campbell Morgan, by John Harries. Fleming H. Revell Co., New York. 252 pages, illustrated. $2.50.

A biography that will be heartily welcomed by Dr. Morgan's friends and all who have been blessed under his ministry: for it tells about all that is to be desired regarding his personal life and career, as well as about his message and methods as preacher and Bible teacher. The frontispiece pictures him as he is today, while of other family pictures the most interesting is that of Dr. Morgan and his four sons, all ministers settled in this country.

The author has a lively style and considerable cleverness in the disposal of his matter. The Contents are in three Parts: Firstfruits, In Labors Abundant, Traits and Trends. The first Part runs from Dr. Morgan's birth in 1863, the second Part from the inception of his ministry at Westminster Chapel in 1904, while the third Part analyzes and exhibits Dr. Morgan as a preacher and interpreter, and in the inner circle of his family and friends,—a pleasing chapter!

Apart from the personal side it is no small privilege and advantage to have a characterization of a man who has been so widely used of God in England and America. Dr. Morgan preached his first sermon when a lad of 13 in 1876, so he can look back today on over 50 years of ministry. Of course we in America know him equally as a Bible teacher since he gave his first address at Northfield in 1896 on "The Hidden Years at Nazareth," and was invited back by D. L. Moody in 1897 and 1898.

May he be spared in health and vigor to continue for many years his unique work as an exponent of Bible truth in a day when a resolute, competent and confident voice is so much needed.

Saint Augustine, by Giovanni Papini, translated by Mary Pritchard Agnetti. Harcourt, Brace & Co., New York. 336 pages, illustrated. $3.

Any one who lives in human memory for 1500 years is worth knowing. Augustine did not die in 430: he is a living influence in Christianity today. He is even regarded as the greatest Christian thinker since Paul.

Among several anniversary volumes that have appeared in Roman Catholic circles this by Papini has the most popular flair. Readers will remember that Papini is a youngish Italian literary man who wrote a life of Christ a few years ago that had wide vogue. The English translation by Dorothy Canfield Fisher, though rigidly censored, was still so warped and overlaid by the author's personal and Roman Catholic viewpoints as to be unreliable in spots. One has to read this volume guardedly in places.

Aurelius Augustinus was born in 354 A. D. in a small town Tagaste in Numidia, North Africa, of a pagan father Patricius and a Christian mother Monica. Rome was then the dominating empire, but his parents were Numidians by race.

His father was ambitious that his son should receive an education in the hope that it would lead to fortune and eminence. He did become a teacher of rhetoric at Carthage and Rome and Milan. There is a lot of unpleasant reading regarding Augustine's sexual standing as he grew up. Papini does not sidestep the facts. Augustine's "Confessions" begin at his earliest years and unveil his own character and conduct at their worst.

His spiritual development is what counts. His progress led from childhood Christianity through Platonic mysticism, and Manicheism, and other philosophies before Ambrose bishop of Milan freed him of these errors and led to his conversion in 386. The voice of a child in a neighboring house saying, "Take up and read!" at a moment of inner conflict and crying to God was as the voice of God. Taking a volume of Paul's epistles he opened at Romans 13. 13, 14, and light and victory burst upon his soul.

Thereafter all his years and his powers were devoted to the cause of Christ. His "Confessions" were written 13 years after his conversion: and by "Confessions" he meant not merely the recognition of his sins, but above all the extolling of the mercy, grace and wisdom of God in his life. He was a prolific writer of Bible commentaries, theological works and polemical tracts. A many-sided man: a poet, orator, psychologist, philosopher, theologian and mystic all in one; withal an active bishop. Roman Catholics regard him as the greatest genius the church has produced.

Papini handles all aspects of the man and his career in a vivid way. One should not let this 1500th anniversary celebration pass without familiarizing oneself again with Augustine and his life work. And the average reader need not look further than Papini for an agreeable guide and instructor.

Biblical Topics.

Bible and the Ages (The), by Horace M. DuBose. Fleming H. Revell Co., New York. 255 pages. $2.50.

A book one needs to read carefully and keep for frequent reference!

Bishop DuBose takes the frank position that speculation and hypothesis have lost their place in positive theology, due to new scientific evidence derived chiefly from geology and archeology.

Radical Old Testament criticism is now discredited, he says, while the subjective school whose "chief center" is "in the metropolis," beaten on the field of both textual and historical criticism, has to take refuge in the dogma of human self-sufficiency. His object is to show how scientific evidence verifies the Bible age by age. Thus, geology is shown to agree with Genesis in the Age of Creation (26 pages). Archeology steps in at the Post-Diluvian Age, and furnishes ever growing data bearing on the Age of the Patriarchs and onward to the Age of Judaism. The Apostolic Age does not need so much argument. The closing chapter, "The Ages of the Ages," reveals the author's belief in the Bible revelation of coming events, including the return of Christ in glory, the end of the world, and the ages of consummation. "The confidence with which these things are set forth in the Book is the despair of science and the correction of the wise."

In addition to details about the finds of archeology in Bible lands the author draws upon the latest scientific research in several fields for confirmation of the Bible. He marshals his facts and his arguments so that there is no misunderstanding his meaning and intention. Believers in the Bible should be posted on these matters.

Bible Stories to Read, by Jessie Eleanor Moore. Thomas Nelson & Sons, New York. 127 pages, illustrated in colors. $1.

Stories of Long Ago, by Mildred J. McArdle. Thomas Nelson & Sons, New York. 128 pages, with illustrations in colors. $1.

Except for a poisoned shot in the Foreword which speaks of the Hebrew Scriptures as preëminent among racial folklore, and which is especially out of place with the false attitude it implies in a series of readers intended for young people,—why a grown-up Foreword in a child's book, anyway?—we have here a most attractive and well planned series of Bible Stories.

The First Reader above contains 18 stories, each with a full-page colored picture, under titles like these: "Uncle Abram and Lot," "The Baby Who Was Hiding," "The Boy Who Lived in a Church," "The Story of a Lunch Basket." The source passages from the American Standard Bible are printed in full in an Appendix. Besides there are a number of separate full-page illustrations with Bible texts on the opposite page.

The Second Reader is for older children. The same plan is followed, except that here the quotations from Scripture occur in the story.

Every Man's Story of the New Testament, by Alexander Nairne. Macmillan Co., New York. 294 pages, illustrated. $1.80.

Dr. Nairne, who is regius professor of Divinity in the University of Cambridge (England), says this story is designed for thoughtful readers of the New Testament. Is it true? Can it be trusted? Is Jesus Christ indeed the Saviour? Modern criticism is "still blind, and even uncertain." Criticism should be our own after careful and repeated reading. Twenty centuries of historical experience reveal a consistency of truth. Gospel assurance corresponds with the reader's conscience. Hence the author's main design is to follow the story as a movement and to display the growing revelation of its inner significance.

A Prelude discusses "The Expectant World," "Galilee and Jerusalem," and "The Nativity" (36 pages). The Gospel of the Ministry is the theme of eight chapters (80 pages). The Missionary Period has seven chapters (90 pages), followed by the Period of Trial (1 Peter, Hebrews and the Revelation) (28 pages), and The Gospel for the World (Gospel according to John and the Catholic Epistles) (25 pages). An Epilogue and some appendices close the story.

The author's style is singularly free from professional habits, and the matter is full of new or newly put ideas and questions, lending great freshness to a familiar theme. Problems of the text and of interpretation are freely discussed.

The illustrations are notable, about 75 in number,—photographs of Palestine today and of documents, pictures, etc. They are as unusual and informative as the reading matter.

Quiet Talks on the Bible Story, by S. D. Gordon. Fleming H. Revell Co., New York. 224 pages. $1.25.

The story is double: on the one hand the story of how the Bible grew (25 pages), on the other hand the story the Bible tells.

This latter is the story of free choice, God's patience, and the final victory. The Bible text is treated in seven sections, of which no less than three are an account derived from the book of Revelation.

Mr. Gordon writes in his usual distinctive style, which is popular enough to command a sale of a million and a half copies of his 18 earlier "Quiet Talks." There is no mistaking his meaning.

Following the Preface in this book he tells "What I Believe," a sound, conservative creed.

Rivers of Living Water: How Obtained, How Maintained, by Ruth Paxson. Marshall, Morgan & Scott, London. 96 pages. 1/–.

Miss Paxson is well taught and experienced in deeper Christian truths. Here are studies in nine chapters setting forth the believer's possessions in Christ. The reader is first of all challenged with the question, What kind of a Christian are you, carnal or spiritual? The marks of each are pointed out, and various steps and aspects of the deeper life in Christ are successively unfolded.

Since Miss Paxson is a missionary teacher in China she illustrates freely from her experiences over there.

Sermonic.

Gospel for Main Street (The), by Charles Reynolds Brown. Century Co., New York. 263 pages. $2.

Dean Brown has the unquestioned faculty of sermonizing in a plain heart-to-heart and mind-to-mind fashion. Whether he is addressing a chapel full of college students or an average church he regards them as everyday human beings, not as classes apart therefrom. Hence his sermons have a directness of thought and speech that command attention.

This volume contains 16 addresses, each based on a Scripture passage. Thus the first chapter, which gives title to the book, unfolds the incident in Luke 7 where our Lord had a meal with a Pharisee and told the story of the creditor and two debtors, with current applications.

Great Unities (The), by John Macbeath. Fleming H. Revell Co., New York. 110 pages. $1.25.

The author is an English minister who always has something to say and the ability to say it.

His aim here is to show how Christian unity of life and effort is related to the one world, becoming more unified every day by invention and commerce and other links; one gospel; one kingdom; and one imperative, one's personal responsibility to pass on and apply the gospel to human need. Many major questions enter into these addresses and are discreetly handled out of a mind well stored with knowledge of the Bible and history and literature.

Marriage and Romance, with Other Studies, by J. Paterson-Smyth. Fleming H. Revell Co., New York. 160 pages. $1.50.

The other studies are of the boy world, the instinct for God, the riddle of life, the fear of death, and so on,—11 chapters in all.

Archdeacon Paterson-Smyth is a ready writer with a most successful record. These sermon studies contain solid matter, but his vivid style holds one's attention and stimulates one's own thinking. He always speaks within one's range of interest and grasp.

Studies in Nature.

Nature and Religion: A Handbook of Religious Education, by Charles H. Tyndall. Fleming H. Revell Co., New York. 275 pages. $2.

Dr. Tyndall is a minister, but all his life he has been a student of physics and chemistry. He has utilized his knowledge and experience by way of illustration in the moral and spiritual realms, so that his addresses have had unique demonstration before the eyes of audiences. Three earlier volumes have come from his pen, "Through Science to God," "Object Lessons for Children," and "Electricity and Its Similitudes."

This new book begins with the heavens above,—20 pages of correct, varied information in popular language, with 37 review questions that test anyone's knowledge. The matter is in short titled sections. Moral and spiritual lessons are repeatedly drawn from the facts.

The worlds below have the next chapter, followed by chapters on soil and sand, the sea, snow, "Stones That Talk," lichens, mushrooms, the mistletoe, grafting trees, the blood, bats as a low form of mammal life, and finally the most recent marvels in science and telepathy.

These are topics that appeal not merely to one's curiosity and desire for knowledge, but also to one's deeper thought as Dr. Tyndall shows nature as a revelation of God's mind and will in relation to the spiritual concerns of mankind. It is a good book for a studious boy or girl.

Through Nature to Nature's God, by Frank S. Arnold. Fleming H. Revell Co., New York. 191 pages. $1.50.

Dr. Arnold, formerly a teacher in the School of Religion of Kansas State University, does not approach his topic in a technical way or speak as an up-to-date scientist. His aim is to take some of the more patent facts of nature, free from abstruse speculations and calculations, and lead average men and women through them to adoration of God and service to fellow man. He would reconcile nature with the written Word.

He makes a clever beginning by clearing away the notion that distinguished scientists are against this aim. He calls the roll in over six pages of outstanding and original scientists of this and other lands who have been simple and devout believers.

The study is divided into six parts dealing with Mechanism and Intelligence; the Physiological Basis of Righteousness; Material Law and Spiritual States; God and the Universe; the Survival of Faith; and Can Nature Satisfy the Soul? All the vital problems that bother thinking people, young and old, find a place in one or other of these larger topics. His answer to the last question is that considering man's manifold being and needs nature alone cannot save. But God has been revealed in Jesus of Nazareth and in the Holy Spirit.

Persons who talk glibly about finding their way through nature to nature's God will have their eyes opened to a lot of helpful things they never thought of by reading this book.

For the Progressive Worker.

Chapters in Church History, by John W. Wayland. Fleming H. Revell Co., New York. 154 pages. $1.50.

A valuable survey, suitable for use as a textbook or as a reference book! The matter is concentrated, well arranged, clearly phrased, and with human interest.

The scope of the survey runs from the Apostolic Age—the first hundred years,—down to the modern missionary movement. Following the Apostolic Age comes "Trial by Fire,"—two and a half centuries of persecution. "Trial by Favor" is next,—six centuries of popularity beginning with Emperor Constantine's decree in 313. And so through the period of the Fathers, the ascetics, the missionary activities of the 12th and 13th centuries, the conflicts of church and state, to the Reformation and Protestantism. The closing chapter summarizes a number of "Contributions of Christianity to Civilization."

At the end of each chapter is a list of books recommended for further reading. Also a number of Review Questions such as every church member ought to be able to answer.

Come Let Us Worship: A Book of Common Worship for Use in Free Churches. Kingsgate Press, London. 138 pages. 2/6 net.

Forty years ago the Rev. Henry Bonner, minister of a Nonconformist church in Birmingham, England, anticipated the present trend toward the use of liturgical forms of worship in non-episcopal churches by compiling a Service book which has been in use ever since. Rev. Frederic C. Spurr, present minister of that church, explains in the Preface that that book has been recast and enriched for present-day use in the volume before us.

The Contents include five general orders of service for morning worship; festival services for Christmas, Easter, Pentecost and Harvest Thanksgiving; services for spring and summer, for the Lord's Supper, marriage, Christian burial, and other special occasions; litanies, prayers, and so on.

The services are entirely congregational. A number of responses are set to music.

Some of the material is drawn from ancient and modern sources, but much is original. The tone throughout is deeply devotional and helpful, and fulfils the attractive appeal of the title.

Directed Survey (The) and Visitation Evangelism, by A. Earl Kernahan. Fleming H. Revell Co., New York. 124 pages, illustrated. $1.50.

Each year adds to experience in conducting visitation evangelism as devised by the author of this book, who here gives his latest ideas about the need, the organization and the conduct of a properly directed survey in any city.

Evangelism and Christian Experience, by John S. Stamm. Evangelical Press, Cleveland, O. 321 pages. $2.

Bishop Stamm's point of view is that evangelism is an attitude, a spirit, an integral part of Christian living and the normal expression of a life of saving fellowship with God through Jesus Christ. It is not a method, hence it is not the equivalent of a revival or special mission, or anything less than a spiritualizing force that should flow through all methods.

With this thought he works over the whole field,—evangelism in the local church, modern methods of all kinds, religious education, etc. Chapters on the spirit and the dynamic of evangelism get behind the outward expression.

The New Testament is the source of Bishop Stamm's inspiration. The book is quite exhaustive.

How Shall I Learn to Teach Religion? by Blanche Carrier. Harper & Brothers, New York. 216 pages. $1.50.

The author is instructor in Religious Education in the University of Pittsburgh. Her purpose here is to explain the new approach in religious education by teaching through the experience of the pupil.

As you read you feel that she is talking to you,—the various chapters in the book have been given many times as talks to teachers. She has a thorough grasp of her subject, and her convictions grow out of actual experiences. You can read yourself and your class and school into her words.

The stimulating character of the Contents appears in the chapter titles, all expressed in question form such as:

How Do We Learn?

How Are Habits of Character and Religion Formed?

What Does Experience-Centered Teaching Mean?

What Activity and Handwork Are Most Profitable?

How Shall We Lead a Discussion?

How Do We Guide a Worship Experience?

What Changes Should Be Made in Our Church Schools?

The plans the author proposes are not altogether out of reach of the small school,—which is so largely in the majority. A consecrated teacher who knows his Bible can profit much by this wide-awake book.

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East Northfield, Mass.

Various Themes.

Present and Future Religion (The), by C. E. M. Joad. Macmillan Co., New York. 310 pages. $2.

This book has made rather a sensation. The author is a public lecturer on philosophy in King's College, London. Entering the field of religion he has exploded some bombs that have shaken organized religion. He sees an alleged decline in orthodox religious belief and in the importance of the churches, while on the other hand the general interest in religion is growing. He expects science to undermine organized Christianity within a hundred and fifty years or so, but believes it impossible for the human spirit to do without religion based on something real in the universe itself.

Of course an effort like this must be carefully read to be grasped. It goes further perhaps than any book in its line. Somehow we cannot get excited over its prognostications. Christianity has lived down a lot of dire prophecies of its doom.

Spirit of Protestantism (The), by Harris E. Kirk. Cokesbury Press, Nashville, Tenn. 233 pages. $2.

Readers of the **Record** need no introduction to Dr. Kirk, whose vigorous and soul-stirring sermons have so frequently appeared in its pages. In these Cole Lectures he shows himself to be a staunch defender of redemptive Christianity, tracing out the conflict of religion with secularism and the collapse of the secular program, then treating the spiritual susceptibility of the modern world, expounding the unique and essential place of Jesus, indicating some aspects of the coming reformation, and then pointing to the choice before us in terms of the altar or the pulpit.

If criticism is appropriate at all from those who welcome this book as a thorough exposition of Christianity's ministration to our modern need, it would be directed to the last chapter. Why must we make a choice between altar and pulpit? Do we not need and use both? Priest and prophet have their place in the living fellowship of the Spirit. But this is a minor point. In a deeper sense, for all to whom the grace of God in Christ is life's most important truth, this book is at once a comfort and a challenge, an inspiration and a power.—F. F.

Humanistic Logic for the Mind in Action, by Oliver L. Reiser. Thomas Y. Crowell Co., New York. 326 pages. $3.

The author files in advance a demurrer against a charge of "popularizing" his subject, but to sustain it would require the utmost of his own logical ingenuity. For whatever his intent he has produced an intensely interesting, readable and even animated book—on Logic.

But it is by no means a denaturing of an essentially dry topic that he has achieved. In that, his protest is justified. For it is a textbook, with a set of "Questions and Exercises," as well as a classified Bibliography and an Index.

What he has done is to show the vital character of logic—because it is fundamental. His term "humanistic" does not mean that the logic is of the sort peculiar to the humanists of the Renaissance, nor yet to those who today use the term to indicate their religious beliefs, or lack of them.

Indeed, the logic presented is the same ancient discipline, with the old laws, the old symbols and the old processes. It is not a new logic, but the old logic (for he insists there is and can be only one), presented, however, as the underlying process necessary to the proper development and establishment of every other science, including Ethics. It is almost if not quite what they used to tell us metaphysics was, "the science of sciences." It is "humanistic" in that it is closely related to all that is human.

It is his elaboration of this universal dependence of all fields of thought on logic that makes the book almost too interesting for a "text."—W. O. S.

Christian Outlook in the Modern World (The), by Charles F. D'Arcy. Macmillan Co., New York. 256 pages. $1.75.

The archbishop of Armagh (for that is who the author is,) writes that "It is of the essence of the Christian faith that it gives man a boundless hope." And shortly afterwards he declares that "The Christian hope is such that it puts the highest possible value on the individual, on human society, and on the future beyond the grave."

He would present the outlook with which this faith and its instantly accompanying product, hope, confront what he describes as "that amazing pageant of creation and history which science is revealing with increasing clearness." That is to say, the author would appraise the situation of Christianity in relation to modern science, its acknowledged results and its justified method.

The book, then, is another contribution to the rapidly increasing literature of the new apologetic. Like all the others, more or less, it is not altogether satisfying. They are likely to leave the unpleasant impression of an effort to eat the cake and have it too. Not yet—even under an Einstein economy,—can that be done.

But it is altogether heartening to find such themes as "The Divine Man," "Immortality," "The Trinity," and "Prayer and Sacrament," firmly, boldly and confidently presented as worthy of the most serious attention of the modern man. Nor are the conclusions about these by any means discouraging to the faithful, even though one may feel at times that too great a surrender is made to the merely modern.

At any rate, the author's conclusions well up from a depth of experience and piety which have flowed like a stream through long years of devotion and labor, and his words come with the power and authority of such a source. So it is with utmost reverence that we receive his saying:

"We dare not abandon the faith which has nourished the best in human life, nor the hope which, kindled by that faith, has enhanced all human values for so many generations."—W. O. S.

AMONG NEW BOOKS.

Bhaskar and His Friends, by Clara G. Labaree. Friendship Press, New York. 110 pages. $1 and 75 cents.

Children of Sea and Sun, by Mabel Garrett Wagner. Friendship Press. 122 pages. 75 cents and $1.

Christian Vocation, by Frank S. Hickman. Cokesbury Press, Nashville, Tenn. 239 pages. $2.

Copper Coleson's Ghost, by Edward P. Hendrick. L. C. Page and Co., Boston, Mass. 302 pages. $1.75.

Exit, by Harold Bell Wright. Appleton and Co., New York. 315 pages. $2.

Jesus the Son of God, by Benjamin Wisner Bacon. Henry Holt and Co., New York. 152 pages. $1.50.

Low Winds, by Stuart P. Palmer. Christopher Publishing House, Boston. 60 pages. $1.25.

Meaning of a Moral Life, by Warren Nelson Nevius. Noble and Noble, New York. 359 pages. $2.25.

Peter the Fisherman Philosopher, by John M. MacInnis. Harper and Bros., New York. 150 pages. $1.75.

Poems, by Lydia Noble. Christopher Publishing House. 113 pages. $1.50.

Porto Rican Neighbors, by Charles W. St. John. Friendship Press. 98 pages. $1.

Prayer, by W. E. Orchard. Harper. 135 pages. $1.25.

Snowden's Sunday School Lessons 1931, by James H. Snowden. Macmillan Co., New York. 394 pages. $1.35.

Toni of Grand Isle, by Nelia Gardner White. Penn Publishing Co., Philadelphia. 299 pages. $2.

Wild Wind, by Temple Bailey. Penn Publishing Co., Philadelphia. 316 pages. $2.

Modern Miracles of Grace, by John Wilmot Mahood. Bible Institute Colportage Association, Chicago. 32 pages. 10 cents.

Twelve cases of conversion told by Evangelist Mahood. All happened within his own experience.

Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 November, 1930 Number 11

As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving. Colossians 2. 7.

Religious Thought and Activity: At Home and Abroad

One of the stewards of the steamship Cameronia, speaking of a group of Christian Endeavorers on their way to the Berlin World's Convention, said:

"Well, I have seen the American woman who drinks, I have heard the American woman who swears, but tonight I saw the real American woman—the one who prays!"

Reformation Day is October 31. It is the annual recurrence of the day on which Martin Luther challenged the religious world of his day by nailing his 95 theses on the church portals at Wittenberg.

The inauguration of the Reformation on the continent of Europe was fraught with meaning for the whole Protestant world. Hence the Sunday nearest to Reformation Day is observed as Reformation Sunday by Lutherans and others November 2.

Christianity's healing record is without a rival in the world.

Protestant missions are estimated to own and control 858 hospitals with 31,264 beds. In these 389,712 patients receive medical attention, out of which 198,844 were operative cases. There are 1686 dispensaries in which last year 10,441,539 consultations were held, while there were also 137,152 house visits. There are now 513 native male doctors and 99 female doctors in the various fields, together with 2597 male assistants and 2861 female, besides 1085 trained nurses. For every 25 mission workers there is now one medical missionary.

Princeton Theological Seminary has announced plans for a missionary museum to be maintained with the newly established chair of history of religion and Christian missions.

It will be under the direction of Rev. Samuel M. Zwemer, who went to Princeton last winter to take the new chair.

The museum will be a practical one for use in connection with extensive courses on missions and the non-Christian religions. Its object will be to supply illustrative material for the history of religions and of methods and progress of missionary enterprises.

A certain synod in Canada, meeting recently in a Western city, sent a message to their laymen's conference, meeting at the same time, asking for their opinion as to why people were dropping out of church attendance. The reply of the laymen was prompt and unanimous.

"Give us," they said, "the old gospel, and give us more Bible teaching, and you will see a difference in the attendance at church!"

The clergymen were indignant.

"We are giving them the gospel," they protested. But one of their number humbly submitted:

"No, brethren, I fear we are not giving the gospel as we should to our people!"

Speaking of the material effects of the acceptance of the gospel among the untouchables of India, Miss Katherine Mayo recently said:

"There is cleanliness instead of squalor, health instead of rottenness, courage instead of cringing, a percentage of literacy above that of the Hindu body, and, education once received, a frequent and most un-Hindu-like willingness to return to the village and live for the less fortunate of the same blood. The fact may as well be faced," she said, "that the decisive agent in effecting this metamorphosis has been the militant teaching and the full acceptance of the doctrines of Jesus Christ."

Moody Memorial Church, Chicago, will be the scene of the First Annual National Convention of Evangelists and Christian Workers when they meet January 3 to 10, inclusive.

While this convention is sponsored by the directors of the Interdenominational Association of Evangelists of Winona Lake, Indiana, other evangelistic associations will be asked to unite.

The morning sessions will be for evangelists and Christian workers when the problems of evangelism will be discussed and devotional services held.

The I. A. E. was organized for the purpose of promoting evangelism sane, sound and Scriptural, and numbers among its members many evangelists of national fame such as W. E. Biederwolf, Bob Jones and Billy Sunday.

A different evangelist will speak at each afternoon and evening session, when the door will be thrown open to the public. Evangelists and workers will be seated upon the platform.

The nightly "Singspiration" by a mass chorus of evangelistic singers will be one of the attractive features of the convention.

The annual American Red Cross Roll Call to enroll members for 1931 will be held as usual from Armistice Day to Thanksgiving, November 11 to 27.

The American Red Cross is the recognized agency of the American people for extending service to humanity. Its work is supported through the membership dues paid by more than 4,000,000 men and women each year during the Roll Call. The demands for Red Cross service are increasing each year, and in order to meet those demands there must be a corresponding increase in membership.

What does the Red Cross do?

Assists disabled war veterans and their families; also serves active military and naval forces;

Enrolls nurses for emergency service;

Provides instruction in life-saving, first aid, home hygiene, care of the sick and nutrition;

Conducts public health nursing;

Promotes international understanding and good will through instilling Red Cross ideals in more than 7,000,000 members of the Junior Red Cross;

Supplies emergency relief and carries on rehabilitation work in time of disaster.

Then join!

More Help for the Redskin.

Promoters of Indian pageants, circuses, rodeos and Wild West shows often make the native Indian an innocent victim of their commercial enterprises. To save the red man's self-respect from the ravages of an exhibitionist age by directing him toward "a more dignified and more permanent means of livelihood" is one aim of the federal Bureau of Indian Affairs as stated by its commissioner, C. S. Rhoads.

In a letter to President Hoover Mr. Rhoads has outlined a comprehensive program in regard to America's first inhabitants. It is, briefly, ". . . . to give the Indian a practical education, along vocational lines whenever possible, to make better provisions for his medical needs, to provide for the indigent, to assist him in finding and keeping a job, to increase the productivity of his land, and to give him the advantages of modern organization and business methods to the end that we may hasten the day when he will be able to assume entire responsibility for caring for himself and his problems just as does his white neighbor."

Congress last spring appropriated $1,100,000 to purchase more food and clothing for Indian children, and $50,000 more in June to obtain remunerative employment for the Indians. However, additional money and personnel are needed for the Bureau to go forward with its work of making the red man a self-sustaining citizen instead of a national ward.

World Congregationalists Organize.

A world executive organization for Congregational churches is to be established as the result of action taken at the recent International Congregational Council meeting in Bournemouth, England.

Rev. J. D. Jones of Bournemouth, the new moderator of the International Council, is to be the head of the executive organization under the direction of an ad interim committee of fifteen. The committee will be appointed by the various national bodies, five from the United States, five from Great Britain, and five from other countries. The executive budget will be prorated among the countries in proportion to their representation on the ad interim committee.

The purpose of the organization will be to create an aggressive, continuous appeal to Congregational churches throughout the world to make effective the ideals set forth in the resolutions and findings adopted at the Bournemouth meeting. Dr. Jones is expected to spend much of his time in visitation among the churches and conventions in different countries. He will symbolize the solidarity of the Congregational fellowship. His headquarters for the present will be in Bournemouth, where for 32 years he has been pastor of Richmond Hill Church. The pastoral relationship is not to be dissolved, but the actual duties are to be largely assumed by his associate, Rev. Thomas Yates.

The Congregational churches will be the second large Protestant body to establish a permanent world executive organization. The first was the Lutheran churches, for whom Rev. John A. Morehead, New York, president of the World Lutheran Convention, is executive director.

The Baptist, the Presbyterian and Reformed jointly, and the Methodist churches have world gatherings for discussion and conference, but none of these communions has a permanent world executive organization.

In the meetings of the International Congregational Council the Congregational churches have heretofore also had world gatherings purely for discussion, the first being held in London 1891.

The causes of international peace, church union and coöperation in foreign mission work, it is said, brought to the front at the Bournemouth gathering the need for the formulation and promotion of a world Congregational program.

Now It Is Santo Domingo!

Another of our neighbor islands in the West Indies—Santo Domingo this time,—has felt the fury of a tropical hurricane that left death and destruction in its path. The story has been told in the daily press.

Ten years ago an international board for Christian work in Santo Domingo, supported by five mission boards, of the Presbyterian, Methodist and United Brethren churches, began its work in the Dominican Republic. The interdenominational board has large work in Santo Domingo City, including medical and social work as well as evangelistic. The beautiful auditorium-church building recently erected by the board, where not long ago a thousand people attended a Mothers' Day service, was completely demolished, as were the homes of the workers. Even the great mission building, which has withstood many a storm in the past, and the rented hospital were seriously damaged, the former being almost completely wrecked and the latter so badly hurt that it will not be possible to carry on in it. The present emergency hospital work is being carried on in a school building. Fortunately the staff is safe, but hundreds of church members are among the wounded and homeless. 90% of the capital city was destroyed.

The dreadful hunger and appalling conditions of the moment must be cared for first, but following that will come a long period of sheltering the homeless, rebuilding homes, caring for the sick and crippled, in a country where even prior to this calamity social service and hospitalization were badly needed.

The Board for Christian Work in Santo Domingo promptly cabled $10,000 to its superintendent, Rev. Barney N. Morgan, who is reported by the press as directing Red Cross relief. Careful estimates show the need of $200,000 to cope with immediate relief and prompt rehabilitation. The board is depending upon the generosity of the membership of the Protestant churches throughout the United States to support them in the concrete expression of sympathy and helpfulness to suffering neighbors in Santo Domingo by contributions to the $200,000 fund it must raise to meet its responsibilities.

> *If we would all agree to read a chapter in the New Testament each day and put into our living the principles presented in this, the best of all books, we would in a short time have the whole world throbbing with the power of a great religious awakening!*
>
> —*J. Wilbur Chapman.*

Other nations, the Red Cross and the Roman Catholic church are making their gifts, but this is the one agency that has a definite program and a Spanish-speaking, organized staff to carry on as the weeks go by and Santo Domingo slips off the "front page."

While the Presbyterian, Methodist and United Brethren churches are most intimately concerned with this task under the Board for Christian Work, workers now on the staff represent Episcopal, Baptist, Disciple affiliations as well. It is hoped that no sympathetic friend will fail to make his or her contribution. Remittances should be sent to the Board for Christian Work in Santo Domingo, 419 Fourth Avenue, New York City.

Worldwide Activities of American Methodism.

There are 893,881 persons on the constituency roll of the Methodist Episcopal church in foreign mission fields, including 675,116 members of the church and 218,765 baptized children under instruction for membership, according to official report.

The largest constituency of the Methodist Episcopal church in Asia is in India, where 517,870 persons are on the roll. They are largely from the outcaste and low caste groups of Hindu society, the most needy peoples in all India, although in recent years missionaries and national pastors are reaching increasingly larger numbers of the high castes, the Mohammedans, and the educated classes.

The China constituency numbers 83,421, many of them being among the most influential leaders of government, agriculture, business, and the professions.

The roll in Korea is 19,454.

The Japan Methodist church, an independent, self-governing church in the development of which the American Methodists are coöperating, reports 33,819 members.

The Philippine Islands report a constituency of 54,157, the Malay Peninsula and the island of Sumatra an additional 12,373.

The Methodist Episcopal churches which have been established in Europe report a total constituency of 118,387 persons. These churches are to be found scattered throughout the continent: Austria, Bulgaria, Esthonia, Latvia, Lithuania, Denmark, Finland, Norway, Sweden, Russia, France, Italy, Spain, Jugo-Slavia, Germany, Hungary, Switzerland. In that part of north Africa controlled by France—Morocco, Algeria, Tunisia and Tripoli,—and in Madeira, the church has an additional 800 constituency.

The religious, educational, medical, social welfare and agricultural work of the Methodist Episcopal church in these lands is carried on by 825 missionaries of the Board of Foreign Missions, by 719 missionaries of the Woman's Missionary Society, and by national pastors, nurses, doctors, teachers and other workers. There are serving in the churches overseas 3254 nationals who are ordained preachers, and 2596 nationals who are unordained preachers and exhorters. These include 1171 Chinese pastors, 2273 Indian pastors, and 767 African pastors.

There are in all fields 8639 Sunday schools, enrolling 406,272 pupils. The congregations own 3463 church buildings, and hold thousands of other services in rented buildings or in homes, as well as in the open air. The chapters of the Epworth League enroll 66,984 young people.

The educational work carried on overseas includes schools of all grades from kindergarten to college, also agricultural schools, industrial schools, theological seminaries, nurse and teacher training schools, Biblewomen's schools, orphanages, medical schools, etc. In all the church maintains 1896 schools, with 258 missionary and 4348 national teachers, and 94,402 pupils.

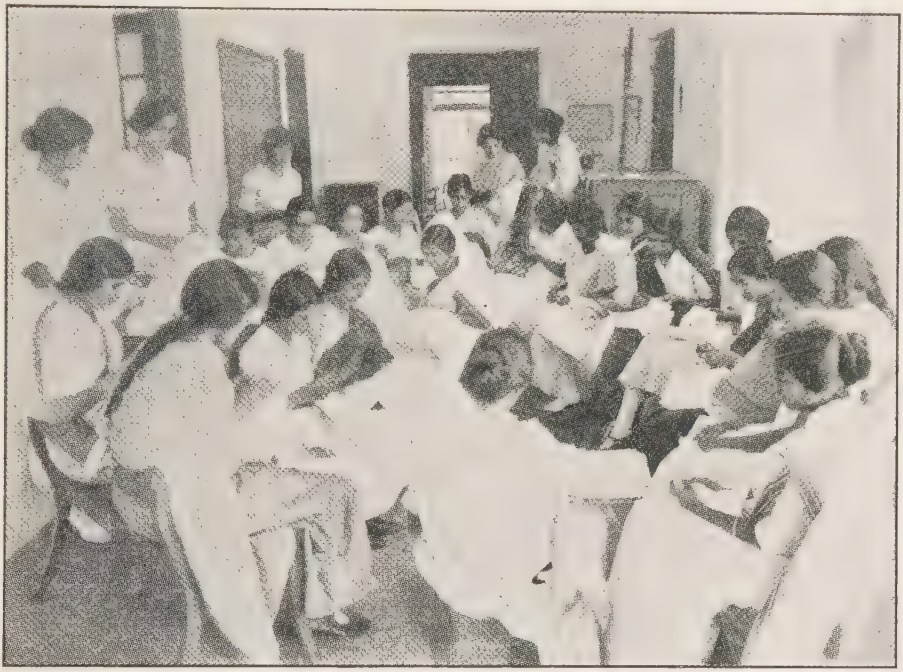
There are also in service 57 missionary doctors and 67 missionary nurses. They serve in 54 hospitals and dispensaries and in many small clinics. With their national associates they give a total of more than 200,000 treatments each year, besides fighting plagues and epidemics in many parts of the world.

More about "The Daughter of Prayer."

Miss Johanna Veenstra, Sudan.

In Takum, the head town of our district, four miles distant from the mission station, I have a small but comfortable cottage. Facing West is one window, and about four yards from this window is the sleeping-hut of Pa'ana, whom I have before introduced to you as "The Daughter of Prayer." Her little compound adjoins that of mine.

This morning when I arose I came into this room and opened the wooden shutter of



A sewing class in Dehra Dun Girls' High School, Punjaub.

the west window. Pretty soon I was sipping an early morning cup of tea. The cocks were still crowing. The sun had not yet appeared on the eastern horizon, though the dawn had broken. And in this quiet early morning hour I heard a voice.

The tone was not that of a voice in conversation, and certainly not that of quarreling. I stood up close to the window to listen. Pa'ana was praying! She still follows her usual custom of praying out loud. No, I was not surprised, for it is her daily habit to pray aloud when she arises and before she retires and frequently during the day. But as I stood there I distinctly heard the voice pleading:

"O Lord, remember thy work in Donga and Wukari and everywhere else!"

She was interceding for the surrounding tribes and neighboring stations. Nor was her prayer finished in two or three minutes. The words were not hastily uttered. She was not merely performing some customary oblation. She was truly praying! Judging by the length of time she spent in prayer, and by the earnestness of her tone, I would conclude that her zeal would put to shame thousands of Christians in our homelands.

A few weeks ago we had a three-day convention for our Christians here. We had three meetings each day: an early morning hour of prayer, one preaching service at 11 o'clock in the Jukun language conducted by one of the baptized Christians, and a second preaching service in the Hausa language at 3 o'clock. On Sunday afternoon we had a precious communion service, when nine Africans and three missionaries took part.

But Pa'ana felt that before she could draw near to the table of the Lord she must publicly confess her sins. Her heart sought rest. I told her she might offer prayer just before the beginning of the morning service, and in her prayer she could speak out unto the Lord, before his people, all her heart. This she did. In a voice loud enough and clear enough that all might hear she told the Lord about her sin. No one doubted that she was "heavy laden" and speaking under the convicting power of God's Spirit. One felt a desire to go and place a hand on her shoulder and whisper, "Be of good cheer, he will give thee rest!" But such a thing was impossible in a public service. Would not the Lord himself say to her soul, "I will give thee rest"? She told the Lord that she had sinned with her mouth; in anger she had spoken fiercely, and her lips were defiled. She went on:

"All my bones were weak because of my sin. O my Lord, cleanse me!"

There were some seventy people present, but she spoke as if there were only two, her Lord and herself. A quiet hush filled the chapel, and without emotion or false sentiment every child of God in that room must have felt the nearness of Christ in the person of the Spirit.—"News-Letter of the Sudan United Mission."

The Worship of Evil Spirits in Haiti.

PASTOR J. ALFRED E. PEARCE, DIRECTOR OF THE HAITIEN GOSPEL MISSION, PORT-DE-PAIX.

In Haiti, and especially on the island of La Tortue, the worship of evil spirits, known here as "Les Anges Rebelles" (rebel angels), is the religion of the majority of the Haitien people. Even those who call themselves Roman Catholics are only such nominally, as they retain their firm belief in the worship of evil spirits. Whenever sickness or any other calamity enters the home the head of the house does not go to the Roman Catholic priest for help, but inquires for a voudou priest, that is to say, a man or a woman who has actual dealings with evil spirits.

Here are two illustrations of definite acts of evil attributed to "les anges rebelles" which have come under my observation on the island of La Tortue!

Three weeks ago I was called to give medical aid to a boy aged six years who was suffering from contusion of the right side, inflammation of the liver, and other internal injuries caused by the falling of a heavy chair from a rafter of the roof of a native hut. I used iodex freely for several days, which treatment reduced the swelling and relieved the pain. On one of my recent visits to the home I noticed that the same chair was hitched up over another rafter, instead of being offered to me to sit on. I asked the reason of this and was told that not even the master of the house would venture to sit on that chair. The chair was bought and hitched up in the roof expressly for the use of "les anges rebelles" when they visit the house at night! I was also told that the chair in question had not fallen down by accident, but that "les anges rebelles" had thrown it down on the sleeping boy. I asked why "les anges rebelles" should do such a wicked thing. The parents replied that it was done to call the attention of the family to the fact that "les anges rebelles" were angry or hungry, and also to the fact that the cult of "les anges rebelles" had been neglected for some time past, that is to say, that no white cock fowl had been sacrificed or any other offering made to appease "les anges rebelles," who are the spirits of the ancestors of the family. Notwithstanding that the mother of the boy had told me she was a communicant member of the Roman Catholic church, the white cock fowl was sacrificed, the usual superstitious ceremonies connected with the cult of "les anges rebelles" were performed, and the fee paid to the voudou priest. The parents now assure me that since the sacrifice has been offered, which has appeased "les anges rebelles," the boy who was partly paralyzed in both legs as a result of the accident, has recovered and is now running about and eating all he can get!

One of our first converts here on the island of La Tortue was a voudou priestess, one who was possessed with evil spirits and one to whom those who were troubled with sickness or with enemies, used to resort for relief. She gave herself up completely to the possession of "les anges rebelles," who she told me used "to dance in her head"! She has a grown-up daughter who has only one eye. I asked the mother if her daughter was born with only one eye. She told me that her daughter was born with two eyes, but that in some mysterious way "les anges rebelles" had torn out one. The daughter confirmed the statement of her mother.

There is not the slightest doubt but that Haiti, and especially the island of La Tortue, are the darkest places spiritually in the whole of the Caribbean group of islands. Please pray that the Holy Spirit may convince the heathen in Haiti of sin, of righteousness, and of judgment to come, when they will accept more readily the gospel!

A new heart never fails to make a new home, but a new home never yet made a new heart.

Nearly everything is being merged nowadays except politics and religion.

A SUNDAY MORNING BIBLE CLASS FOR MOSLEMS IN BAGHDAD.

REV. CALVIN K. STAUDT, PRINCIPAL.

I have taught Bible classes in Sunday schools, in Army Y. M. C. A.'s at summer conferences, in a college and in a university, but in many ways the most unique class was the one which I conducted this last year for the boarding students in the American School for Boys, Baghdad.

The class was made up of 22 boys, the boarding students in the Junior Department not being admitted. All were Moslems but four. On a Sunday morning students were allowed to go down street, but came back at 10 o'clock, after which we gathered around the big library table in the surdab of the house,—not an upper room, but an under room, that room of a Baghdadian house where one must retreat during the hot summer days.

The class was made up of interesting boys, boys who were alert and full of life, and yet wonderfully responsive to religious instruction and to goodness. They had typical Moslem names like Mohammed, Ali, Hussein, Hassan, Ahmed, Jalal, Khalid, Mustapha, Nejmedin (the star of religion), Nusrullah (God's help), Hekmet (wisdom), etc.

We took up in our Sunday morning class a single theme for the whole year, namely, "The Will of God." By looking up passages in the Bible, by recalling what we had learned in some of our textbooks, and by relying upon our general knowledge and intelligence, we all agreed that God really has a plan for the world, and that he wants each one of us in his own way to accomplish his purpose. We saw how Jesus and his students and Paul became certain of their appointed part in doing God's will. Do we know what God's will is for us, and knowing are we willing to obey? This led us into the problem of purity, honesty, unselfishness, and to the heart of religion—prayer and the spiritual life.

The last session of the class was held on the 10th day of Moharram, the day when those horrible Moharram processions reach the climax of intensity and suffering, and then end. A procession, lasting for about three hours, was passing within a block of where we were quietly sitting that morning searching the Scriptures and finding wisdom (hekmet). The beat of the drums; the wailing of the women; the thud of the breast-beaters, who that morning beat themselves until their breasts were almost broken, and some were; the rhythmic strokes of the chain-beaters, who lashed their bare backs with iron chains until the blood flowed,—all these weird sounds came floating into our room that morning.

> Almighty God, who givest us our quiet seasons of thought and prayer, help us now and at all times to find in thee our true peace! Save us in the hour of trial, deliver us from evil thoughts and desires, and from the tyranny of outward things! May we learn of Christ to be strong and brave in the struggle with temptation, and to overcome even as he overcame! Amen.
>
> —John Hunter.

And why this awful procession? It was to commemorate the treachery and tragic death of Ali and Hussein long ago. But more than that. Those who took part in the procession, and especially those who beat themselves, and those who paid for the elaborate paraphernalia, and those who sympathetically observed and wept as the scenes, like a Passion Play, were represented, all believed that they would get merit from God and that they had gained salvation through this performance.

It was the 10th of Moharram in the Moslem world, but, strangely coincident, in the Christian world it was Pentecost, and this particular Sunday, June the 8th, was set aside to commemorate and celebrate the 1900th anniversary of the descent of the Holy Spirit. There were Pentecostal celebrations in the churches throughout Christendom. Ministers were praying that this Spirit may be in every heart.

On this day in an under room—the noise of the Moharram processions striking our ears, but the Spirit of God filling our hearts, —some searching questions were put. Do you think God has a plan for Iraq? Are you willing to help God in that plan? Can you be pure and honest and unselfish, and live close to God through daily prayer? Are you willing that God should have the control and authority in your life? Is the way which Jesus and his students took the best way?

These boys will no longer go the old way, the way of the Moharram processions. How far they will go the new way, the way of Christ, God only knows!

CHRISTIAN EDUCATION IN CHINA.

In a previous issue we gave information about the restrictions against religious education and worship in church schools promulgated by the ministry of Education. The Christian churches petitioned the national government for the repeal of these restrictions in view of the essential character of religious education and worship in the work of the church. A reply was promptly forthcoming from Moling Tsiang, minister of Education. We reproduce it in full in translation in order that our readers may appreciate the skill and assurance the church of Christ is up against in China.

Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses, and primary schools to have the privilege of worship, has been received.

Upon consideration of the points raised in your petition we find them not free from misunderstanding. Let us consider these points seriatim!

(1) The first point, that we should use religious teaching in the training for life, is not far from the truth. But this depends upon whether you utilize in your teaching the ideals of all religions, such, for example, as the teaching of equality and mercy in Buddhism, of universal love and service of others in Christianity. One cannot limit the teachings exclusively to those of one religion. Furthermore, religion cannot be taught by outward forms and practices. If you conduct courses on religion and have worship limited to one religion only, this is in fact mere outward formality and from the educational point of view is not an essential in the training for life.

(2) In the regulations governing the establishment of private schools the restrictions on religious education are not limited to one particular religion. If we allow any one religion to inculcate exclusively its own principles in non-adults of junior middle school grade and below, this will preëmpt their minds and deprive them later on when they have reached years of maturity of the ability to exercise freedom in the choice of their religion. This is really the placing of shackles upon their liberty of thought.

(3) Since the principal purpose of your churches in establishing schools is to make education widely available and is not intended to employ education to entice or compel students to become church members, therefore the restrictions against the propagation of religion do not run counter to the prime purpose of the churches in conducting schools.

With regard to the idea that all the children of the 200,000 Christians must be enrolled in church schools, this seems to us to be on the same plane as the attempt to view the world from your own doorstep, and such an idea should not continue to be cherished.

(4) If you propose to experiment in education, basing your experiment on projects related to science and social conditions, this is something which the government unquestionably approves and permits. Religion, however, is one type of abstract, intangible imagination, and is outside the category of educational theories, and there is therefore no reason for the government to permit religion in schools for the purpose of experimentation.

To sum up: There is not only one religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The ministry of Education, in order to guard against such a possible future calamity, is obliged to impose these restrictions, which do not apply only to Christianity but to the other religions as well.

Hence to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final, and not subject to further review!

It looks as if the church in China will have to refrain from religious education and major on a straightforward gospel ministry!

What we need today is something that will smash our conceit in the cleverness of our own fabrications.—Dr. G. Campbell Morgan.

Dryland farmers in Colorado gathered at a neighbor's for a religious service.

By Way of Suggestion.

A man who had never done any fishing stood watching a fisherman as he drew in one silvery trout after another.

"Fisherman," he cried, "that is wonderful! How does it feel to catch a fish?"

"I'll tell you," said the fisherman. "When you've caught one you will want to catch another."

When you have won one soul for Jesus you will want to win another.—J. A. Johnson.

A pall has been made by the Altar Guild of St. Philip's Episcopal Church, Crompton, R. I., to replace flowers on biers during funeral services in the church, in order to carry out the teachings of the church to have no variation in funeral services. Flowers are felt to accentuate the differences between rich and poor.

One Thing That Is Hurting Many Country Churches.

City visitors are breaking up many country churches. They get up Sunday mornings and start out somewhere. They do not care much where it is, just so they can take a good ride into the country to see some of their kin or friends and get a good dinner. They usually get to your house a little before church time, and you have to stay home cooking for them. They do not stop to think of the trouble and worry of cooking over hot stoves heated with wood, for we have no gas in the country. Some of them want milk, and some coffee, and some tea. After we have served them we have the dishes to wash, and we are all worn out. This happens Sunday after Sunday in many homes. They do not think of the fact that they keep us from church, nor does it occur to them how much it amounts to in a year both in food and labor.

I love my little country church and like so much to go on Sunday. I made up my mind my church meant more to me than these Sunday visits, and I adopted a rule always to go to church, regardless of who comes. If they are there at church time I tell them goodbye and ask them please to shut the door when they leave, and I go on to my church.

I know one woman who decided that every Sunday they would close up the house and after church themselves go somewhere and spend the day on the road, taking sandwiches, just to get rest from the stream of city visiting that had poured in every Sunday. —"Michigan Christian Advocate."

What Our Church Did This Year!

We put a new kitchen in our church, and a school closed in China.

We raised our pastor's salary a thousand dollars, and a new missionary could not go to the field.

We sent our pastor to Europe, and children starved in China.

We spent a hundred thousand dollars improving our Parish House and cannot keep a village school going in India.—"Christian Intelligencer."

India and Africa Present New Problems.

The Growth of Atheism in India.

Rev. J. F. Edwards, Bombay.

The introduction of atheistic ideas into India, and their too ready acceptance by certain sections of "advanced" people, is a new and disturbing feature of the Indian problem. In her long and wonderful past India has always been so staunchly religious in her interests and aspirations that it is startling to read the statements given in the following article in "The Foreign Field" (London).

India has rightly been regarded as the most religious land on earth, though the religion has been imperfect. But I want to give a few facts showing how increasingly God is being left out of account in India, then to indicate a few causes for this, and finally to point out the remedy.

First, let me give a few recent facts.

Early in 1928 Dr. Paranjpye of Poona, a distinguished member of the India Council in London, speaking to Indian students in London advised them to "relegate religion to the scrap-heap."

The new political Constitution for India drafted by Pandit Motilal Nehru, and accepted by a Convention of all the political parties in January 1929, aims at a secular state, and puts religion outside the concern of the state. In the discussions on this proposed Constitution the young and advanced section of India's politicians, led by Pandit Jawaharlal Nehru, openly stated that India's greatest "enemy was religion," and that their aim must be "to free India from religion."

One of the finest of the Hindu societies working for the reformation of Hinduism is the Ramkrishna Mission, whose monthly organ, the "Prabuddha Bharata," a few months ago stated that India's greatest danger is from those Indian leaders whose purpose is "to banish religion from India."

In the autumn of 1928 a new weekly paper was started in South India, bearing the title "Revolt," one of its acknowledged tenets being rank atheism.

During the summer of 1928 a discussion took place in the Bombay University Senate concerning a resolution on "the advisability of inculcating a theistic attitude" in University education. The resolution was passed by 23 votes to 17, but a great storm burst in the Indian press. One leading Indian educationist described the resolution as "sheer perverseness" and an "exhibition of imbecility." Another wrote: "The exiled God is to be smuggled back to his throne, and our young men and women are to be inoculated with strong doses of the 'divine,'" though "it has been the proud privilege of man to fight against that baneful thing called God"; and, most significantly of all, he added: "We Indians have had too much of religion, too much of God, and too much of futile philosophy. That accounts for our position today as a bankrupt nation."

Many other similar statements could be given.

Secondly, what about the causes? To discover these will help us in finding the remedy.

The first and great root-cause is to be found in the bad religion from which India has suffered for ages. Could there be a sadder confession of India's religious bankruptcy than the complaint about "too much of religion" and "too much of God"? That the speakers were Brahmins shows what Brahminism may lead to. That they were also from among India's aggressive social and educational reformers shows India's intelligentsia have become so nauseated by the religion that has outcasted and denationalized over fifty millions of their fellow-countrymen that they regard religion as their greatest "enemy." Equally sickened are they by that theosophical leader, Krishnamurti, who one day utters the blasphemy of putting himself in the same class as Jesus and Buddha, and another day says: "All belief in God and organized religion must be swept away." Bad religion is the chief cause of India's growing irreligion.

Cause Number 2. If there is anything worse than bad religion it is surely bad Christianity, and one of the gravest hindrances to the cause of Christ in India is that the intelligent Indian sees so much that denies Christ both in India and the West. A concrete illustration is supplied by Mr. N. C. Kelkar's jibe in the All India Legislative Assembly that the "trinity" of the Britisher is the "trinity of the Bible, the Bottle and the Bayonet." Until British Christianity deals both with war and with drink British missionaries will not win for Christ the 217 millions of Hindus, so many of whom believe both in non-violence and total abstinence.

Cause Number 3 for India's increasing irreligion lies in politics. Though I believe the achievements of the Indian Civil Service in India have no equal in history, yet I believe also the following three quotations from missionaries are true.

Dr. Macnicol, the secretary (1927-9) of the National Christian Council for India, Burma and Ceylon, holds that the "shifting of the center of interest from religion to politics is the key to our understanding of the religious situation in India at the present time."

Dr. Bridge, principal of Bishops' College in Calcutta, says "the most insidious" sign of "the materialistic influence on India's student population" is "the desire for wealth and prosperity for the nation, so that India may take a worthy place in the comity of nations."

Professor Kellock of Wilson College, Bombay, declares "the students in Indian colleges are practically unaffected by religion," the "storm-center" being an "all-pervading sense of antagonism to the British government."

Let me add that much of India's modern Hindu and Islamic revival is due to political motives, the end aimed at being an increase in the number of Hindus or Muslims so as to obtain larger political representation in the council chambers of India.

Cause Number 4 is to be found in the "religious neutrality" that has dominated the public system of education in India.

That fine Indian Christian educationist, the Rev. S. K. Chatterji of Bengal, stated at Jerusalem that "India, despite its religious basis, had during the past century no religion in its public education," and that "no future government would act in such a fashion, for teachers, non-Christian as well as Christian, insisted that all education must have a religious basis."

In a pamphlet defending his theistic proposal in the Bombay University Senate, Principal G. N. Gokhale complains that the Indian child "never hears the word God in any public school," and Mr. Arthur Mayhew in his great book "The Education of India" points out that a grave loss has been suffered in India by religious neutrality in educational policy.

Thanksgiving.

For hearts estranged, won back to fellowship
And closer knit by sweet forgivenesses;
For hearts made tenderer by fortune's blows;
For souls by sorrows ripened in thy love;
Yea, and for pain that took our pride away
And cast us wholly on thy charity;
For darkened ways that led us to the light;
For blinding tears that yet renewed our sight;
For travails and perplexities of mind
Through which we wrestled, nobler life to find,—
And found, beyond our craving souls' upreach,
The wonder of the lessons thou wouldst teach,
We thank thee, thank thee, thank thee, Lord!
—John Oxenham.

These facts and many others like them supply an effective argument for the educational work of Christian missions in India.

A fifth cause for India's growing irreligion is India's appalling poverty.

One of the most popular of Marathi proverbs means: "We will first attend to the god of the stomach, and then to the god of religion." How can we blame India's poor for their materialism when we remember that millions of them are paupers and bankrupts, that while it costs a penny a day to feed one man in an Indian prison the average daily income per family of several persons is between a penny and twopence? For much of this appalling poverty India's bad religious customs are to blame. For example, India's religious veneration for the cow explains the continued existence of sixteen millions of superfluous oxen and eight and a half millions of superfluous cows, which cost India annually one hundred and ten million pounds sterling.

Thirdly, the remedy is indicated by the threefold fact that ten thousand people are being baptized every month, that Jesus Christ has become the final court of moral appeal both for Indian individuals and India's public movements, and that the Indian Christian church is becoming an increasing force every year.

The supreme remedy for Indian irreligion must therefore be an unfaltering proclamation of Christ as the only purifier of India's imperfect faiths, the only builder of Indian nationality, the way, the truth and the life for India's educational work, and the only Saviour of India's poor. It must be Christ himself we must set forth, and none of our Western compromises of Christianity.

Adverse Conditions in East Africa.

"Inland Africa" Gives the Reasons.

It is time for urgent prayer and trust in God to put forth his overruling hand against the activities of a group of insurgents, largely among the Kikuyu tribe, who have overturned the work of God in parts of Kenya Colony. They have caused a great falling away from the ranks of professing Christians, and much distress of mind and many heartbreaking experiences to the missionaries. Pray that we and our missionaries may be assured that all things work together for good to them that love God, to them who are the called according to his purpose! Christians have been persecuted, abused and threatened with death. Mission schools have been placed under a boycott. Blasphemous utterances have been flung at the missionaries, and vile, indescribable, wholly anti-Christian, indecent dances have been engaged in.

The greatest persecution has been at mission out-schools, where both teachers and pupils have been subjected to indignities and to a continual fire of insulting epithets. The Christians standing true maintain their position at the risk of their lives. They bewail the sad state of affairs in their country and say that an evil spirit has taken possession of their people. Other professed Christians have left churches and schools, and alongside the church buildings and schoolhouses have sought to erect other structures in which to meet independently, or failing buildings, they have met in the open air for their services. Some meetings, to say the least, are far from Christian, but serve as a means for propaganda. Missionaries have been under such strain that they must have help from God to bear their disappointments in the failure of their work, and, as it seems, the almost complete destruction of their labors.

These rebellious Kikuyu claim that Christian teaching strikes at the root of two age-old customs of their tribe, female circumcision and polygamy. Polygamy means in effect, apart from plural wives, the spiritual murder of girl children and women and the destruction of any foundation for a true home and righteous living.

The truth of the matter is that these are but excuses, and the Christian is not alone the object of hatred. The uprising is affiliated with, if not instigated by, the Bolshevists, and is against law and order. The badge these African insurgents now wear is made of a fragment of red cloth. One of the leaders of the Kikuyu has been at Moscow, and a recent report from the field stated that he was about to return to Africa, and that a grand reception had been planned for him upon his arrival by a group called the Central Association. Bolshevism has affected the African not alone by a few natives trained in Russia, but by Soviet whites living in Africa itself, and through traders who are natives of India.

Those who are in the van in this movement against the church comprise the worst element from among the native population, reinforced by members of churches who were trained in mission and other schools and who went out from the churches because they were not of the church. They are those who at one time professed Christ but who evidently do not possess life from above. Being trained in the mission and government schools, their superior knowledge has given them superior power and made them all the more dangerous adversaries. This element has banded together and formed an association of "patriots." Contrasted to that group, on the other hand there is a noble company of Christian workers and members of various churches and law-abiding subjects, both men and women, who are loyal to Christ and to the government, and who deprecate the utterances and activities of the Central Association and all its sympathizers. These faithful ones are united with the missionaries in prayer, hoping to see all vile, heathen customs put away and peace brought in.

Among the missionaries there are many in East Africa who believe that the uprising has a distinct political significance; that, indeed, it is but the beginning of a rebellious movement against long established rule of the white man from overseas. The people are ruled justly in East Africa. If missionaries were to be asked to express an opinion, probably an overwhelming majority among them would speak in highest terms of British dealings with primitive peoples, and state that their rule had been kind and fair. Back of the unrest, so it is stated, is a considerable group hating the government but dissembling that feeling by beginning its attacks on the church. There are a number in Kenya who believe that it will eventually be proved that our noble missionary, Hulda Stumpf, was the innocent victim of a disloyal political plot which resulted in her cruel murder. The group of disaffected natives is comparatively not a large one, but their great object is to put down laws in East Africa and possibly to drive out not only the missionaries but also the government.

All Christians everywhere should pray for Africa, but above all Christian women should pray for the women of Africa. Realizing that Christian homes are the foundation of all good society and progress, and that these cruel and wretched customs from which Africa's girls and women suffer are beyond the help of man, women should call upon God to stretch forth his hand in behalf of their sisters in Kikuyu land and in all that great stretch of territory known as the Dark Continent. Let us remember when we pray that back of these anti-Christian activities which have broken out in as far separated places as Moscow, Kikuyuland and Manhattan is a planning, directing spirit, and that our warfare is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenlies"!

A Trophy of Grace in Guatemala.

Rev. E. N. Haymaker, D. D., Guatemala.

Try to imagine an atmosphere like this: The most degrading Indian abjection under the crassest Mestizo arrogance often carried to the degree of bullyism; the sky of life rendered foggy and sunless with superstitions of aboriginal and Roman origin; the horrible life prospect of the average Indian girl, namely, to be sold into matrimony, without even a by-your-leave, at 10 to 14 years of age, and thereafter to drag along a wretched existence as a mere serving animal to the peremptory orders and degrading lusts of her owner; the corrupting example of a low-lived father, who, though married, lives in canine promiscuity with other women as his circumstances and bestial fancy suggest; no future but drudgery, no outlook but darkness, no education but despair! Well, into the focus of such an unpromising environment was born the little illegitimate Indian baby Ventura.

She was an intense child. She didn't take things, facts and influences just as they came, she multiplied and magnified them like a lens. With her quick mind, her Indian blood, clothing and racial rating, she rapidly absorbed all the street evils of her native town, and was potent in making them worse. At seven or eight years of age her mother took her to the capital to live, where she acquired the even worse vileness of the larger city. Quiché girls are usually sold to husbands at the age of 10 or 12, but Ventura was too bright and useful to her mother, and so escaped till she was 14. She was then sold to an Indian husband and given a few days' notice to get ready.

Now then, forecast, will you please, the future of this seven-deviled girl with such influences and such a prospect as that!

For some reason the mother's plan was repugnant to Ventura. Probably she feared the marital brutality. At any rate she ran away, hunted up her father, and pleaded to have him annul the arrangement. Was it liquor, or was it lust, or more likely both, that aroused a drunken caprice in him to help the girl? To hide her he sent her to the last place the mother would likely look, the "Garden of Roses" School of the Central America Mission. Her mother failed to find her, and the matrimonial deal fell through.

The next stage in the story can best be told in the words of Paul Townsend as published in the "Central America Bulletin":

"I wish you could have seen Ventura as she came to us! She wasn't so dirty outwardly as some, but inwardly she was filthy. She couldn't find words bad enough to use, and so invented new ones. Out of a mind naturally bright she was able to invent plans to cause trouble. She knew nothing and could do nothing so well as to entice the boys. She caused us no end of trouble, and the missionaries in charge of the school many times reached about the limit of their endurance. We told her at last that she would have to go. I told her that I would write her father to come for her. After I had started the letter Ventura asked permission to talk with me. She said she would behave if I wouldn't write the letter. We gave her the chance. She tried hard, but couldn't change herself. She would get into mischief, and we were again about to write to her father when something happened. Ventura accepted Christ, and the change within was manifest to all.

"We are all proud of Ventura. In four short years she finished her grammar school course, and is this year to finish normal. She has given a true testimony since her conversion. During the last year with us she taught a class of second year students while she carried her course, and every child in the class passed, and three were 'Distinguished' in their grades. Since she has been in the higher school in Quezaltenango she has superintended a Sunday school and has carried two years' courses in one. Her life is counting and will count for God."

Ventura is an excellent teacher, not only because she teaches with a contagious enthusiasm, but because she is a shrewd natural psychologist. She is quick in seeing through the difficulties a pupil has, or in developing interest. She has given excellent service in our Girls' School in Quezaltenango, and is now teaching several branches in our Industrial College in Guatemala City while learning English and studying bookkeeping at the National Business Institute. She already speaks Quiché and Spanish as mother tongues, and has acquired a fair command of English. When with us she insists on speaking English all the time. She is translating for Mr. Townsend a book on mechanics, a subject about which she knows little, but instead of complaining of the impossibility of the task she goes at it all the harder because it is difficult, and the other day at table was rejoicing because she had learned so much about mechanics while translating. We now have a German family in the college, and she said she was going to try to pick up a little German from Frau Schieber. She never lets an opportunity get away.

A few notes will help indicate her mentality. Though she belongs to a humiliated abject race trained for 16 generations into inferiority, she will go into the most pretentious homes with a bearing so perfectly natural and self-possessed that all realize she is on a footing of equality with the best of them.

She disliked mathematics, but couldn't understand why, went into its study with Indian determination, conquered it, and is an excellent mathematician in the lower grades and a good teacher of the branch. The other day we casually mentioned the advantages of adding two or three columns at a time. She hadn't known it could be done, and gave us no rest till we showed her how, and now she not only does it but has taught her class of big boys how to do it. How is that for a heathen arithmophobe?

Her handwriting is a good reproduction of her character, large, clear, full, frank, four-square, no doubt whatever as to what it is intended to mean, and never carelessly done.

She likes to read worthwhile literature. A book isn't even amusing for her unless it is also instructive. She buries herself in what she reads. Two weeks ago she was reading Miller's "Secret of a Beautiful Life," and later was absorbing Marden's "The Joy of Life," and a subsequent discussion of them showed she had read both with an unusual grasp of their reasoning. The other day she came to the table with another book, because there were some principles in it she couldn't quite agree with, and wanted to discuss them. The book turned out to be "The Real Life," by Count Leo Tolstoi. We sat for over half an hour discussing Tolstoi, and the merits and demerits of different types of idealism, and we can safely assert that in spite of her limited opportunity and her young emergent mentality few college professors in the States would reveal in discussion a more masterful comprehension of these abstruse subjects.

She is not witty, but has a ready sense of humor, and is quite capable of seeing the funny side of things. She is deeply religious, though her religion is not of the overdemonstrative type. She leads our chapel exercises each week, and does it beautifully well. She is preparing to go to California at the end of the year and enter the Los Angeles Bible Institute. She has a most remarkable mind, and unless some hidden weakness develops she will have an illustrious future.

When we think of what that little Indian girl baby unquestionably would have become but for the presence of an Evangelical mission here, and then reflect what an unspeakable value has been rescued from obscurity and moral filth, it is hard to understand either opposition or apathy to foreign mission work!—"Guatemala News."

Current Thought.

Perhaps radio sermons are popular because no collections are taken.

Every minister loves to dwell, in quiet moments, on the beautiful memory of certain dear old men and women whom he has visited in their sunset days and at last laid to rest. What made these good old people so attractive? What was the secret of their sturdy integrity, their mellow sweetness, their childlike faith, their radiant cheerfulness, their subtle charm? Why were they so lovable?

Without an exception these choice old men and women possessed well-worn Bibles. The diligent study of the Word had become the gracious habit of the years. Its majesty and purity had pervaded the depths of their being. They loved their Bibles, and in return their Bibles had made their lives lovely. How their eyes sparkled as we read to them the deathless cadences with which they were already familiar!—F. W. Boreham.

Why preach holiness? The answer is simple: The teaching of the whole Bible, Old Testament and New, brings us face to face with the fact that the human race is a fallen, sinful race; that our sins have separated us from God, and that we must be separated from sin in order to be restored to peace and fellowship with God.

To preach these vital truths is to preach holiness. It is to preach the gracious truth that the blood of Jesus Christ cleanseth us from all sin. It is to warn men that without holiness no man shall see the Lord. To preach holiness is simply to preach the gospel: to preach about the sinfulness of man, the love of God, and full redemption from sin in the Lord Jesus Christ. There is much given out from the pulpit that is not gospel. The preacher may be delivering addresses on important subjects. He may speak against war, its ravages and ruin. He may speak on education and the advantages of a well developed and cultured mind. He may talk of science and the modern discoveries of the hidden secrets of our planet which may be brought under control for the comfort and usefulness of the human family. There are many moral and economic subjects that have their value, and no doubt their place of discussion for the enlightenment and help of mankind, but speaking on these subjects is not preaching the gospel. Such addresses will not produce conviction for sin and make the people to cry out, "What must we do to be saved?"

Preaching the gospel is to bring that word of truth to the minds and consciences of men which will not return void.—H. C. Morrison.

A Training Ground of Leaders in Every Community.

A primary function of the church is that of spiritual adviser to the community. It may meet that obligation satisfactorily or unsatisfactorily in proportion to its zeal, equipment, environment. At all events, the fact that churches have been urging honest, moral, and spiritual living for a generation, a century, two centuries, means vastly more to the tranquillity and progress of the community than can be expressed by statistics.

But in view of criticisms leveled at it for what it commits and omits it may be well to consider a service it renders on which almost no comment has been made in print. Churches have allied organizations. They have their Sunday schools, activities of men, women and young people, their social groups. All these organizations require officers. In fact, there is probably no institution in the neighborhood which requires more initiative and direction. All these activities offer wide opportunity for training in executive ability. We are only saying what everyone who is at all conversant with the situation knows when we repeat that many men have increased their business efficiency from what they learned about people as chairmen of the board of church trustees; many a boy and girl has gone on to college and headed important organizations there with credit because of knowledge gained while directing the young people's organization of the home church; many a woman has been promoted to responsible executive positions with women's clubs and state organizations because of knowledge of parliamentary procedure secured as president of the church guild. Many a useful public school teacher first received the teaching impulse as a girl teaching in the primary department of the Sunday school. In short, the church offers a constant training ground for those who later may have to meet important executive responsibilities. Its true purpose is to raise the moral and spiritual tone, but in doing that it benefits the neighborhood in numberless unsuspected ways, which is one more reason why it deserves support.—"Christian Register."

With the Bible Workers in China.

Rev. G. Carleton Lacy, D. D., Secretary China Agency, American Bible Society.

Yesterday a prominent minister said to me: "Until recently I did not believe in the work the Bible Societies are doing in the widespread distribution of gospel portions at a merely nominal price. But I have been converted by the experience of one of our highest provincial officials who in the days of Yuan Shih-k'ai fell under that powerful ruler's displeasure. It became necessary for him to flee from Peiping (Peking) with nothing but what he could carry in a small handbag. In his destitution and loneliness he threw open his bag. On the top of his few possessions lay a little book which some hours before he had bought from a despised peddler on the train. He began to read the gospel story. It laid hold of his heart. The message met his need. He sought out a church and a Christian pastor, and has become an earnest member of a leading church. Everywhere he is known as a Christian."

Year after year millions of copies of the Scriptures are distributed in this way. We are told that much of the seed falls by the wayside, but so long as the harvest continues it is worthwhile to use every means available to insure a sowing of the seed. Our field secretaries are finding hundreds of faithful men and women who are ready to help in this task. Our reports for 1929 showed that during that year 1225 volunteers shared in the distribution of five million and more copies of Scripture sent out by the China Agency. All but 65 of these were Chinese.

In Yuncheng, Shansi, there is a band of 20 Christians who go out regularly in the winter months to sell the Scripture portions, and quite a number of people are brought to Christ in this way. Many times these volunteers are greeted with scorn, and even with violent attack. During the past year, however, the reports more frequently tell of the book being received with signs of eagerness. A missionary physician who for 16 years has persistently distributed Gospels among the passengers whenever he travels on a river steamer reported as a novel experience that in 1929 he had not met with a single rejection.

The church has become increasingly conscious of its opportunity in the distribution of the Scriptures. Through the Chinese religious press we have been put in touch with many readers, and the steady cultivation carried on through these recent years is showing itself in a church actively engaged in Scripture distribution, resulting in an annual circulation that makes us fairly gasp. The number of foreign missionaries in China is 20% less than was the case three years ago while the circulation figure for Scripture portions is 30% greater.

All over the country there is evident an increased interest in a widening field of thought and activity. Newspapers are more numerous and more popular. The means of communication have been greatly improved. The stirring events of the past two or three years have shaken loose men's thought processes, and even those who are most pessimistic with regard to the revolution are forced to admit that the stolid peasant has been introduced to a bigger world than he knew before. These awakened minds are receptive to the truth, and the book of truth has a new appeal.

This improvement in the circulation of Scriptures would naturally be taken to indicate a marked improvement in political and social conditions throughout China. In general terms that is a correct inference. Nevertheless, the story has its shadows. A glance back over the record of nine years past shows it to be full of pathetic details of China's suffering,—suffering from famine, flood, warfare, hatred, and wickedness of every description. Were we to gather together all these bleeding, weeping words they might with appropriateness be used again. The reports which come from the Society's helpers do not tell the half of what the people of

Distributing Scriptures along the way in China.

China are still enduring under the heel of the military chieftains and their mercenary armies, or under the bloody sword and fiery torch of brigands and outlaws, many of whom are the product of recent wars and rebellions. Nor do they tell how widespread and deadly has been the famine in several of the provinces. They do not tell how many faithful missionaries or Chinese business men and children of the wealthy have fallen into the hands of bandits to be held for high ransom. They do not tell of continued attacks on Christian gatherings and of some successful efforts to break up or close the doors of Christian schools.

As we appraise the faithful service being rendered by those who have responded to the gospel's appeal to rise up and follow Christ we know of the heartbreak of many humble followers of the Man of Nazareth, who like him have been cruelly misunderstood by those closest and dearest in the home or in the circle of intimate friends, and have been rejected by those to whom they came with the word of light. "He is despised and rejected of men" may properly be written of many a faithful Christian—Chinese or foreigner,—who continues loyal to his Redeemer, telling the gospel story where he can, distributing the gospel portions where he goes, and living sacrificially and triumphantly the life of the redeemed.

The Future of Foreign Missions.

What a Group of Laymen Think about Methodism's Christian Service to Other Peoples.

William W. Reid, New York.

"What is the present day aim of foreign missions?

"What is being accomplished by foreign missions?

"Are the current criticisms of foreign missions valid and how can they be met?

"What adjustments in foreign missions policy are needed to meet the new conditions?

"How can the new generation be integrated with the older friends of foreign missions?"

To discuss these and related topics concerning the worldwide ministry of Christianity, and especially that part of the ministry carried on by the Methodist Episcopal church, thirty prominent laymen of the denomination recently met in Niagara Falls, New York. It was an unofficial, voluntary gathering, not to legislate or plan programs but freely and frankly to exchange opinions regarding the future of the missionary enterprise.

The findings of the laymen, addressed to laymen throughout the church, follow:

"We have recently spent the week-end at Niagara Falls in unhurried review of the present position, trends and outlook of those aspects of the world-wide Christian movements which are today of special interest and concern to laymen of our own church, in fact, to the entire church of Christ.

"We have been profoundly impressed and reassured as we have considered the wide-openness of the doors of opportunity now confronting our representatives in all parts of the non-Christian world; the responsiveness and fruitfulness manifested in the pathway of the devoted service of our missions and of the related indigenous churches; the imperative need of expanding our ministry.

"To this end we feel the need of augmenting greatly the Christian forces, both missionaries and nationals, and above all, the necessity of re-thinking, re-stating and in many cases revising our programs and policies in order to meet the enlarged, urgent and critical world situation, and to press the present advantage.

"There are evidences on every hand that the Christian church just now is at a time of rising spiritual tide: and it is always wise to take advantage of a rising tide.

"We are convinced that one of the greatest demands of the present hour in all of our communities in the United States of America is that of liberating a far greater lay force and of relating that force to meeting the heroic challenges and inspiring opportunities of the world mission of the Christian faith. We are especially concerned that the younger generation both of professional and of business men shall come to understand, appreciate and support new ventures in Christian living that have worldwide significance.

"Why is this so absolutely indispensable?

"This movement for the stabilization, equalization, unification and regeneration of the world must have the help of laymen of insight, experience, contacts and influence.

"It is essential also in order to develop a more dependable economic base to meet the inevitably enlarging requirements of the worldwide Christian enterprise.

"Again, if the impact of our so-called Western civilization upon the non-Christian world through the outreach of American industry, commerce, finance and travel is to be Christianized, the initiative and concerted action of Christian laymen are absolutely indispensable.

"The sharing of our experience of Christ is continually being offset by such unChristian contacts of America with other nations and peoples as unscrupulous business and commerce, moving pictures that misrepresent, world travelers without sympathy and understanding, and industry that often exploits and dominates.

"Moreover, unless the effect of the testimony and work of our missionaries on the foreign field is to be neutralized or largely nullified the laymen as well as the ministers of our churches must recognize and accept a great weight of responsibility to insure that non-Christian conditions and practices which still so largely obtain within the confines of the United States may be transformed by the principles and spirit of Jesus Christ.

"Missionary work for the average American church member is not only a matter of money-giving but of Christian living. For example, what thousands of students from abroad see of the private and public life of America is quite as important and significant as what missionaries say about Christianity when outside of America."

Realization of the worldwide trend toward a larger measure of coöperation and unity among Christian communions was emphasized. "We affirm our judgment that the Methodist Episcopal church, through its various agencies and administrators, should heartily participate in movements looking to closer coöperation and affiliation with other denominations and to the establishment of united churches of Christ in the several fields as divine leadership may indicate. Such object lessons will surely become contagious."

Work in a City Rescue Mission.

Ray Bird, South Bend, Indiana.

Folks have asked if tonight I would tell you some of the things our Rescue Mission tries to do, so I will try my best to give you the story.

Of course, we hold services from night to night. It is 16 years next December since Mr. Trotter and I went to South Bend, a city 90 miles east of Chicago, and opened the mission. It was then a city of 45,000, an industrial city where the Studebaker wagon was made for years, and then converted into an automobile industry. Now the Singer sewing machine, the Bendix brakes, and many other companies are there.

When we got there in December to open the rescue mission we first of all tried to get hold of the boys and girls on the street. "If we can get them," we said, "eventually we can get the mothers and fathers." We started with a Sunday school of 24 children, and they were right from the street, they were not dolled up in any sense of the term. They were brought in and told the story of Jesus and his power to save. From that 24 the Sunday school has grown to an average attendance of between 200 and 250.

Night after night we carried on the work of the gospel. One of the first boys who came into our mission was a young man whose father had been mayor of the city and afterward the sheriff of the county. This lad came in and heard me telling of Jesus and his power to save. When the service was over I went and talked to him about his soul. He said there was no use talking to him, for his father had spent money on him, his friends had talked to him, and all had failed. He kind of pulled up his sleeve and said:

"You know, I have used the gun. I cannot get away from it, but I am a little interested in what you say. At least you seem sincere, but I do not know whether it will work or not."

I asked him to come around in the morning.

In those days we had no steam heat, but only a stove. I did the janitor work, and while I was getting out the ashes the next morning this lad came in. I said:

"Charlie, why don't you now settle the thing for Jesus? He can save you from sin, give you victory and power. He can come into your life to help you do things other folks can do."

We knelt before an old bench, and Jesus came into his life.

His life of dissipation was telling on him, and he did not live long. In the four years he lived he went around telling the story of Jesus and his power to save. It was my privilege to say a few words for Charlie regarding the life he lived for Christ. One day his mother came and said:

"You can never know what it meant in that boy's life that Jesus came in."

That is just one story.

* * * * *

Mrs. Bird said we were not reaching the crowd we would like to. She wanted to do something for the mothers, so she gathered them together. You may think it is impossible for mothers not to know how to sew, but there are a lot of women who do it in the same fashion men would sew. Mrs. Bird would find out what garment was most needed, she would cut it out for them, and teach them how to sew it in the way really worthwhile, and when this mother completed the garment it was hers. Roundabout that table Mrs. Bird would have, every time they met, a simple gospel message, telling these women that Jesus Christ knew the problems of the mother heart, and it has changed them like nothing else could do. Out of that Martha Mission Circle many of these mothers have knelt and said, "Lord Jesus, come into my heart and life," and they have gone home and cleaned up that old home. It is a different home because Jesus has come in.

I have heard a lot of folks say, All you need do is tell men and women to be good. If you and I are trying to lift men and women out of squalor and muck, if you have not something beyond that your work is futile work, it will not do. Only the gospel of Jesus Christ can do it for them, so all our work is centered roundabout the cross of Jesus Christ.

Then we started to do work for some of these poor folks by taking tired, worn mothers to a summer camp. We started this fresh air camp with 50, and last year we took 450 of these mothers and children. We have a camp of 58½ acres. We have bedrooms for the children and their mothers, with an electric light in each room, and a great big screened porch where we gather every night and tell them about Jesus who is able to save them from sin. Many mothers have settled it with Jesus Christ, and children have given their hearts to him. On Friday night we get the children into different groups and tell them about Jesus. We are trying to make it definite, and to make it more fruitful our workers gather them into different groups and with an open Bible explain to them how to come to Jesus Christ.

A reporter got hold of one family, and he told me that every social organization had tried to do something for this family, and they had failed and did not know what to do. I asked him where they lived.

"Why try to do anything for that family? It has gone through the hands of everybody," he said.

"I did not ask you that. Tell me where they are, give me a chance, and then draw your own conclusions afterward!" I said.

I went down a little street, and there in an old whitewashed barn lived this family. The reporter had got them together, taken their picture, put it in the paper, and made a horrible specimen of them. The next day when the children went to school they were greeted with the remark:

"I saw your face in the paper yesterday."

We got after that family. Mrs. Bird went in with her co-workers, took off her coat, rolled up her sleeves, and cleaned up that house. She fixed things for the mother who was soon to have another babe, got things together as best she could, and then whispered in her ear and told her the story of Jesus who loved her, died for her, knew her heartaches and sorrow, and that Jesus wanted to solve her problems and help her in everyday life. Through her tears and sorrow she looked to Jesus Christ and let him into her heart and life.

One by one we got the children, brought them into Sunday school and the mission, and told them the story of Jesus and his power to save. And soon the mother with her family moved out of the whitewashed barn into a different district. They had a carpet on the floor, and chairs to sit on.

I got hold of that reporter one day and said: "Now what are you going to say?"

He threw up his hands and said he had nothing to say.

"If you have anything to say, in the name of God give credit where it belongs! Jesus Christ did it. Give him credit, and nothing else!"

If all we could do is feed, bed, clothe folks, anybody can do that. That is an easy job, but the greatest job is telling them Jesus Christ can come into their heart and life and change them. You can feed a man three times a day, but give him Jesus Christ and he will feed himself! Give him Jesus Christ and he will bed himself, and go back to his family! And you have not only helped his family, but he will go into the community and tell the story there. That is what Jesus will do in the human heart.

We took to camp one mother and her eleven children. We took her out on the lake, and it was my privilege to row the boat she was in. Looking back at the hill she saw the camp house, and she turned to me and said:

"Mr. Bird, I do not know how to thank you enough! I have never had a vacation in my life from the time I was married till now, and to think you have taken my eleven children and fed them and cared for them, and you have done it all in the name of Jesus!"

That woman has been coming night after night to the mission glorifying God because somebody told her the story of Jesus and his power to save. I tell you it pays a hundredfold to tell that matchless story to men and women.

A business woman said to me one day: "In the name of God would you mind telling me how you ever chose this despised profession?"

I looked at her and asked if she really meant it. When she said Yes I answered:

"One day when my heart was broken somebody told me that Jesus loved me, that he died for me, that if I would yield myself to him his blood would cleanse me from sin. He put joy in my heart and life, and because of that I have a longing and passion for men and women who have not had a chance."

She bowed her head and said: "Pardon me for putting it in my blunt way! Do your job and I will try my best to help you!"

We are having an awful problem with the unemployed these days. South Bend is now a city of over 100,000, with a crowd of unemployed because it is a manufacturing center.

One night I went out and a man took me across from the police station. "Over there are a bunch of men over the garage of the city police court sleeping on the soft side of a cement floor." They had the green and pink sheet of the night edition of the newspaper,—that was their mattress and all. Over in one corner was one of these depot stoves, and whoever was nearest to it had to keep the fire going. About 50 men were in there. When I went there at about 11.30 there was only one window in the whole room, and it was down about three inches. You could have cut the air with a knife. In the center of this place there was a big round table, and on this table was a bunch of cards. Over here a crowd of fellows were playing poker.

We had some room in the mission, so I suggested we put up beds and take care of this unemployed problem as well as we could, and while we are doing it tell them about Jesus and his power to save. We put up 25 steel double-deck single cots, and we got clean mattresses and new linen. We put in shower baths, and we said we would take care of any man that would ask for it, but on two conditions: First of all, he must come to the gospel service and hear the story of Jesus and his power to save; second, he must take a bath. Those were two things that keep some folks away. They do not want to hear the gospel message, and they do not want to take a bath. We take their clothes and fumigate them.

A lot of these folks came in off the street. You say these people are a bunch of bums, no accounts. Wait a minute! One man came one night and said:

"Sir, would you give me a bed?"

I said: "I surely will. You look like a fellow that has not been on the bum all your life."

He said: "I have not, sir. I graduated from a certain college, and I did not graduate with low honors either." He told me the college he had graduated from.

I said: "How did you ever get here in this condition?"

He said: "I will tell you. I got in with a crowd, and the first thing I knew I took my first drink, and went from one to another until I was so disgraced that I got away from home and everything. Here I am, and that is all. I have tried to go square, but I can not do it."

I stepped over for a minute with him, and I said: "Your problem is not drink, your problem is sin. The trouble with you is that you have sinned against God and his Son. Until you let Jesus Christ come into your heart and transform it, your life will be the same as it has been."

We knelt on the cement floor, and he let Jesus Christ come into his heart, and he went out to live a new life.

Another fellow came in for a bed, and we took care of him for three straight nights. One summer night I saw coming down the street a fellow dressed in fine clothes, swinging his head. He came up to me and said:

"You do not know me? You took care of me for three nights."

He reached his hand into his pocket and took out a roll of bills and said:

"I want to help you help some other fellow. I am traveling now for a certain house in the state of Pennsylvania, and have the whole state for my territory. You helped me when I needed it. You did more than that, you told me about Jesus Christ. That is why I want you to help somebody else."

One night a man came into our place, listened to the gospel of Christ, and I noticed he was more interested than the ordinary fellow. After the service I got alongside and said:

"Sir, have you known anything about the gospel of the Lord Jesus? Have you known anything about the Christian life?"

Said he: "I had a mother who taught me this. I had a little bit of a profession once. I was a bit of an artist, but I soon got dissipating. I drank, and instead of using it it used me. Here I am, just a fairly middle-aged man, but broke in health, spirit, and financially. What is there for me?"

I said: "I do not know of any other message but one. If I did I would try to tell you, but I do not know of anything better. What I have to tell you is that Jesus Christ died for you, and is able to save you from sin. 'Him that cometh unto me I will in no wise cast out.' The blood of Jesus Christ cleanses from all sin. If you let Jesus into your heart and life he will do this for you, and far more. He will give you grace and glory."

He said: "Sir, I know that is right."

Down beside a chair this man and I knelt, and he let Jesus come into his heart and life.

When I left for here he put his hand into mine and said: "Mr. Bird, I want you to know by the grace of God I am happy in him! I do not drink, but I am sober because Jesus Christ makes me that. Because I am kept by his grace I want to praise and thank him."

You are asking what this Prohibition deal has done with the rescue mission, and is there need of rescue missions since Prohibition has been in effect. I have talked to them drunk and sober for 23 years. I have talked to them drunk, and am now talking to them sober, and the grace of Jesus Christ is still a necessity for that crowd as much as it ever was.

What effect has Prohibition had in the poor home? Instead of a number of families in homes eating liver, they are eating beefsteak now! You say the country is wet. Maybe, but it is not the crowd we deal with! Where we formerly had 10 to 15 drunks a night, we have one a week now. You say there is a crowd that drinks. Yes, that is true, but I am saying this one thing: That the gospel of the Lord Jesus Christ has still got as much punch in it as it ever had. If men and women in any plane of life will put Jesus Christ to the test he will satisfy every aching human heart today as he did of old. Jesus Christ is the all-sufficient one for the human heart, young or old, rich or poor. Jesus Christ can satisfy!

A Living Witness.

Rev. Matias Cuadra, Philippine Islands.

Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth! Acts 1.8.

This was the climax of the commission given by the Lord Jesus Christ to the twelve apostles when he was about to depart, to go to the uttermost parts of the earth to baptize and to teach. But he gave also that assurance that he will be always with them, "even unto the end of the world." They were directed to tarry and not go away until they received power.

I may not be able to give you the message in a language that is so foreign to me, you may not be able to understand me thoroughly, but by looking at my appearance this evening you will be convinced for all time that Jesus is the same yesterday, today, and forever.

As in the days of Mr. Moody, in this place where we are gathered this evening, wherein God filled the spirit of this man to preach Christ and him crucified to save souls here and there, that same power is still working in the living messengers that are sent from this great country of God to preach Christ and him crucified in China, Japan, Korea, India, the Dark Continent, and above all in my beloved country, the Philippine Islands.

My costume is peculiar. You may think all in the Philippines are wearing this peculiar native costume, but that is not so. There are thirty million Filipinos in the Islands. Two million of them are non-Christian tribes. Half of the population is Mohammedan. The Moors, the warriors, the pirates of the Far Eastern seas, to that particular tribe I belonged, and I appear before you as the son of a Mohammedan chieftain with this peculiar garment. This is not a common dress used by the ordinary men in my country, but with the stripes I have here it typifies I come from a notorious warrior. My father must have killed and beheaded many persons. He had under his command 16,000 men who would perform anything he wished.

I was requested to tell you of my conversion to the Christian faith. Why did I become a Christian? How is it a Mohammedan, the son of a pirate, could become a Christian?

To me it is a mystery that has not yet been solved, and is still to be unfolded to me. I do not know why, but I do know Christ became real to me, and that Christ made it possible for me to live at least a Christian life. I cannot give you my message in a more vivid way than to use myself as illustration for my struggles from Mohammedanism to the Roman Catholic faith, and now an evangelical Christian. My story in itself is a living testimony of the saving power of the Lord Jesus Christ.

My folks, as I stated, are pirates, head-hunters, and they have no use for Christians who come around their territory. I say my conversion is in itself a living testimony how in the world in such an environment, so humble and unwholesome, yet there Christ picked me up by the side of the way and gave me the life I am living today. I owe it to him, and to him alone I give the credit for the life I am living now. I know I am not yet perfect, but I know I have a Christ who shed his blood on Mount Calvary to make me go straight from day to day.

Like many young people at home, when I was five or six I loved to swim in the open sea, and I stayed almost half the day in the salt water. One afternoon a boat came and landed, and for the first time in that far port there was a German Jesuit priest. I was not much interested in the people on that boat, but I was attracted by the man. He had a long pipe and a beard, and he had a long rosary on his left hand, and a golden prayer book in his right hand. I watched him smoke his pipe, pull his beard, count his rosary, and read his prayer book all at once. It was curiosity, as a result of which I gazed at him and watched him carefully, and he was attracted too because I was still looking at him with an open mouth.

He came down and invited me to the cabin, gave me candy, and showed me pictures of the Virgin Mary. While I was looking at them the boat sped away. After a while when I came out from the cabin I saw we were miles away from the island. I could not see the land where I was born. I wanted to jump overboard, commit suicide, but the good priest patted me on the back and was so kind I finally became happy and contented, and of course the candy was responsible for my staying.

I became his sacristan, and for 8 years served with him in the mass. I was baptized and became a Roman Catholic. I did not learn much as a Roman Catholic, but I owe it a great deal, because I was trained there; that great monastery where I was kept for 8 years, where I used to kneel for four hours to commune with the Infinite Power. That may be ritual, but I owe it a great deal because it became a training camp for me to deepen my spiritual life, and to enrich my soul, and bring me in closer contact with the Infinite Spirit above. Whether there is a God or not, religion may be discussing it, but my experience of kneeling there at least made me feel that there is a God somewhere, whether it be Catholic, Protestant, Moslem, Buddhist, Mohammedan, but at least I know that I am communing with that great Spirit above.

I was fortunate because the World War broke out, and one year before the war broke out this priest went to Germany, so he sent me home, back to the Philippine Islands again. But there was a little Christian spirit in me that was always urging me to study further. That spirit urged me to go on and work for Christ.

Then I came in contact with some of your missionaries. When I became an evangelical Christian I was told that not only myself, but my father, brothers and sisters might be saved, and because of that when I became an evangelical Christian I was determined to tell my father, my brothers, my sisters of my Christian faith, because I wanted them to live a Christian life as I had begun to live it. But it was not an easy task for me to become a Christian.

My father was a warrior who had no use for Christians, and when I came to tell him I was now a Christian he looked sharply at me and asked me what I had said.

"I am now a Christian, father."

"Do you mean to say you have become a Christian?"

"Yes, father, I am a Christian, and I came to tell you of the joy of being a Christian."

"I do not want to hear you mention Christian again if you want to stay in this house!"

"I cannot recant my Christian faith, father."

He jumped to the wall and grabbed a two-edged sword, and told me to take back what I had said or he would cut me to pieces. "This sword has cut off 106 heads, and you will be the next."

I said: "Father, if that is thy will I shall be willing to die, but not to recant my Christian faith."

It was only in deference to my dear beloved mother that my life was saved that morning to come to this continent for further education. As a result of that ten years have elapsed. I have graduated from college and the seminary, and my father found out when I said:

"Father, remember if some day you will hear more of me it is because of my Christian faith!"

I was ostracized from the family, sent away like a prodigal son. The years elapsed, and father called me back, for he wanted me to baptize my twelve brothers and sisters. With tears he begged my pardon, for he did not know what he was doing when he was about to kill me. My father and mother are still Mohammedans, but my brothers and sisters and I became the nucleus of the first Christian group under the Stars and Stripes in that great Mohammedan territory. As a result we are numbering 600 now after a lapse of about six years' work.

I could tell stories for hours, but I will only say this: I have been going up and down the shores of my country preaching Christ. The most bitter experience I ever suffered was when I was stoned by a man, and the scar of it is still on my head. A big husky man stoned me as I was preaching Christ and him crucified. Thank God I am still living, and my joy is that the man who stoned me became the first convert after that revival meeting, and all his family are now Christians. That is my only satisfaction, and above all other things my joy. With all this persecution of my parents, friends, and difficulties the great joy that always comes to me is when I go about my own country among the youth there and tell them of the love of Jesus Christ that passeth all understanding, and what it meant to me. I am not speaking philosophically or theologically, but any boy or any girl that will give Christ a chance in his or her life will be a power for him in one way or another.

I gave my life to him 15 years or more ago, and I know that what I am today I owe to that day when I accepted Christ as my personal Saviour. And if there is any living passage in the Bible that gives me the strength to cling to and work for Christ alone it is the passage where Paul says:

"See then that ye walk circumspectly, not as fools, but as wise!"

That was a hard language for me in those early days. I did not know how to walk "circumspectly," and I had a hard time understanding Paul when he said it. I was a young boy, and I thought and pondered as to what it meant. I found out that at home I had been walking circumspectly. I did not know that until finally I discovered it when I studied geometry and trigonometry. But I also found it more practically and literally. At home we never used shoes to walk up and down the shore on the coral reefs, and if you have tried to walk on coral reefs you will know how hard it is if you take off your shoes. At home everybody had to walk "circumspectly" on the seashore.

It became more vivid later when I was in Manila. Like in many other Catholic or Spanish countries the girls are kept within four walls, and on these walls are put pieces of broken glass so that the boys cannot come in. One day as I was standing there I saw a cat walking "circumspectly" through this broken glass. It took the cat about half an hour to cross the wall, but that cat was not wounded by gradually finding a hole where it would be safe to step. It all took time, but surely by walking "circumspectly" the cat was wise, and finally was saved from the broken glass.

Unless I walk circumspectly like that cat, or as in the early days when I was old enough to walk on the coral reef, I am sure I will be wounded by the broken glass on the wayside. So long as I can look on Christ and picture him there vividly before me day and night as I read my Holy Bible, so long as I can look on Christ and steadily walk circumspectly, not as the foolish, but as the wise I can say wherever I may go I know I am sure, because I am standing on a solid rock. So, friends, it is a joy to become a Christian, it is a privilege to become a Christian, it is a happy thing to become a Christian.

Thank God most of you young people are no longer to be ostracized by your parents, no longer have to undergo persecution and tribulations, but if you go to China, Japan, Korea, and all other non-Christian tribes, then you can probably realize what I told you a few minutes ago, that it is hard to become a Christian. But you are playing an important part to carry on the work of the Pilgrims who landed on your New England shores, sending missionaries to China, Japan, and India.

You hear today of Toyohiko Kagawa of Japan turning millions to Christ, and you hear of outstanding men and women of China, India, and the Philippine Islands, but had it not been for the spirit of the men and women that came to the shore of New England many years ago who had a greater vision not within their own territory only, but a vision of other countries, we might never have had the privilege of knowing Christ. They sent missionaries, men working and turning hundreds to Christ, and I would not be a Christian today had it not been for the humble work of the men and women of God that you sent to the shores of my country.

I close with the assurance that I am indeed grateful, and many other Christians are grateful, because we found Christ through you directly and indirectly. We have no words appropriate enough to express our gratefulness to you young people as well as the older people that are present tonight for the sacrifice and interest you are taking in studying this great problem so that you may be more serviceable to the Chinese, Japanese, and Negroes, and to the other countries that Christ may be preached. If you will go to China and Japan today you will see in one slum of the cities the picture of old China, Japan, and Philippines. Look on the other and you find good Christian family homes with purity of womanhood and manhood which Christ alone can give! Then you see the contrast there. Then you will say, "Thank God, our little effort is not in vain!" I wish I could bring you all to the Philippines and picture the sweet home of a Christian family. There we are happy. My joy and my happiness today are because Christ is real to me.

If I had not become a Christian I would not have become ambitious. I would be a dead man at home, or sneaking around with a long sword watching to cut somebody's neck and steal their property. I would be having ten or twenty hundred men armed to the teeth to sneak around. I would have been that kind of a man, but Christ came to my heart, and what a transformation! I am completing my second year in America this month. Had it not been that I had become a Christian I would not be able to get two masters' degrees in one year: from Union Theological Seminary, and now from Teachers College in Columbia University. I became ambitious when Christ came to my heart and gave me that burning spirit to work harder so that I can go back home and be of more service to my people, and be better prepared to cope with the situation. I am not telling you what I have achieved, but I am giving credit to my dear and beloved Master, the Lord Jesus Christ.

My life bespeaks the saving power of Jesus, and if my words fail to convey my message I hope by my presence to convince you to send more people to the foreign field. I hope some of you will receive a vision tonight before you go to your rest to save one man's soul like that son of the pirate of the Philippine Islands, and make him a Christian. Save one man's soul, and perchance you may save another in Japan or India! Young boys and girls of America, I hope the Lord will touch your hearts and help you to carry on the great work of your ancestors, the Pilgrims of old!

Needs of the Philippine Islands.

Miss Avelina Lorenzana.

I consider myself a product of missionary effort in the Philippines, being a second generation Christian. My father was the first convert and student in the seminary of Dr. Wright, and again I was his pupil. I consider him my daddy in the work in the Philippines.

Since tonight is the national and missionary night I thought that I would best picture to you the greatest Christian issues in the mission field.

I wish we could travel in our imagination and visit all the world to see with our own eyes and our own insight the needs of every nation, how they are in all their fields, and what we can do to better the world. It is with that preparation I am going to show to you five of the needs of the mission field in behalf of all the missions, especially in the Orient.

First: We need to have Christ reinterpreted in the national life of the Orient, we want Christ to be reinterpreted in the Oriental mind. It is tragic to see that the Orient, or the mission fields, or people here in America have not yet differentiated between Christianity and Western civilization, and because of that many of the mission fields have been kicking against Christianity. For that reason we want Christ to be made vital in the life and experience of the people of the nations, and we can do this by sending out missionaries of great religious experience, missionaries of true Christian life, leaders that will lead us to God.

The second basic need in the mission field is trained leadership. If you would picture the revolution between education and religion and national movements all over the Orient you would find that there is a lack of leadership. We want leadership that has vision, leadership that has consecration, leadership that can see beyond and push us nearer to the goal. We want leadership like Kagawa of Japan. There are many other stalwart souls that China, Japan and Korea are producing to meet the needs of their localities.

In connection with leadership, Christian friends in America, it is in these things we need your help: for the building of more schools, for the training of leaders in seminaries, for more workers that enjoy the beauty and the romance to be workers in the kingdom.

There has been so much talked of sacrifice that I would like a new meaning for the word. I do not like it so much of a gloomy nature. We want leaders that have joy, buoyancy, and romance to put in the work.

Another need that we have in the mission field is the growing of the national youth movement in the land. You hear of a new China, of the youth movement of Japan or India, the youth movement of the Philippine Islands. If I could picture to you the enthusiasm and pep and energy of the ten thousand youths in the Philippine Islands, trying to solve the problems of the country, trying to find their place in the principles of a Christian nation, it is in these youth movements we find our joy and our future. The Protestant youth movements all over the mission fields are looking for guidance. One of the fastest and surest ways of building Christianity in other lands is in the capturing and training of the childhood and youth of the land, for how shall the leadership of the future be centered? Shall it be Christ-centered? Shall service be its watchword? It will largely depend upon the quality and extension of the religious education that is carried on by the forces of Christendom in this country.

Another big issue that we are facing in the work in the mission field is in the leaving out of international good will and friendship. If you come to the Philippines there are thirty million of us, and there is one serious social evil, that of race prejudice. The Philippine people consist of a little bit of Chinese, a little bit of Japanese, and a little bit of Spanish. After knowing the American people as I know them now, nobody can tell me he is a full-blooded American. In living with all these nationalities and different groups we face a problem of international good will and friendship. I have come, after a little experience with meeting people of other lands, to the conclusion that brotherhood and good will will never come until we realize the best that is in each one of us. We want to be valued according to our best, and not according to our peculiarities. Because of our varied environment and relationships and background we may be different in customs, in costumes, in tradition, but in Christ we are one, and under the skin we vibrate and live the same. It is in the great spirit of Jesus that international good will has come and has been the best approach of our work in the mission field.

This is beautifully illustrated in my own experience. When I came to this country I was a delegate to the World Sunday School convention at Los Angeles, and all the delegates were in the same boat. When we left Yokohama it would be 22 days before we saw land. All the relatives and friends came to bid us goodbye. There were about five thousand on the pier, and in the midst of colorful banners and national insignias there were all sorts of songs and music as we left. On that boat before long we were all singing, "God be with us till we meet again," in more than 200 dialects and tongues. Why? Because there was a common experience, a common Saviour and understanding that all of us have had. And that is a thrilling experience, friends, when you feel brown, black, yellow, or white will have that joy in having a common understanding.

And the fifth great need in our work in the mission field is the need of an indigenous curriculum. In all the mission fields, especially in the Philippines where we use the English language in our public schools, all our textbooks both for public schools and church schools come from America. We appreciate them, they have done their best for the education, for the training of our youth, but we have come now to the point that they are not sufficient to meet our need. We need more of Christian literature that will meet the understanding of our people. We need study courses that are within the range of our boys and girls. Many American magazines and stories are good in themselves, but are not always good in the application in different localities.

We were having a lesson in appreciation of nature, and a missionary was telling of the beauty of snow, and snowballs, and snowmen, thinking that for this appreciation of nature we would also appreciate God. We looked blank because we did not know what snow was. Our weather is 60°-100° all the year round, and we did not know what to appreciate in snow. Stories about pussy-willows, about your beautiful spring, about your skyscrapers are not at all adapted to the condition in our mission field. The same thing is true in India, Japan, China, and the Hawaiian Islands. The curriculum will have to come within the daily experiences of the boys and girls in these localities. We need the training of native leadership to help missionaries in the creation of those national curriculum study materials that will meet the needs of our localities.

We from the mission fields appreciate much what the missionaries have done, and we pay tribute to their lives. We appreciate and are grateful for what American Christians have done, but I could tell you there are yet great pioneer works to be done, and when you think of these may you listen to the voice of the mission fields! They are all calling to you tonight. Listen to their voices! They are saying:

"Come and show us the Jesus way of life! Come and tell us the beauty, the joy that come from harmony with God! Come and help us teach our children and youth that righteousness exalts a nation! Come and share with us peace rather than war, friendship rather than battleships, intelligent international good will rather than the mere racial prejudices!"

Christian friends, the needs of your nation and of humanity at large challenge the offering of our time, of our lives, of all the best that we have! When you think of other nations and groups trying to produce their best with your guidance,—some may be slower, some still groping in the dark, but all trying to produce the best to work coöperatively with you,—when you think of them all may I ask you to join hands with the Christian leaders of the world, join our strong bodies, join our trained minds, but above all may we all join Christlike soaring souls to bring in the kingdom of God?

The Missionary Manifesto—2.

Rev. G. Campbell Morgan, D. D., Philadelphia.

Our theme is the Missionary Manifesto of our Lord as it is recorded in the four gospel narratives. This morning we take the first of them, the commission as recorded in the Gospel according to Matthew.

We open at the last chapter. I shall read as a preliminary the paragraph which starts at verse 16, for that locates the occasion and so introduces the commission. "Then the eleven went away into Galilee . . . . and lo, I am with you alway, even into the consummation of the age!"

It is interesting to observe that Matthew omits in his record all the doings of Jesus chronicled by Luke, by Mark, and by John which took place in the upper room on that day after the resurrection.

As a matter of fact he deals only with this gathering in Galilee when the eleven disciples went there. You understand at once that was much later than that first resurrection day. There are evidences they did not go into Galilee until later. My own conviction is that this occasion in Galilee was the last occasion when our Lord met with his disciples prior to the one that Luke tells us about when he ascended. Indeed, I think this was the occasion when he was seen of 500 brethren at once, to which Paul refers in his first Corinthian letter. It says the eleven went, but it does not say there were none other, and I think this commission was uttered to the great company of his disciples.

But do notice the occasion, and if the description is brief it is full of suggestion! These disciples gathered to a mountain where Jesus had appointed them. It was not a haphazard meeting: he had an appointment to meet them there. The mountain is not named, but you must place it in Galilee.

They met him by appointment, and Matthew tells us, "When they saw him they worshiped him, but some doubted: and Jesus came to them." You see, evidently he was at a little distance from them because when they saw him they worshiped, and seeing them worship he came to them.

As I attempt to visualize it I can see that company waiting for him, and suddenly, as in those post-resurrection days, he appeared a little higher up the mountain. But at a distance there was something in his appearance that day that moved them to an immediate act of worship.

Matthew refers in his Gospel twelve times to men taking that attitude in the presence of Jesus. John refers to it twelve times also. Mark and Luke hardly refer to it at all. In Matthew he is the king, in John he is God manifest, in Mark he is the servant, and in Luke the perfect man.

Here on this occasion Matthew says they worshiped him, but some doubted. That word "doubt" does not mean unbelief. You will find unbelief scattered through the New Testament, but this is not it. This Greek word only occurs in one other place in the New Testament, and that is in Matthew 14. 31: "Peter walking on the water doubted." It does not mean he was guilty of unbelief. The Greek word means to waver. Some wavered,—a picture of their perplexity. All worshiped, but some wavered. There was a mystery about his person. Then he came to them, and uttered the words of this commission.

And isn't it arresting,—that is where Matthew ends? He has been presenting the kingship from the beginning to the end. He does not tell about the ascension. He ends his narrative with these remarkable words.

To place that emphasis upon the story of Matthew is to introduce us at once into the atmosphere of peculiar responsibility that is revealed in this commission. "All authority has been given unto me," and the story is ended. Matthew laid down his stylus. He might have told about the ascension, but he left it there. The king standing in the midst of his own, uttering to them the words of his kingly commission, and the story is over!

Now that is the commission at which we are to look this morning.

For conciseness in thinking I am going to take three divisions in considering it. First of all, there is the deposit; secondly, the debt; thirdly, the dynamic. The deposit, for which we are responsible; the debt, which the holding of that deposit creates; and the dynamic or the power in which it is possible to discharge the debt concerning the deposit.

You all are familiar with the words of Paul to Timothy, "I know whom I have believed (not, in whom), and am persuaded that he is able to keep that which I have committed unto him." Do not be frightened when I tell you I do not think that is what it means! That is a translation which is an attempt at interpretation. The Greek there is just two words which if put into plain English are, "I am persuaded he is able to keep my deposit." It may be he is able to guard that which is committed to me, or does he mean something I have committed to him? He is talking about the gospel and responsibilities. I know whom I have believed, and he is able to guard the thing he deposited with me.

What is the deposit? What has he committed to us in this commission? When we understand that we will understand what the debt is.

The deposit is revealed in these words: "All authority is given unto me in heaven and in earth. Go ye, therefore!" What is he talking about? His authority: that is the deposit. What is the debt? "Go ye therefore and disciple the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you!" That is our debt. The deposit creates the debt. How are we to do it? What is the dynamic? "Lo, I am with you all the days, even unto the consummation of the age!"

1.

"All authority," that is the emphasis here. Keep to what Jesus said when his disciples kept the appointment!

Authority! That is a remarkable word, for it is not power in the sense of energy or might. Let us glance over other occurrences of this word authority in the selfsame gospel!

It comes first at the end of chapter 7, and it is not a word that means might or energy. There I read: "The people were astonished, ... for he taught them as one having authority." That follows the Sermon on the Mount, the ethical manifesto of Jesus, the laws of the kingdom of God, and the crowd said he taught as one having authority. And the remarkable thing is their own contrast, "not as the scribes." That is the first impression he made upon the listening crowds: authority in the moral realm.

In the next chapter an incidental thing, and yet interesting. It is the story of the centurion who came to Jesus about his boy who was sick. The remarkable thing is the incidental revelation of something in Jesus that had possessed the mind of that Roman soldier. He said to Jesus, "I am not worthy that thou shalt come under my roof, but say the word and my servant shall be healed! For I also am a man under authority." What did that "also" mean? He discovered Jesus was living in the same realm of life that he was, but on a higher plane. "I also am a man under authority, and because I am under I am in authority." He said to Jesus, "I also am," which means "O Jesus, there is no need for thee to take the journey to my house! Thou art under authority, and therefore art in authority. Speak the word!" A remarkable and penetrative understanding of the principle of the life of Jesus on the part of the Roman centurion! But that is the second phase. A man recognizes the authority of Jesus over the disability of his boy in sickness because Jesus was under authority.

In chapter 9 he is speaking to the man with the palsy and he says: "Thy sins be forgiven thee!" They questioned him, they challenged him as to his right to say that, and he said, "That ye may know the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house!" Then in verse 8, "The multitudes glorified God who had given such authority unto men." Authority first in the moral realm; authority over human disability, recognized by the centurion; and here the authority to forgive sins.

Turn to chapter 10! After sending for his twelve disciples he called them unto him and gave them authority.

You never see the word again till you get to chapter 21, and there at verse 23 the priests challenged him, "By what authority doest thou these things? Who gave thee this authority?" And he said, "I will ask you a question. If you tell me I will tell you by what authority I do these things. The baptism of John, was it from heaven or from men?" They dare not tell him. He had brought them face to face with their own dishonesty. They said they did not know, and he answered, "Neither tell I you by what authority I do these things."

"All authority is given unto me," all authority in the material realm, in the moral realm. Then mark how it swept completely around the whole cosmic order, "in heaven and in earth."

Don't you see how the Bible harmonizes all through? In the beginning God created the heaven and the earth. Here he says, "Over the whole creation of God authority hath been given unto me." He had taught them to pray in the ethical manifesto, "Our Father who art in the heavens," (what an awful pity it passed into the currency of our praying in the singular number, for we miss so much!), "hallowed be thy name, thy kingdom come, thy will be done on earth!" Now this Lord stood on the mountain and looked at that group and said, "I am Lord of all." With all the spaciousness of that in mind read the Colossian letter and you will begin to understand it better!

What did it mean to those men?

First, the vindication of his ideals.

What were they? I will put it into two phrases: The supremacy of the spiritual and the indebtedness of the moral. The spiritual is the philosophy of life in a flash, radiant with illumination, the center of supremacy in all human affairs, and consequently morality is not a matter of great external account to human opinion, but morality is a matter of pure in heart.

The Lord says, "All authority is given to me," and to those men it meant the ratification of his purposes.

He had told them at Caesarea Philippi he had a threefold purpose,—to build his church, to fight against evil even to the consummation of death and Hades, and to establish in the world moral standards. "I will build my church, the gates of Hades shall not prevail against it, I will give unto you the keys of the kingdom of heaven, what you bind is bound, what you loose is loosed." This has nothing to do with sins, but with moral standards, by which he meant to say you are responsible for teaching men the things that are obligatory in the moral realm and things which are optional. "All authority is given unto me."

Not only the vindication of his ideals and ratification of his purposes, but initiation of his mission.

As declared to them on more than one occasion, in brief sentences, "The Son of man is come to seek and to save that which is lost." And now those men heard him say, "All authority is given unto me." Ratification of my purpose, vindication of my ideals, the right to carry out my great intention. That is the deposit.

There has been committed to his church and to us the fact of his authority, and our first business is that of proclaiming his lordship: that in him finality is found in every realm, that in this poor broken, restless world in so called civilized countries or in those great lands about which you are thinking in these days there is nothing needed more than authority. And blessed be God, man will not yield himself to the authority of man! The breakdown of the monarchy of Europe is one of the finest things that has happened, and the next thing must be the breakdown of this stupid idea of democracy. When that is gone, and we have found the only true government is theocracy under God, there is your business and mine to say we have the authority, we have one whose is authority. "All authority is given unto me": it is only as we realize that we have our message. It is the first element.

2.

The debt is self-evident. We are not to make disciples of the people. It is far more than dealing with the individual, though it is dealing with the individual to make Christ known as Lord to all nations. It is saying to India, "The only one who can govern you and lead you to the place of the realization of your many colored nationalities is this Lord of ours."

Thank God for Stanley Jones, that great pioneer! He had round-table talks, but you never found him admitting finally that he was persuaded possibly Buddha would do for India. Final authority is in Jesus.

Discipling the nations, bringing them face to face with him as the only and supreme Lord, and then baptizing them and teaching them. The proclamation of his lordship, his person, Paul in one of his letters says, "He was declared to be the Son of God with power." I never read the Greek Testament without wishing they had taken the Greek word and dared to translate it literally: "He was 'horizoned' the Son of God with power by the resurrection from among the dead."

You have no message for any land on earth if you merely have a Jesus who never rose again. This ethical Jesus, this man of Galilee, thank God he is that, but do not call him only that! He is one who says, "All authority in heaven and on earth." You must encompass all the heavens. And our debt is to show him in his lordship, in the supremacy of his ethical demands. As we do it, when men submit we receive them to bring them into recognized relationship with him, sacramental hosts following under his banner by means of baptism, and then we teach them to observe as his disciples.

3.

Listen to the dynamic: "Lo, I am with you all the days, even unto the consummation of the age!" The abiding king, never absent, never away! With all his host and every member of his host, with every missionary always! I am with you all the days, all sorts of days. And then mark the august assurance of victory! I am sending you out to join me in the march that leads to finality, unto the consummation of the age. Dynamic unto the end of the world, the consummation, the completion, the rounding out, the full, final victory of the age! "I am with you all the days."

That is the first element in our deposit: the authority of Jesus, the authority of the man of Galilee, the authority of the Son of God, full, final, complete in heaven and on earth. And I do not go to any congregation in Philadelphia or New York or Northfield, and you do not go to Calcutta or Madras or anywhere else to ask whether or not they would care to accept the ideals of Jesus. The missionary message is, He is Lord of all, his authority is final!

The fulfilling of the responsibility is only possible in the power of his comradeship, it is only when he is with us. And the realization of the promise of comradeship is contingent upon obedience to the commission. He did not say, "I am with you all the days." He said "Go, and I am with you!" If we do not go we have no right to expect him to be with us.

(To be continued.)

EVANGELICAL
SCHOOL OF THEOLOGY

Christianity Supreme, and Must Be Shared.

Robert E. Speer, D. D., New York.

Yesterday afternoon and evening I attended a meeting of a little group of laymen of half a dozen of our different denominations who had taken upon themselves, on their own initiative, a fresh examination of the enterprise of foreign missions. Their purpose is entirely friendly. They have no doubt themselves as to the missionary warrant and the obligation that rests upon all Christians to propagate their religion throughout the whole world. What they are anxious to know is as to whether the present methods of doing this are as efficient as they might be and how they can enrol a larger number of laymen like themselves in trying to carry out the missionary purpose of Christianity.

But while they may not be asking themselves as to whether the missionary enterprise is justified, while they may have no misgivings as to the missionary warrant and the obligation of the Christian church, we know well that there are many other people who do, and who are raising on every side the question as to what right Christianity has to go out with its exclusive claim for Christ all over the world, setting him above every other religious teacher and claiming that he is absolutely unique and the only and indispensable Saviour.

These friends ask us if it is not true that there is no religion that has any right imperialistically to claim dominion over all the world. There are, they say, many different religions which represent different ways of approach to God, and if we would know the whole truth we cannot expect to find it in any one of these, not even in Christianity, but must combine the contributions of all religions if we would enter ultimately into the one great common religion of mankind.

What are we Christians to say to this attitude of mind?

There are two summary answers that may be made by all of us who are Christians through reasoned conviction and through living experience.

We may say, in the first place, that we know there are certain great values in Christianity that are absolutely unique, that cannot be found elsewhere, and that these are necessary not only to us but to all men and women throughout the world. We pick out three of these.

We see that in Christ alone there is a perfect moral ideal. Mohammedans do not have it in Mohammed. Hindus do not have it in Krishna. No people have it in any one of their great heroes. The only perfect moral ideal, the one character in whom there is no flaw or defect, the one soul in the history of the world who dares challenge mankind to find any fault in him is the Lord Jesus Christ. Christianity is the only religion which has that one supreme and perfect moral ideal. There is obligation to share that ideal with everybody throughout the world.

Next, Christianity has the dynamic by which that ideal may be realized in human life and character. It has that dynamic in the living Christ who rose again from the dead. In the resurrection it has a great truth that distinguishes it from all other religions in the world. Nobody alleged that Mohammed rose from the dead, or that Buddha or Confucius rose from the dead. In not one of the other religions is there a story of the resurrection of its founder, and of his continued living presence. But in Christianity there is the tale which we believe to be true of the Lord who rose from the dead and is alive in the power of the endless life forevermore.

There is, thirdly, in Christianity the story of an actual fact that happened in history when God himself died for men in order that they might be fully forgiven, that they might be made one again with him, and that something might be done for them deeper than our understanding, something which men could not do for themselves.

Christians who believe all this can say that here are three great unique truths in Christianity. Surely these should be the possessions of all the world!

The other summary answer can be gathered up in one word,—the incarnation.

As a matter of fact, all the great religions of the world except Mohammedanism were here when Jesus Christ came. If the other religions are all that men require, what was the need of the Son of God coming and dying? Why did Christ come to the best of all religions, Judaism, if the religions already in the world furnished men with all that they needed? He came because the world had not in its faiths what men needed and what he and he alone could give.

But I do not think we should stop with two answers like these, conclusive as in our view they are. We should be ready to come with Christianity right into the field where the other religions are, and we should be ready to sit down in charity and understanding, to speak one with another and ask men what it is that they think they have of spiritual value, and lay down what we believe Christianity has of value that should be shared with all mankind. And that should be done on an even basis. It is not fair to take ideal Christianity and compare it with actual Hinduism. We must compare ideal with ideal, or actuality with actuality. We cannot take our best and compare it with the worst in other religions. We have to set Christ and his gospel in the midst with the others roundabout and see what the result of the comparison will be. I will tell you what I think it will be, and you must make the examination when you can, reading the right books and making an honest study for yourselves.

I think the first result will be to discover that there is no truth or good in any non-Christian religion (and there are truths and goods,) which is not to be found also in a larger and fuller form in Christianity.

Look at the great religions of the world, and one can see what their elements of strength and power have been. In Mohammedanism there is the glorious doctrine of the transcendence and omnipotence of God. Hinduism has the supplementary doctrine of the immanence of God inside all human life and the life of the world. Buddhism teaches the transitoriness of all our earthly relationships, which go out like a candle in the night. Confucianism has the doctrine of the worth and value of our human life and the dignity of its relationships.

These are four great truths, only one of which is found in each of the great non-Christian religions, but all of which are found in Christianity: the transcendence of God and God's immanence, the transitoriness of our earthly relationships conceived as an end and their priceless value as a means by which we achieve character and serve mankind, and accomplish our apprenticeship for the life that is to last forevermore.

Long ago Dr. Jacob Chamberlin, who attended the first student conference here in 1886, made an address to a group of Hindus in southern India in which he had gathered out all the finest things he could find and laid these pearls from the Hindu scriptures before that gathering. When it was over one of the men said to him:

"Where did you find those words? We have read the sacred books and have never discovered those beautiful things."

It was his Christian discernment that had found in Hinduism its values and hidden beauties. The light of the world which is Christ reveals all light and darkness everywhere, and in Christ all truths are balanced and completed as they are not apart from him.

In Christianity all the good there is and all the truth there is in every non-Christian religion is found in a larger and fuller and more complete form and gathered into the fulness of life in him who said, "I am the way, the truth, and the life."

Exclusive Values in Christianity.

The second thing we will discover when we make this comparison is that there are great goods in Christianity which are not in any other religion in the world.

I spoke of three of them a moment ago: an absolute and unique ideal and a perfect moral character, the dynamic of the resurrection, and a great atoning deed done by God for man. These three great fundamental moral and spiritual realities are found in the Christian faith alone, but there are other unique truths beside these.

I read years ago a little book by Principal Grant of Canada on the great religions of the world in which he said the main elements of religion are dependence and fellowship and progress, and he pointed out that all religions have the idea of dependence. People are conscious of their limitations, of their need, and many are afraid, but his contention was that only Christianity supplied in its fulness the ideal of a fellowship between the personal human spirit and the personal spirit of our Father God, and it alone supplied the principle of progress by which we go on from life to life forevermore.

But beyond all those things one thing that stands out distinct in Christianity is its idea of God. There is no such idea of God anywhere in the world as one finds in Christianity. There God is absolutely pure and holy: that is what some of the Hindu gods are not. In Christianity we think of God as fatherly and loving: in Mohammedanism he is not. We think of God as near and friendly, good, and strong: in Buddhism at the beginning there was no God at all. The ideal of God that Jesus revealed was a new idea of God. Never was it in the heart of men till he revealed it, and nowhere is it in the world today except where men have learned it sitting at the feet of Christ and looking at the glory of God in his face. And our ideas of sin and salvation, our ideas of character and duty and personality all inevitably are derived from our conception of God. The whole range of ideas regarding life and destiny in different religions is determined by the fundamental central principle of their idea of God.

And there is another thing in Christianity which is true, and that all mankind needs, and which is found here alone. Confucius used to talk about all within the four seas being brethren, but China was a walled-in nation. Mohammedanism is praised for its brotherhood, but Sir Narayen Chandavarkar declared that its brotherhood was confined to the mosque. But the New Testament proclaims a human race of one blood throughout all the world, one great family of God taking in all folk across the world of every race, of the generations that have been and all that are to be, and all its members equal in Christ Jesus. That ideal is unique and original. So in the second place when one compares Christianity and the other religions he finds indispensable truths and values in Christianity that are not to be found elsewhere.

But in the third place, what one discovers is that there are evils in the non-Christian religions from which Christianity is free.

Take Mohammedanism, for example! Right in the Koran, in the teaching of Mohammed himself, in his character and practice, there were great evils that have been the bane of Islam: approval of war, persecution, fatalism, slavery, and polygamy. Those five evils are bedded in the tradition and character of Mohammedanism, and now that modern Mohammedanism is striving to get rid of them it finds it can only do so by weakening the bonds that bind it to its authoritative source.

In Hinduism there is the evil of caste, and the moral evil which has crept within the religion and found its shelter even inside the temples, so that when the British government passed laws against obscene art it had to exempt the temples and idol cars. And there is the degradation of women, and there is the subservience of all society to a single caste that rules not by virtue of its intellectual preëminence or moral superiority, but by virtue of birth.

How many times we have heard Buddhism exalted as though it were the most noble religion, ethical, pure, the friendly and unselfish faith! It has its noble ideas, but as a matter of fact a great deal of what India has struggled against in the idea of inferiority of woman is traceable not to Hinduism, but to Buddhism. I remember hearing Miss Isabella Thoburn here in Northfield speaking out of her long and rich experience in defence of Hinduism in this regard, and charging on Buddhism this evil of the degradation of womanhood. It is one of the teachings of Buddhism that woman cannot enter Nirvana unless sometime in the process of transmigration she is born a man. It was given to Buddha in the processes of transmigration in his candidacy for the Buddhaship that three curses should never happen to him: he would never be born in hell, he would never be born as vermin, he would never be born as a woman.

The religions of the world have not been able to protect themselves against moral evils which have become embedded in their scriptures or rooted in their practices. The consequence is obvious enough. Many men everywhere are better than their religions. Many a Hindu would never stoop to do what Krishna did, many a Mohammedan will not do what Mohammed did, but you cannot find in Christian lands or anywhere a man better than Christ. I heard Sir Andrew Fraser make that comparison. He was one of the noblest Christian men who ever served India or the British empire. That is the difference, he said, between religions. The Christian religion is better than we are, but in the other religions one can find many men and women who are better than their religion.

The fourth thing is that the sacred book of Christianity belongs in a class wholly apart from the sacred books of other great religions.

THE SACRED BOOKS.

It is so in its moral tone. There are things in some of the other books that cannot be translated into the English language, in the Kojiki in Japan, in the Tantras in India. You would not care to read certain chapters in the Koran. In its moral tone the Bible belongs in a class all alone.

Also in its practical influence on life. I heard Dr. Barrows say once that the translation of the Bible into a new language was like building a railroad through the national intellect. Look pragmatically at it in our world today! We have today English translations of the Koran that are well known, and translations of a good many other sacred books into the English language, made by Christians in order that we might understand those religions a little bit. But how few ever read them! But take the Bible! It has gone out not into one or two languages, but into all the languages of the world. It has had more translations than all the sacred books of all religions combined, and its circulation exceeds by far all others together.

In the fifth place when one makes comparison he will find a fundamental difference in the principle of Christianity and other religions.

Christianity is the religion of a person. It consists of Christ. It bears his name. It cannot be separated from him. Believing in it is believing in him. We join him and live in him.

That is not Mohammedanism. If you ask a Mohammedan whether he had experienced Mohammed he would not know what you meant. His religion is the religion of a book with certain specified prayers and other duties to be performed. It is a body of stipulations laid down to which he must conform, and not a matter of a personal loving and living relationship to Mohammed as a personal, abiding friend and helper and savior.

Hinduism is a religion of a social system. One may believe anything he pleases so long as he observes the limits of caste. It is not necessarily a matter of theological view, of religious experience; it is a matter of living inside the social organization of the caste laws of Hinduism.

Buddhism is a religion of a moralistic method to be followed till at last you find yourself at the goal when all the processes have been worked through, not in one lifetime but in innumerable lifetimes.

Confucianism is not a religion of personal relationships, nor of a book, nor of a moral method. It has been through all the years a system of political and social philosophy, and because that philosophy has gone to ruin in our day the religion, so far as there was religion, has fallen into ruin too. Noble and beautiful temples are falling into decay. One of the most tragic sights in the world today is the Temple and the Altar of Heaven in the city of Peking, among the noblest things man ever made. Soldiers have used some of the buildings for barracks, and picnic parties have vandalized the altar.

In comparing Christianity with other religions there is this fundamental difference. This is the religion of a living relationship between men and women and God in Christ, who was in the world once and is in the world now, shaping men's lives and dwelling within their hearts, their Master and Lord and Saviour.

Last of all, there are two crude ways of putting it. There is a fundamental difference between Christianity and other religions in this regard (it is disputable I know, but this is our frank contention,) that all non-Christian religions are slowly losing their hold on the minds and hearts of men, and some day will be as dead as the religions of Greece and Rome, while the Christian religion is renewing itself afresh generation after generation, going back anew to its origins, drawing life from the open grave of the living Lord, correcting itself ever more by the enduring principles of the New Testament.

This view was put in a letter not so long ago from Professor Hung of Peking, who has been here as exchange professor at Harvard:

"It seems to me that we have arrived at a stage in the history of missions when it is no longer worthwhile for the missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest, but it has ceased to have the same practical importance in missionary work as it used to have up to twenty or even ten years ago. We must realize that the frontier of our missionary enterprise has changed, and with it we must also change the old tactics. Too much praise cannot be given to the growth in the study of comparative religions in the missionary training centers of the West. Thus prepared the missionary movement has been enabled to deal with the non-Christian more effectively. It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear from a group of new enemies, who have advanced so far into their territory that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces: scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm."

The same view was put vividly two years ago to my friend Dr. Hugh Kerr. He was talking to a company of students in southern China, and he asked how we could best express Christianity so that it would not antagonize but find acceptance in the minds of the young Buddhists of China. After the question one young woman looked up and said:

"Dr. Kerr, that question has no reality to us! That is not a living option for us Chinese students. We have no interest in Buddhism. The sole question for us is between Christ and agnosticism."

Increasingly that is true across the world. Either the world will have no religion or it will have the Christian faith, and our conviction is that the great non-Christian religions are going to die out in the world unless Christianity lays hold upon them and baptizes and redeems whatever truth they have in the name of Christ, as Christianity did with the old religions of Greece and Rome.

The other simple thing is that we believe Christianity is essentially different from every other religion. They represent the effort of earnest men to find God. We believe Christianity represents the effort of God to find men. We are willing to recognize that in all the earnest strivings of men God is at work. But that is not the same way in which God worked in Christ when in him he came to live here among men and to die for men, and for men to rise again.

It is going to be a little easier for us to understand and proclaim this in the years that lie just ahead. There is a great swinging back from some of the ways of conceiving Christianity in the last generation. Barth and Brunner and Otto and Heim are names with which new reactions are associated in Europe. There are aspects of the gospel which we have been in danger of forgetting, and they are calling us to recover the great objective facts of God's transcendence, of Christ, of the unique historic revelation of God in Christ, and of the proclamation of the name that is above every other name, the only name given among men whereby we may be saved.

If this is the truth our obligation is as clear as daylight. If Christianity is what we believe it to be there can't be any question as to whether we have a right to spread it across the world. We are under obligation to share it, as a trust that came to us from others, with the rest of the world. It came to us only that we might pass it on to them.

It might have gone Eastward 1900 years ago. If it had it would be Chinese Christians who would be now facing the issue we are facing as to their obligation to share the gospel that had come to them in Christ with us. It came Westward instead of Eastward, and the obligation is ours today to pass on the light of the world to the world that it would lighten, to make known to the world that he came to save, its only Saviour!

A Western Pioneer's Vision.

In this age of intense materialism it is tremendously heartening to find a beautiful embodiment of a spiritual ideal dominating the regions where commerce is presumed to hold sway.

The Bible Institute of Los Angeles is such an institution. It stands in the heart of a great business district. Banks, trust companies, department stores, insurance offices, professional buildings, fashionable clubs crowd about it. But it stands unique,—an embodiment of a spiritual ideal representing an investment in buildings of $2,500,000, the materialized dream of a man who had achieved earthly success but knew that only the things which are unseen are eternal. That man was the first president of the Institute, Lyman Stewart, Los Angeles' oil pioneer and magnate.

This institution is about to enter its 25th year of Christian service. What a remarkable record of achievement it can show! Every part of the world has been blessed by it. The secret of the Institute's success is threefold: It has but one foundation for all the work,—the Holy Scriptures. It knows no distinctions of race or creed, only "Jesus Christ and him crucified." Its educational method is profoundly practical, that is, each and every student is required to practise as well as learn.

"Our Bible Institute," Lyman Stewart said on the occasion of the laying of the cornerstone of the new building in 1913, "was conceived in prayer, founded by faith, and established through sacrifice. These buildings are forever to stand solely for the promulgation of the eternal truths of God's Holy Word.

"For the teaching of the truths for which the Institute stands its doors are to open every day in the year, and all people, without reference to race, color, class, creed or previous condition, will ever be welcome to its privileges.

"It will ever be its purpose to have the gospel, as far as possible, brought to every home in our state. The Institute's missionary work will not be confined to our own coast, but a steady stream of Bible-trained men and women will with increasing volume be steadily flowing into the dark places of the earth, carrying the glad tidings of salvation."

Nine years after Lyman Stewart had seen his Bible Institute installed in its architecturally exquisite building,—13 stories high and every inch of it devoted to the work of Christian training,—he fell asleep believing that an endowment of friends was more to be desired than an endowment of dollars.

Today activities radiating from this magnificent institution throughout the Los Angeles metropolitan area, and again from the Hunan Bible Institute in China, which is sponsored and supported by the Institute in Los Angeles, touch the uttermost parts of the world. Villages, towns and cities in every state in the Union and in many foreign lands think well of Los Angeles and its Bible Institute because Lyman Stewart lived and labored for God.

Fifteen thousand students, including those in correspondence courses, have learned the truths of the Bible and have been prepared for Christian leadership. The Bible Institute offers a four-year collegiate course in Bible study, including Christian education and specialized shorter course in missions, music and church work. These courses are open to all without tuition fees.

Lyman Stewart knew the power and beauty of the Bible. He believed that each student at the Bible Institute should be given practical training in carrying the gospel into the world. From this idea has developed the active student participation in all outside activities conducted by the Bible Institute. These include shop meetings for working men, service in city missions, visitation in hospitals, jails and private homes, extension Bible classes for adults, for boys and girls of elementary age and young people of high school and business ages.

Another example of the practical work required of the students is their aid to the faculty in church coöperation. This work includes supplying of pulpits, conducting Bible conferences and evangelistic campaigns, furnishing special musical and inspiration programs.

Men's and women's glee clubs, quartets and soloists, trained leaders and choristers from the Institute are using music to tell the story, "Ye shall know the truth, and the truth shall make you free."

The Institute's presses, mailing bureau and bookstore distribute the best in Christian literature to all parts of the world, and the

1000-watt Radio, KTBI broadcasts the best of Christian thought and entertainment wherever ear may hear.

Shortly after the Bible Institute had come into being Mr. Stewart foresaw the dangers to the church through attacks against its articles of faith, and caused the best thoughts on Christian faith to be assembled into twelve volumes which were sent to every minister and evangelist in the English-speaking world. The Christian world is indebted to this man and his brother Milton, who joined in financing the project so modestly and anonymously undertaken by "Two Christian Laymen."

Mr. Stewart's life was closely woven with the progress of the West. He is credited with drilling the first oil well in California. His organization, the Union Oil Company, constructed the first oil tanker, fitted up the first locomotive to successfully burn oil as fuel, brought in the country's biggest oil well, the Lakeview Gusher of 1910, and the greatest high gravity oil field in the history of the world, the Santa Fe Springs field, discovered in 1919.

Cheering Someone On: A Pledge Fulfilled.

George Whitefield D'Vys, Cambridge, Mass.

"Good morning, sir!"

"Good morning," I said in response to the pleasant greeting of the one sweeping the sidewalk in front of a church in a suburb adjacent to Boston. Then stopping to clasp the hand extended to me I added: "This is a fine edifice: a fine one. What denomination, please?"

As he replied I asked: "Do the people hereabouts attend the services to any extent?"

A sad smile flitted across the face of the speaker as he replied: "Some do." A moment of seeming hesitancy, and he asked:

"You are a Christian brother, are you not?"

"I trust so," was my fervent response. "This is a beautiful morning. It is my first Sunday out of hospital for many months, and my heart teeming with gratitude to God for his mercies me towards, I am strolling out into the country expecting to reach some church at service time, a song in my heart surely, for gratitude maketh a happy heart, you know, sir!"

Again the right hand was extended as glowingly the one before me said:

"Well, well, brother, you seem the right sort, surely. May I know your name?"

"D'Vys. George Whitefield D'Vys."

"WHAT? Do I greet the author of 'Cheering Someone On'?"

The words were voiced in evident surprise as again my hand was gripped fervently.

"I plead guilty, your honor," was my smiling response.

"Well, if ever there were a coincidence, this surely is one! Step inside with me, please, brother! Meantime I will answer your question in full. Yes, some attend the services, brother, yet not many. Nor do I deem this any reflection upon myself or my efforts for the Master. My people seem to like me much, while they all but idolize my wife, who is in truth a true Christian gentlewoman, and her record of Christian work in this community is lauded by all denominations.

"Our church roll shows a membership in excess of four hundred, yet no man in the town is happier than I on a Sunday morning if I can count even fifty in my congregation."

"Why is this so almost everywhere?" I asked as we paused in the vestibule.

"Joy-riding for the adults and Sunday sports for the young people is the way I perceive it, brother," was his quiet reply. "I am by no manner of means a pessimist, yet it strikes me this spirit of merging must soon reach this town. Of course, with the falling-off of attendance the funds diminish, and now in my endeavor to help out financially as well as being spiritual adviser I am also the janitor. As to this joy-riding on Sunday, what can be said to stop it? We have had seven of our members killed in Sunday accidents, and today we have 19 permanent cripples because of Sunday joy-riding mania, yet even at that there are still those who continue their auto trips, forgetting evidently all else save self."

We had entered the auditorium, and he asked glowingly:

"Isn't this a beautiful place of worship? My wife always has flowers on the pulpit; always. She is a great lover of flowers, and they certainly do beautify the interior, do they not? Ah, here we are! Now then, brother, isn't this a most wonderful coincidence? You wrote 'Cheering Someone On.' You sent a copy to a friend of my wife to be typed for you. Wife liked the sentiment and let me have a typed copy, and see, I have it here to be used in my sermon this morning!"

As he spoke he took a typed sheet from off the large Bible before him and handed it to me, and sure enough I beheld one of mine own brain children.

"Brother, stay with us this morning, won't you? I would like you to meet my family and my people. They will begin to assemble now in about twenty minutes. Please come with me to my home next door, will you?"

That was the beginning of what I believe was the happiest Sunday I had ever known. Joy, joy, joy without alloy, every moment of it, the best of it all being the good that was so surely done,—a lasting good, too, it seems, thanks be to God! Amen.

The upshot of the morning service, the attendance 55, was the request by the church officials that I be the speaker that night, for it seems my name was known to many as a writer of Gospel hymns, and the news that a certain hymn writer would be the speaker was so extensively broadcasted that as I stepped upon the rostrum I found myself facing a crowded house.

Following his earnest prayer, the pastor in introducing me read my verses as he told the story of the "strange coincidence." The reception given my brain child was so truly encouraging that I lost entirely the nervousness I had felt at facing an audience after many, many months of real heart sorrow.

Let me repeat the poem here:

CHEERING SOMEONE ON.

True happiness the livelong day
  Is ours if happiness we give;
If we along life's rugged way
  Make others happy while we live.
At nightfall we may well rejoice
  When counting deeds from early dawn
To find some word or deed of ours
  Has helped in cheering someone on.

Around us there is much distress,
  'Tis ever near through all the years;
While worry and heart-loneliness
  Bedim the eyes with scalding tears:
Seek out the real unfortunates
  And cheer them on by kindness done,
For e'er a wondrous joy elates
  When we go cheering someone on.

A pleasant smile from out the heart,
  A kindly deed, a word of cheer,
And with the joy we do impart
  It seems a bit of heaven here.
True happiness doth ceaseless flow,
  Doth bid our ev'ry care begone,
And we the joy of living know
  When we go cheering someone on.

Cheer on the downcast, where'er met,
  Cheer on till shadows all are gone,
For our own heart-aches we forget
  When we go cheering someone on:
Aye, our own heart-aches we forget
  When we go cheering someone on!

Telling the genesis of the many hymn words I recited I closed by an appeal that in cheering someone on my hearers would not forget their pastor, that they would give him the needed encouragement by their regular attendance at the church services. Said I:

"The records show that seven of your members started away for a Sunday joy-ride, and never returned. Their relatives expect your dear pastor to laud the deceased in highest terms, giving him or her a sure berth in Paradise along with the snow-white wings, the starry crown, and so forth. Now, dear friends, be honest with yourselves! How can he honestly eulogize one whom he knows has met death while deliberately disobeying God's command that we honor the sabbath day and keep it holy?

"Is automobiling, is going to some Sunday ball game or to the golf links keeping the day holy? The Son of man cometh at a time ye know not. Would you want that time to be when or while you are deliberately disobeying a command given by God himself?"

I then asked how many would then and there by rising pledge themselves to hereafter cut out Sunday joy-riding and Sunday sports, and if possible go cheering someone on,—in this case their pastor by attending the church services?

At the response the one seated a-back of me arose, clapped his hands joyously as he said glowingly:

"Praise God, my people! I thank you for this pledge. Under God it will make me a new man. Let us remain standing as we sing the new doxology:

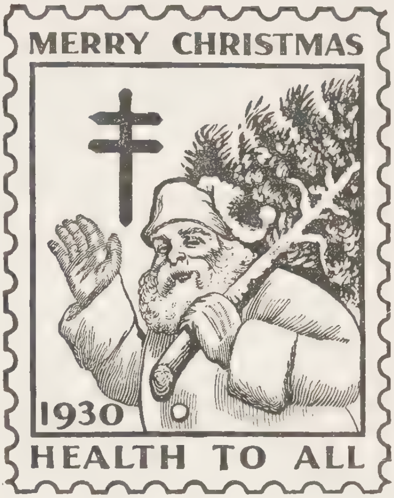
"Praise God in whom we put our trust,
Faithful and loving, wise and just:
Whate'er our lot, whate'er befall,
We trust and praise him through it all!"

The following letter well says it was a pledge fulfilled:

"Dear Brother D'Vys, six weeks have rolled away since the night you asked my people to pledge loyalty to our church. I understand that you are again back in Cambridge, and I ask you to come to us again next sabbath to be my guest and our speaker. Meanwhile look how we are growing, the sabbath school doing even better on the average, and still growing,—263—301—329—368—376—413. Glory be to God in the highest! Verily it is a case of cheering someone on here, and we are all breathing the spirit of every line of the inspiring poem."

SANTA'S GIFT OF HEALTH.

Miss Elizabeth Cole.



The Christmas season would not seem complete without the brightly colored health seals. On this year's seal jovial old Santa Claus beams out to announce that he is bringing the greatest and most lasting of all gifts—health.

Funds from the sale of the penny seals are used to educate people in the ways of healthful living. The money is devoted to an all-year-round campaign to prevent sickness, with special emphasis on keeping children well. Santa Claus in this way, therefore, is bringing millions of gifts of health for 1931.

Accumulated pennies can accomplish much, and since 1907, when the seals were first sold to control and stamp out tuberculosis, the death rate from this disease has been decreased from 178.5 per 100,000 population to 79.2 per 100,000 population in 1928. Children have profited most from the knowledge gained through this educational campaign. For the ten year period, 1917 to 1927, the tuberculosis death rate for the country as a whole declined 45% while the rate for children under five declined 63%. By concentrating effort on the child through providing open air classrooms, preventoria, health camps for the under par children, and by teaching them to make health a habit, the amount of adult tuberculosis is greatly reduced.

The age period in which the death rate has declined less noticeably is from 15 to 45, the producing years. For boys and men the decline has been greater than for girls between 15 and 19. Comparative statistics show that for girls in this age period it has declined only 33%, but for boys it has declined 47%. Every third girl who dies from any cause between the ages of 15 and 19 dies from tuberculosis. For the ages 20 to 24 the decline for women has been 34%, among men 50%. This situation is certainly serious, but if sufficient effort is given toward protecting the young children the elder ones are bound to benefit.

Santa Claus, the beloved of children and the symbol of unselfish joyousness, is a fitting subject for the 1930 Christmas seal. Use the stickers on your mail and packages not only to make them gay, but also to signify that at this season you feel like joining Santa Claus in giving the precious gift of health!

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year but any sum, small or large, will be welcome.

412..$ 5 00	413..$10 00	414..$ 2 00
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Bible Institute Colportage Association, Chicago.

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Mrs. Dan Crawford, Congo Belge.

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Rev. H. A. C. Hallock, Shanghai.

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Japan.

Dear Sir:

For a number of years through the kindness of some unknown friend I have received regular copies of your valued magazine, and I wish to thank the donor and yourself.

The magazine has been a great help to me, to some of my fellow missionaries, and to native evangelists.

Sincerely and gratefully,
(Signed) Mary H. Ranson.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Representative Men and Women of the New Testament.

November 2, 1930.

Simon Peter: From Weakness to Strength.

Mark 8. 27-29; Luke 22. 31-34; John 18. 25-27; 21. 15-17.

Next to our Lord, Peter is the most widely known New Testament character throughout the world. That is because of his personal association with our Lord.

A few years ago we studied his life and letters in a three-months course. Today we are to study four episodes in his life that show him at his best and at his worst. In these we see his insight—subtle peril—fall—restoration. He makes a great confession—reveals over-confidence in himself—commits grievous sins—tells his love for our Lord. In each case he has to do with our Lord: acknowledging his deity—receiving the promise of his intercession—denying him—accepting commission from the risen Christ.

Mark 8. 27-29. A great confession.

It is near the close of the Galilean ministry, within six months of the cross. Just what does our Lord's popularity mean? What impressions has he made? What do people think of him?

They held varied opinions, all wrong, but all putting him on a high level as to character and work. The impression made by our Lord was complex, inclusive of many diverse traits, for no one prophet was quite like him, yet each was suggested by something in common with him.

Peter and the apostles had been with him over two years, and knew him better than any one else. They had sacrificed all for him. "Whom say YE that I am?" Peter voices their unanimous opinion in the conviction, "Thou art the Christ." Their whole value in Christ's cause depended upon this belief. Our Lord accepted the declaration.

Luke 22. 31-34. Warning and promise.

Read from the beginning of the chapter to get the setting! It is a solemn occasion, about 6 o'clock our Lord's last night on earth. What feelings surged in his heart in the fulfilment of a 1500-year-old type and in his anticipations of impending suffering and future glory (15, 16)!

Why did our Lord single out Peter now in the verses of our lesson?

This paragraph makes a startling revelation of the unseen world, of the invisible spirit forces with which man has to do in daily life: first, of Satan asking for Peter in order to sift him, while he is entirely ignorant of his devices; then of Lord Jesus interceding on his behalf, not that he should escape the sifting but that his faith might stand it. Our Lord saw beyond Peter's fall in spite of his heart's best intentions (33) to his restoration and commission to establish the brethren.

It happened as foretold. Satan received permitted power to test Peter, but he turned again and resumed his place in the apostolic circle. Three times in his epistles he uses that word establish,—1 Peter 5. 10; 2 Peter 1. 12; 3. 17.

Incidentally we learn that Satan is subject to God's control; that one secret of the perseverance of believers is the intercession of Christ; that faith is the sheet anchor of Christian character.

Contrast the relation of Satan to Peter and to Judas, verse 3!

Perhaps our Lord's promise kept Peter from committing suicide as Judas did.

John 18. 25-27. Denial.

Elaborate for yourself the story of Peter's three denials, from simple evasion to vehement denial with oaths!

To the sin of lying were added sins of disloyalty, ingratitude, cowardice, profanity, and persistence in lying: this at the moment of our Lord's deepest need of loyalty and friendship.

What reasons led up to it all? Non-realization of Christ's teaching about the cross? Low level of spiritual fervor as also shown by sleeping in the Garden and following afar off? Plain cowardice in the presence of Christ's enemies?

All in spite of the intimate privileges he had enjoyed, the solemn warning of our Lord a few hours before, and his own confident protestation.

But follow the incident through as given in Luke 22. 60-62! "Straightway, while he yet spake, the cock crew." Thus surely was the word of our Lord fulfilled! Peter would not suppose that our Lord would overhear him, but a wordless look recalled him to himself, and Satan's work was undone, and he went out and wept bitter tears of repentance and remorse.

John 21. 15-17. Commission.

An earlier personal interview had restored Peter to discipleship. Now he is restored to service.

Read from verse 1 to get the whole story of how Peter acted! It is he who announced his intention of going fishing while awaiting Christ's promised meeting in Galilee. When John recognized the person on the shore as Lord Jesus Peter instantly jumps overboard and hurries to him. The personal conversation of the lesson presently follows.

It is a different Peter. He relies on our Lord's omniscience rather than on his own assertion. He is grieved at the successive questionings. He will not profess love of the quality that Christ speaks of (agapein), divine love, founded on deliberate choice, but only of fond love of a lesser degree (philein), warm-hearted affection. The third time Jesus uses Peter's word as if he is willing to accept whatever manner and measure of love Peter can truthfully give him. In his epistles written later Peter will use the higher word of loving Christ (1 Peter 1. 8) and twice of loving one another (1 Peter 1. 22; 2. 17).

Following upon Peter's confessions of love our Lord commissions him for service, couched again in different words in Greek. To tend is broader than to feed. Lambs, sheep, sheeplets, imply different classes that are to enjoy the shepherd's care, the motive in every case being love of Lord Jesus. And Peter never forgot this commission: see 1 Peter 5. 2-4.

Golden Memory Text—Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled: and they took knowledge of them that they had been with Jesus. Acts 4. 13.

November 9, 1930.

Thomas: The Honest Doubter.

John 11. 14-16; 14. 5-8; 20. 24-29; 21. 1, 2.

"Doubting Thomas" is a characterization that has passed into everyday language. But doubt—honest, open-minded inquiry the rather,—is only one of several characteristics of Thomas revealed in our lesson passages for which he receives no credit: more especially, it is not the last.

Note that these passages, which tell all we know of Thomas except as his name appears in the lists of the XII, are all four from the Gospel according to John. Why did John the mystic alone tell about hard-headed Thomas?

We have only four sentences that fell from Thomas' lips. All of them reveal attitudes of an intelligent if not an intellectual mind, thinking things through, requiring adequate evidence for his beliefs, responding promptly to evidence.

John 11. 14-16. Loyalty and heroism.

It is two months before the crucifixion. Because of hostility in Jerusalem our Lord had withdrawn to the East of Jordan. A message reaches him that his beloved friend Lazarus is sick. Bethany is only a couple of miles from Jerusalem, near enough to engage the attention of his enemies, but he decides to answer the call of Martha and Mary.

His disciples try to dissuade him. "Master, the Jews of late sought to stone thee!" (8). They realized the danger. Did they actually hang back?

At this juncture Thomas speaks. He has thought through the situation and realizes it may mean death, but he successfully rallies the others to accompany their master. Herein he shows cool heroism and a loyal heart, a devotion to our Lord stronger than the fear of death.

Would you or I be willing and ready to die for our Lord?

John 14. 5-8. Enlightenment.

Our Lord is addressing his last words to his disciples in the upper room. "I go" is repeatedly on his lips in 13. 33 to 14. 12. It was natural for Peter to ask, "Lord, whither goest thou?" (13. 36). His answer ends with "Whither I go ye know, and the way ye know" (14. 4). But had the disciples a clear understanding of Christ's teaching? Do you and I feel that we have clear understanding even today? Anyhow it takes Thomas again to speak out and get the air cleared. He is frank enough to voice ignorance both as to Christ's destination and the way thither. Our Lord never resented or rebuked a straightforward question, and now he says in response that his destination is to be with the Father, and that himself is the way.

Thomas showed intellectual honesty and alertness by his query. Too many of us slur over a grasp of Bible doctrine. Let us not hesitate to bring our difficulties and questionings to Christ for a definite understanding!

John 20. 24-29. Disbelief turned into belief.

Read from the beginning of the chapter! In verses 19-23 the evening meeting of the risen Lord with the disciples that first Easter Sunday is related. But Thomas was not there.

To their confident assertion, "We have seen the Lord," Thomas was characteristically incredulous,—he was more than that, he insisted on being shown, he was almost defiant in demanding physical demonstration that Jesus' body had risen from the dead. He had vivid memory of Jesus on the cross. He would believe his finger tips, but not his fellow disciples.

The incident at least shows that the disciples were not ready to believe anything about Jesus without proof.

A week later Thomas' demand was met, but was not needed, for the sight of Jesus and hearing his words seem to have satisfied Thomas, and he made one of the grandest confessions of personal adoration in the Bible, "My Lord and my God!" Thomas had a spiritual sense higher than the sense of touch. The sincerity that demanded evidence the week before leaps to instant conviction now. Christ honored that sincerity by offering the proof Thomas demanded.

There are Thomases today who demand certain kinds of evidence else they will not believe. Personal experience with the living Lord is the satisfying answer to every lack of understanding and assurance.

Golden Memory Text—Thomas answered and said unto him, My Lord and my God! John 20. 28.

November 16, 1930.

The Believing Centurion: A Gentile Whose Faith Jesus Commended.

Matthew 8. 5-13.

Read the other account of this incident in Luke 7. 1-10 for fuller details! But the information is so limited that one must draw on one's knowledge and imagination to fill out a picture.

What happened?

After the Sermon on the Mount our Lord returns home to Capernaum. There is a centurion in the Roman garrison there who has a slave boy—perhaps his personal attendant, but not a Roman soldier,—whom he holds in affection and esteem but who is suffering great pain with paralysis and is ready to die. When the centurion hears of our Lord's return he gets a delegation of the city fathers to go to him and beseech him to come and heal the boy. Our Lord goes with them. But the centurion, in a spirit of his own unworthiness in respect to our Lord, now sends some of his friends to save him the trouble of coming to his house,—let him but speak the word of healing! The words and actions of the centurion surprise our Lord in contrast with what he has experienced among the Jews. He honors the man's faith by performing an immediate miracle of complete healing without going to the house.

The centurion.

A centurion was an officer over a company of about a hundred men, corresponding (say) to a captain in the United States army.

Luke mentions four other centurions: the one in charge at the cross, Luke 23. 47; Cornelius, Acts 10. 1; the one who rescued Paul, Acts 21. 31; and Julius, who escorted Paul to Rome, Acts 27. 1. All were fine men, good soldiers, considerate, even kindly disposed to their prisoners. This man was a good representative of his class.

Though this anonymous centurion was in the Roman army of occupation he was on friendly terms with the local Jews, and may have built the synagogue because of personal interest in the Jewish faith. The foundations of that synagogue (it is believed) have been excavated in recent years. Evidently he was a broadminded man.

His solicitude for his suffering slave and his personal efforts on his behalf were unusual in that civilization.

His sense of his own unworthiness was also unusual in an army officer under the circumstances. The Jewish elders said he was worthy of our Lord's help because of his good works. Our Lord thought so too because of his faith. He did his best to keep out of sight, but here we are today studying all we can know about him!

Of course he would have heard of the stir our Lord had been making in Capernaum, of miracles of healing he had performed. His faith in him was practical rather than intellectual, apparently. He showed it by his actions. He believed there was omnipotence in the word of Christ even at a distance. As a military man he knew that the word of command called for instant obedience, and he illustrated it from his own case.

Our Lord.

Make a character study of our Lord too!

There is perfect confidence in his words: "I will come and heal him!"

No trace of Jewish race superiority exists to check his intention to go to this Gentile's house. (The Jews were full of race prejudice against Gentiles. The shoe is on the other foot now.)

The faith of this centurion gives our Lord prophetic vision of future worldwide ingathering of Gentiles.

Our Lord recognizes and rewards faith in himself wherever he finds it.

Golden Memory Text—And they shall come from the East and West, and from the North and South, and shall sit down in the kingdom of God! Luke 13. 29.

November 23, 1930.

The Rich Young Ruler: Refusing a Life of Sacrificial Service.

Mark 10. 17-27.

What's the idea of studying the same incident twice in one year? Matthew's account of it was our lesson for April 27 last.

Was this young man of exceptional character representative of a class among the Jews? Have we young men like him in America today, with youth, wealth, position, high moral character, lovableness,—yet not fully satisfied? Scrupulous in conduct, but something still lacking?

This is one of the sad stories in the Gospels. Read the parallel accounts in Matthew 19. 16-26 and Luke 18. 18-27! Mark says Lord Jesus fell in love with him. Not having gained eternal life by the only way he knew he asks Lord Jesus the all-important question. He receives a definite answer, but rejects the terms in sorrow (or vexation?): a case of eternal life sought and missed!

"What shall I do?" The necessity of full surrender, 16-22.

He had the eagerness of youth, for he came running.

He had humility, for though he was a ruler he kneeled respectfully before this new teacher.

He was courteous in his address: "Good Master."

He was discerning in his quest,—eternal life.

He had lived clean.

He was sincere, but he came to Jesus with an imperfect idea as to who he was. Before answering his question, therefore, our Lord clears that point by a challenge which implies that the ruler should acknowledge that if he is good he is God.

Then our Lord meets him on his own ground and sends him to the law. He does not rebuke him, but tests him with the second table of the Ten Commandments. The ruler thinks he has kept the commandments all his life, yet he is conscious there is something lacking. This Lord Jesus points out in verse 21, the key verse: renunciation—"Sell whatsoever thou hast"; service—"give to the poor"; with promise of something better—"treasure in heaven"; then discipleship—"come back, take up the cross, follow me" as the new center of his life. It was the call to Simon Peter and the rest. Our Lord did not want his wealth: he wanted HIM.

The test showed that he lacked the spirit of sacrifice, of consecration. He was not ready to pay the price, to yield his all. Poverty was not the one thing lacking, but mastership of his wealth. Poverty has no more merit in itself than plenty, but the money test is one of the surest and most searching tests of the genuineness of a man's religion, be the sum large or small.

This is the end of the incident. Was it the end of the young man's relation to Christ, or did he ever come back?

"Who then can be saved?" The difficulty of full surrender and the power of God, 23-27.

The young man's refusal moved our Lord to comment upon the difficulty of full surrender in the case of the rich.

His words awakened amazement, doubtless because the Jews had always understood that prosperity was a token of God's favor, and would be every man's lot in Messiah's kingdom: so if the rich, moral, cultured ruler of the synagogue had a hard time entering the kingdom, what chance would the poor have?

Must we give up all for Christ? What would he put his finger on if he was talking to you? The command to "sell all" is not general. Lord Jesus did not require it of Mary and Martha, or of Zacchæus, or others. But in the ruler's case it proved a vital test. And complete surrender of all to Christ is the one thing lacking in many lives.

Seven centuries ago this story gripped the heart of another lovable young man in Assisi in Italy. He followed Christ's words literally, assumed the vow of poverty, and is known today as St. Francis.

Golden Memory Text—And he said unto all, If any man would come after me let him deny himself, and take up his cross daily, and follow me! Luke 9. 23.

November 30, 1930.

Zacchæus the Publican: A Business Man Converted.

Luke 19. 1-10.

Special interest attaches to the case of Zacchæus for several reasons, as seems to be implied in the use of "Behold!" (2). His is the last recorded instance of salvation in the ministry of Lord Jesus except that of the thief on the cross. It was now or never with him, since it was the only time Lord Jesus ever visited Jericho, and the cross was only a week or ten days ahead.

Old Zacchæus—sinner, 2-7.

Zacchæus is introduced as a man of public prominence and wealth. He was a chief taxgatherer, perhaps a sort of commissioner of taxes with a number of officials under him. Curious to see Lord Jesus, he overcomes hindrances by his energy and wit. He forgets his dignity as a government official and climbs a tree by the roadside.

Imagine his surprise when the famous Stranger looks up, accosts him by name, invites himself to his home,—a thing he is never recorded to have done elsewhere! But our Lord was friendly with the publicans and had one of them among his disciples.

The murmurs of the crowd indicated the prejudice that existed against Zacchæus in particular or tax collectors as a class, being in the eyes of the Jews "sinners," traitors, agents of Gentile robbery and oppression.

New Zacchæus—saved, 8-10.

We are not let into the secret of the process by which Zacchæus was saved, but we see the immediate fruit of it: a generous promise to give half his wealth to the poor, joined with a courageous declaration to right every wrong he had committed by fourfold restitution; and we have our Lord's assertion of it, and that as an incident of his own life purpose and mission.

Verse 10 is not merely a vindication by Lord Jesus of his actions in the present case: it is a definite declaration of the reason of his coming into the world. As such it is to be borne in mind by the student as a key to his ministry, a motive that explains his actions and aims all through his life.

Using this key to interpret the case of Zacchæus we learn that Lord Jesus saw in him a sinner not to be socially and religiously ostracized, as the Pharisees treated him, but ready to be saved. In this aspect of it note points like the following: Opportunity seized and sanctified to salvation. Curiosity overruled for higher blessing. Determination to overcome hindrances. Prompt response to Lord Jesus, and joyful reception of him into heart and home. Instantaneous salvation. The inward change immediately evidenced in outward action,—"I give . . . . I bestow."

Note also the manner of approach adopted by Lord Jesus on this occasion, and his comments following Zacchæus' declaration of purpose. The ways by which men and women are led to Christ are infinite. It was his friendliness that won Zacchæus.

Make haste to receive Jesus as your Saviour and Lord while he is passing your way!

Golden Memory Text—The Son of man came to seek and to save that which was lost. Luke 19. 10.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

Why Support the 18th Amendment? How?

Proverbs 20. 1; 23. 29-32. November 2, 1930.

Said a youngster who had listened in to the conversation of some guests of his father's about the saloon:

"Grandpa, what is a saloon?"

Think of a generation of children growing up free from the curse of a saloon, and what that means for future manhood and womanhood! Then support the 18th Amendment for the future generation's sake!

Said one: "Real high quality society long ago decided that its drawing rooms were not to become successors to the abolished saloon."

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Said Henry Ford: "You want to know why I believe in Prohibition? My answer is out there," pointing toward a window in his office in the Dearborn administration building, which revealed . . . . Miles of broad pavement . . . . Acres of tracks . . . . Switch engines and a long tangle of cars . . . . Tri-motored monoplanes, outbound to Chicago, Cleveland, Buffalo . . . . Great, clean factories, a square mile of them, or more . . . . And men . . . . Americans, Britons, Poles, Italians, Negroes, Russians, Hungarians . . . . Tens of thousands of them . . . . And tens of thousands of automobiles, parked by the acre . . . . Every known make—and Fords . . . . Ready for the day shift when it pours out of the gray smoke and turns toward home . . . . Toward little white houses and a lawn to water.

"Booze is as much out of place in that new order as a horse and buggy in downtown Detroit,—and a lot more dangerous."

* * * * *

Something to think about:

Recently President Hoover forbade the purchase by our government funds of liquor supplies for American embassies, legations and consulates abroad. Are you supporting him in his whole-hearted efforts to support the 18th Amendment?

Our new prohibition administrator, Colonel Amos W. W. Woodcock, thus outlines his way of supporting the 18th Amendment:

Securing younger men for enforcement officers; doing away with political influence in making appointments; laying the basis for selecting officers entirely on their own merits; instituting a campaign of education among enforcement officers which will enable them to gain the assistance rather than arouse the hostility of the communities where they work.

* * * * *

Supporting the 18th Amendment: Why?

W—hy shouldn't you when you know that ten years of experience with only partial enforcement has put America foremost as an economic factor in all the world?

H—igher levels of life are reached under the 18th Amendment. One instance is the fact that "more than 90% of the institutions that cured drunkenness have gone out of business." And the H—ome levels of life were never higher than today.

Y—outh today presents an unparalleled opportunity to be protected from the evils of liquor.

What Does Brotherhood Mean?

Matthew 23. 8; 1 John 3. 17. November 9, 1930.

A young man called upon a railroad president to inquire concerning the opportunities of a college man in railroading. He asked what promotion might be expected, and the pay at each step. The official replied:

"You don't seem to tumble to the idea at all! You are not thinking in terms of what you can do for railroading, but what railroading can do for you."

Substituting the word brotherhood for railroading will give you the essence of brotherhood.

* * * * *

The following acrostic by Ella Wood is suggestive of the meaning of brotherhood:

Others first in my life.
Thinking of others.
Helping others.
Every day for others.
Ready to serve others.
Saving others.

Friend to others.
Influencing others.
Relieving others.
Sincere to others.
Trusting others.

* * * * *

Brotherhood means neighborliness. The principles that apply to one apply also to the other. One says that we should better understand neighbors, that we are enjoined to love our neighbor, that he is the person we have got to get along with "not because he is the same kind of a person that you are, not because he belongs to the same club that you do, not because he belongs to the same church that you do, but simply because he is your neighbor; because he is there and because you are where you are."

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A big tunnel was put through a mountain. When finished the press agent made a point of saying that "not a single man was killed."

Questioned, he had to admit that "many wops or foreigners had been killed, but they did not count."

Upon good authority it has been stated that many criminals belong to the second generation of immigrants. Isn't this a clearly defined case of the neglect of the Christian's grace of brotherhood? The whole world has come to our doors and thus given us a chance to prove the type of our Christianity by showing brotherliness to the foreigner.

Jesus, an Example of Stewardship.

John 17. 1-7; Luke 2. 49. November 16, 1930.

The principle of stewardship for some reads:

"I believe it is the chief end of man to make a success, and that making a success means either amassing wealth or getting famous or acquiring power."

And this is the principle of others:

"I believe in the stewardship of life; that back of all other gifts must be the gift of my will to God and my life service to mankind. Everything—time, money, talents, knowledge, prosperity and strength,—is to be used for God's glory."

Which of these principles of stewardship is yours?

What would the practice of your principle mean to the world?

* * * * *

A bishop once said in a meeting for raising church funds that it was impossible for the people to give the amount asked. A layman replied:

"I agree with you, with one modification: it is impossible if the bishops all talk as you do, but easily possible if you will give us leadership with vision and inspiration."

Jesus was a perfect example of stewardship. He enlarges our vision, points us to the perfection of all our talents, and best of all helps us attain that perfection by leading the way. Who will follow?

* * * * *

Stewardship covers all life. "And Jesus," says one, "was both teacher and textbook," and his ministry the blackboard on which the problems of stewardship were demonstrated. He said: "Wist ye not that I must be about my Father's business?" The minutest detail of his ministry was his Father's business. It ought to be ours. Is it?

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What a marvelous example Jesus was in his stewardship of his time! Literally turning the then known world upside down with principles that are as vital today as 1900 years ago. Ignatius wrote as he listened to the clock-toll of the hours, "Now I have one more hour to answer for!" So let us remind ourselves occasionally that we must render an account of our stewardship of the hours, which are the "Chrysalises of Eternity."

"Old Time, in whose banks we deposit our notes,
Is a miser who always wants guineas for groats;
He keeps all his customers still in arrears
By lending them minutes and charging them years."

Things for Which We Should Be Thankful.

Psalm 103. 1-13. November 23, 1930.

Things for which we should be thankful:

For sweet hopes born and for sorrows dead;
For true songs sung and for fond words said;
For the ready cup, for the daily bread;

For the race that the faithful feet have run;
For the bitter strife, for the battle won;
For brave deeds planned and for brave deeds done;

For the truth that liveth for evermore;
For mercy's graciously open door;
For the light that shines from the other shore!

* * * * *

Ira Landrith tells of a soldier just back from the war. He was painfully nursing a shattered and permanently helpless arm with the almost fingerless hand of the other arm. In reply to something said to him he said:

"Oh, but it was worth it, sir! I wouldn't want to be in another war, but I would not take anything for my share in this one."

He and his young wife were on their way to a school of forestry as the educational ward of our government.

Most of us are better off in most ways than are 98% of all other people. It is the 2% who have both arms and all their fingers that complain the most of their lot.

Blessed are the grateful spirits who go on their way trusting in God!

* * * * *

There is a mental disease in medical science called amnesia. Its main feature is forgetfulness. There are cases on record in which memory has become a complete blank and the past utterly blotted out. Fortunately it is a comparatively rare disease.

Though physically it is rare, spiritually it is not so rare, and frequently it becomes a menace to our spiritual life. Thanksgiving Day is a good day to examine ourselves and see if there are any germs of that disease in us or about us. In counting up your mercies on this day, "forget not all his benefits!"

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It was a custom in old New England when individuals or groups of people went on journeys to carry supplies of food lasting to the journey's end. These itinerant picnickers were called "tuck-a-nick" or "mitchin," because the receptacle that held the provision was called a mitchin-box. Housewives vied with each other in the variety of goodies with which they filled these mitchin-boxes, often planning for them months ahead.

Let us emulate the New England housewife and keep an imaginary mitchin-box into which we can put God's special blessings and recall them on Thanksgiving Day! If we have a grateful memory we may need several of such boxes through the year. Just try it, my friends, and see how many well-filled boxes you can call your own!

Our Responsibility to Spread the Gospel.

1 Corinthians 9. 16; Romans 1. 14-16.
November 30, 1930.

A lady said to Dr. Grenfell at a dinner given in his honor:

"Is it true that you are a missionary?"

"Isn't it true that you are?" was his unexpected reply.

"There is no way to evade Christ's Go! To deliberately turn away from that command is to wantonly shirk responsibility."

* * * * *

Many littles make a muckle is a wise proverb applicable to all we have.

We are told that a single bee does not collect more than one teaspoonful of honey in a season, yet in a single hive there is often found as much as 80 pounds. The principle of responsibility is found in the bee. To do what we can, however little, should be instinctive with the Christian. God increases these littles according to the capacity of the recipients and the conscientiousness with which the doer feels his responsibility.

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An English divine and a missionary were discussing the relatively rapid progress of Mohammedanism in West Africa as compared with Christianity in that field.

"It is just this," said the missionary. "Every Mohammedan feels the responsibility of his religion and regards himself as a missionary. The majority of Christians think it is another man's work."

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A native of India makes this statement: "The solution of the problems of the world today depends upon the application of the spirit and mind of Jesus to those problems."

Another Indian said: "There is nothing the West can give us that we cannot do without except Jesus Christ."

Every opportunity we have to give the world the spirit of Christ, for which it is both consciously and unconsciously pleading, is a responsibility.

"The whole wide world is pleading,
Ye men of God arise!
His providence is leading
To many a glad surprise."

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

NOVEMBER, 1930.

SATURDAY, 1st. *Come and break your fast! John 21. 12.*

Breakfasting with Jesus,—what a privilege that was! It is a privilege open to us still. If one at breakfast begins the day with Jesus the whole day will be holier and happier. Try it!

SUNDAY, 2nd. *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved. I Corinthians 15. 1, 2.*

There was no doubt in St. Paul's mind about the contents of the gospel or about his work as an evangelist. Note the clear and positive way in which he realized that he received the message from God,—Christ died for our sins, he was buried, he rose again the third day,—those are for us as for St. Paul the foundation-stones of our faith. But he added a personal application of the gospel: "Last of all he was seen of me." The glory of evangelism is the personal experience of the evangelist. Without that his message can have little influence.—Floyd W. Tomkins.

MONDAY, 3rd. *And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it and to thy seed forever! Genesis 13. 14, 15.*

And so Abram chose the unselfish way, and along that way he discovered the blessing of God.—J. H. Jowett.

TUESDAY, 4th. *And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. Genesis 24. 21.*

What a concentration of heaven-contrived circumstances gathered around this event! Abraham planning, the servant praying and waiting expectantly, the angel of God leading, the very camels kneeling patiently beside the well as though they counted on the troughs being filled, the damsel coming at the precise hour! It is thus that all our daily life might be aglow with the presence and help of God! Such things take place, but alas, our eyes are holden!—F. B. Meyer.

WEDNESDAY, 5th. *Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee! Psalm 88. 13.*

Turning to God according to the inward feeling, want and motion of your own heart in love, in trust, in faith of having from him all that you want and wish to have, this turning unto God, whether it be with or without words, is the best form of prayer in the world. Every time a good desire stirs in the heart a good prayer goes out of it that reaches God as being the fruit and work of his Holy Spirit.—William Law.

THURSDAY, 6th. *Bless the Lord, O my soul, ... who crowneth thee with lovingkindness and tender mercies! Psalm 103. 1, 4.*

O my soul, take time to thank God with great joy for the wonderful mercy with which he crowns thy life!—Andrew Murray.

FRIDAY, 7th. *Ye are the salt of the earth: but if the salt have lost his savor wherewith shall it be salted? Matthew 5. 13.*

He who thinks that Christianity has nothing to do with politics, with business, with pleasure, is ignorant of its whole meaning. It is a power right in the midst of these, sweetening and purifying them all in Christ's strength and for Christ's sake.—Mark Guy Pearse.

SATURDAY, 8th. *But so did not I because of the fear of God! Nehemiah 5. 15.*

The true virtue of independence is in the courage which conscientiously does God's bidding.—W. S. Bruce.

SUNDAY, 9th. *The Son of man is come to seek and to save that which was lost. Luke 19. 10.*

God's love is greater than your sin, even if you have broken all the commandments every day you have lived since your birth. Soul of man, God's love is not new to thee! It is an eternal solicitude. Any man who will tell you that Jesus Christ is come to seek and to save a few sour-visaged, impracticable bigots is a Judas. The Son of man is come to seek and to save that which is lost. Are you lost? For you he came!—Joseph Parker.

MONDAY, 10th. *I will fear no evil, for thou art with me! Psalm 23. 4.*

Behold how independent of outward circumstances the Holy Spirit can make the Christian! In thee, my God, my heart shall triumph, come what may of ills without!—C. H. Spurgeon.

TUESDAY, 11th. *Let us go on unto perfection, not laying again the foundation of repentance from dead works! Hebrews 6. 1.*

Every spiritual habit begins with difficulty and effort and watchfulness, but if we will only let it get thoroughly established it will become a channel along which the currents of life will flow with divine spontaneousness and freedom.—A. B. Simpson.

WEDNESDAY, 12th. *After this manner, therefore, pray ye: Our Father which art in heaven . . . . Matthew 6. 9.*

We should pray the Lord's Prayer with deep thought and a sincere heart. We are so familiar with it and use it so often in public and private devotions that its wonderful messages often fail to reach the brain and the heart. It helps at times to make it personal: "My Father who art in heaven," "Forgive me my debts as I forgive my debtors!"—Floyd W. Tomkins.

THURSDAY, 13th. *As obedient children, not fashioning yourselves according to the former lusts in your ignorance. 1 Peter 1. 14.*

You who have children know that the disobedient child is just as much your child as the obedient one, but you have not the same pleasure in it. So God has pleasure in obedient children, in every one who is seeking honestly to do his will.—J. R. Caldwell.

FRIDAY, 14th. *He that hath, to him shall be given, and he that hath not, from him shall be taken even that which he hath! Mark 4. 25.*

There are those that wonder why they enjoy religion so little. They have no religion to enjoy! They have no religion not because God is partial and withholds from them what he gives to others, but because they have no capacity to receive that which God freely gives.—James I. Vance.

SATURDAY, 15th. *Go ye, ... I am with you! Matthew 28. 19, 20.*

God has honored this generation as he has never honored a generation before. He has flown dazzling opportunities before it. He has flung wide open for it the doors of access to all parts of his world, and has laid at its feet every possible facility.—J. Lovell Murray.

SUNDAY, 16th. *I bow my knees unto the Father . . . . that Christ may dwell in your hearts by faith; that ye . . . . may be able . . . . to know . . . . Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Ephesians 3. 14-19.*

A man may know by the hearing of the ear, by the apprehension of the mind, much of the perfections of God as a creator and a redeemer, and of the processes of his grace as defined in his gospel, without knowing him personally, without knowing him after a saving fashion.—J. Stuart Holden.

MONDAY, 17th. *That take and give unto them for me and thee! Matthew 17. 27.*

So our dear Lord is always thinking in advance of our needs! He loves to save us from embarrassment and anticipate our cares and anxieties by laying up his loving acts and providing before the emergency comes.—A. B. Simpson.

TUESDAY, 18th. *And the Lord said, Simon, Simon, behold, Satan hath desired to have* *you that he may sift you as wheat, but I have prayed for thee! Luke 22. 32.*

O Jesus, what a comfort it is that thou hast pleaded our cause against our unseen enemies! Here is matter for joy, gratitude, hope, and confidence.—C. H. Spurgeon.

WEDNESDAY, 19th. *Everyone that asketh, receiveth. Matthew 7. 8.*

Many a lonely man carries empty niches in his heart which this life will never see filled again. But our Father knoweth what solace we have need of. Perchance he has suffered the aching void to be so that he may make room for himself within.—W. Robertson Nicoll.

THURSDAY, 20th. *All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John 2. 16.*

The spiritual claims of the Bible are largely sustained by its direct and healthy criticism of the manners of society. The Bible does not look upwards only, as if lost in religious rapture. It looks abroad, on the right hand and on the left, and with penetrating criticism delineates every specialty of human character.—Joseph Parker.

FRIDAY, 21st. *And Abraham lifted up his eyes and looked, and behold, a ram caught in a thicket by his horns! And Abraham went and took the ram and offered him up for a burnt offering in the stead of his son. Genesis 22. 13.*

And the life of his boy was saved! Look around, and see the meaning of God's dealings with us!—W. S. Bruce.

SATURDAY, 22nd. *The high hills are a refuge for the wild goats, and the rocks for the conies. Psalm 104. 18.*

And shall not man, bowed by the tempest of sorrow, find a refuge in his God?

SUNDAY, 23rd. *They, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat . . . . with gladness . . . . of heart, praising God, and having favor with all the people. And the Lord added to the church daily. Acts 2. 46, 47.*

The religion of today must express itself in the methods of today, or else the religion of today becomes merely the record of the past, and not a force for the present. It is for the church to say whether she shall be merely a record of other days or a force for the present day.—Len G. Broughton.

MONDAY, 24th. *Let your light so shine before men that they may see your good works and glorify your Father which is in heaven! Matthew 5. 16.*

Glorify the Father! Why do not the words stir us and inflame us? To serve him were much, but we are called to do more than that. To please him were blessed, but ours is to be a higher life than that. So living as that men shall glorify him—what possibility can be beyond that? Yet it is Christ's command concerning you and me!—Mark Guy Pearse.

TUESDAY, 25th. *Lord, wilt thou at this time restore again the kingdom to Israel? Acts 1. 6.*

We know not when he will come, and they are forgetting the call to serve and prepare the way who try to fix the day or year. We can readily see the divine wisdom in not revealing the time of his coming. It is for us to watch and pray and always to be ready, and at the same time to work with all our might and with faith and love to make the world ready to welcome her king.—Floyd W. Tomkins.

WEDNESDAY, 26th. *I will meditate also of thy work, and talk of thy doings. Psalm 77. 12.*

Many a complaining life would be changed into music and song by a journal of mercies. Many a fear can be dispersed by a ready remembrance. Memory can be made the handmaid of hope.—J. H. Jowett.

THURSDAY, 27th. THANKSGIVING DAY. *In everything give thanks! 1 Thessalonians 5. 18.*

Thanksgiving should never be wanting in a life. It is not enough to observe one day in the year for thanksgiving, although that is a beautiful thing to do. Nor is it enough to put a sentence of thanksgiving into our daily prayers, although this also is proper. It is the grateful spirit that pleases God, the spirit that is always full of praise. The Christliest life is one which is always keyed to the note of praise and thanksgiving.—J. R. Miller.

FRIDAY, 28th. *And Jacob served seven years for Rachel: and they seemed unto him but a few days for the love he had to her. Genesis 29. 20.*

Where love is supreme time is too short, labor is never hard, distance never long, sacrifice unheard of! Oh that we so loved our Lord!—F. B. Meyer.

SATURDAY, 29th. *The Lord is the strength of my life; of whom shall I be afraid? Psalm 27. 1.*

Some one remarked that Christian people in actual life display no more composure and courage than purely worldly souls do. "The extent to which we have put fear under our feet is a good measure of manhood," writes Carlyle. It is certainly a good measure of Christian manhood.—W. L. Watkinson.

SUNDAY, 30th. *Christ . . . . loved the church, and gave himself for it. Ephesians 5. 25.*

The spiritual life of the church on earth is nothing else than the far-flashing energy of Christ felt throughout his body. Regeneration is the pulse beat of the Saviour on the throne felt in the sinner's heart. Spiritual life is the divine health of Christ communicated through the Holy Spirit to his church.—James A. Francis.

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

NOVEMBER, 1930

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Saturday, 1st. Proverbs 1. 7; 9. 10; 15. 33; Job 28. 28; Ecclesiastes 12. 13.

1. In these passages wisdom and knowledge must be taken in their widest meanings. Not only proper equipment for practical duties in our social relations, but all uses of the mind. Science and philosophy need not be excluded from the great principle here laid down, for they too spring from the spirit of man, and the quality of that spirit goes far to determine the kind of results which are reached. It is recognized everywhere that the true scientist approaches the problems of nature in a spirit of reverence. And indeed, it can be proved that faith in God is implied even when not confessed in all true science.

2. Today the issue is sharply drawn between those who try to get rid of the idea of God and those who believe in his eternal reality. It is vital to remember that this belief in him is useless unless it is a conviction which rules our whole life as well as our thought life. The fool, the impious man, is he for whom the existence of God means nothing either in theory or in practice.

3. It is Jehovah, the God of revelation, whom the wise man reverences. Our Lord carried the idea out when he unvaryingly taught men to give their faith and love and life to the Father, the God who is over all and in all, and manifest at last to all in his Son.

O Lord of all hearts, grant that all whom thou hast endowed to be leaders of thought may lead men into reverence and faith towards thee, through him who is the word of life! Amen.

Sunday, 2nd. Proverbs 1. 1-6.

1. There were three main groups who led in the intellectual life of the Hebrews,—the priests who were authorities on the laws of worship and sacrifice, the prophets who were concerned mainly with fresh revelations of the will of God concerning the character and life of the nation, and the "wise men." The last group gave their attention to the guidance of social life from the religious point of view. Less is known about their origin and history than about the other two circles. But the books of Job, Proverbs and Ecclesiastes, and some of the Psalms, are the products of their work within the Bible itself.

2. Proverbs is a collection of works by many authors, as is declared in various places by the book itself. It is attributed to Solomon because of the tradition, probably true, that he was the leading "wise man" of his day. And in the central part there may be some sayings of which he was the originator.

3. The verses before us are an introduction to the whole book. They assert that all classes, the young and the old, the simple (or undisciplined) and the ancient sage, alike need to study wisdom. This wisdom is not the learning of the historian, nor the enthusiasm of the purely religious spirit. It is the power to understand the facts of life and to deal with them in a spirit of self-control, with righteousness, justice, and equity.

One cannot but realize that our Lord Jesus manifested this wisdom in his own conduct and inculcated it in many a parable of his own. And he is unto us wisdom says the apostle (1 Corinthians 1. 30).

O thou who art the wisdom of God, grant unto us the spirit of wisdom and a sound mind, that our lives may be full of moral health! In thine own name. Amen.

Monday, 3rd. Proverbs 1. 8-19.

1. It is assumed that the young man who is warned in this passage belongs to a family where the father and the mother have the true wisdom. Then, as now, the son may rebel against the type of life which they exemplified and teach. He longs to be independent. He admires the daring fellows who ignore such instruction as he hears from his parents. And the wise man reminds him that later on, when those other fellows are exposed and condemned, his loyalty will be a glorious adornment. It will be to his personal character as a wreath over the clear brow or a necklace of costly beauty.

2. Evidently the young men of that far-off day were tempted to go after riches in dishonorable and even criminal ways. The man who was "greedy of gain" (v. 19) was a familiar figure, and ambition would then, as in our day, be tempted to make the business of amassing wealth, at all costs of honor and generosity and justice, the main motive and aim of his life.

3. When we see great universities creating schools for training our youth for business

careers we must wonder whether they do more than stimulate the greed of gain and train young men for its successful pursuit. Every such school ought to have powerful teaching not only on the superficial obvious ethics of their profession, but on the spiritual attitude which alone can make a business life worthy of the sons of God.

O Lord, grant to us captains of industry, leaders of commerce, whose minds and hearts are swayed even by the Holy Spirit of Jesus Christ! Amen.

Tuesday, 4th. Proverbs 1. 20-33.

1. This and other passages like 8. 1-3 would suggest that a group of "wise men" have become preachers of right living in places of public resort. They were not of priestly order, nor were they of the order called prophets. But they were earnest religious men who were deeply concerned about public social morality. Before the days of synagogues they had adopted the plan of what we would call street-preaching, trying to reach many hearts and consciences with their public debates about moral principles and the recital in rhythmic form of proverbs in which their exhortations were summarized.

2. They speak in the name of wisdom, whose voice and character we seem almost to recognize as if it were an individual. Wisdom lays frequent and strong emphasis upon the fact, fundamental and inevitable, that there are two ways of living, the right and the wrong. Each has its own color, and each has its appropriate consummation. He alone is wise who with deep religious reverence (29) gives his strength to right living.

3. The life of self-will ends in misery and destruction. Throughout the book this fact is always set forth with unflinching conviction. The folly that indulges in crime and vice cannot possibly have the same reward as the wisdom that cherishes noble and unselfish ideals of human life.

O thou who ordainest the laws of our being, grant unto us the reverent love of thy holy will! Through Christ. Amen.

Wednesday, 5th. Proverbs 2. 1-11.

1. The wise man, as we have seen, is no mere arbitrary individual. He speaks for the garnered experience of the best men of the people and of their forefathers. He speaks here and in many other passages with peculiar kindness as well as insight to the typical young man of his day. There is not only authority, but also that note of sympathy without which authority is apt to speak harshly and to awaken youth's resentment.

2. There is a deep religious tone in the voice and in the words of the sage. He has said before that reverence for Jehovah is the beginning, the first step and the first condition, of true wisdom. He now states the converse truth that the loyal practice of wisdom will lead to the supreme good, which is the knowledge of God. It is a ladder on which the angels of discretion and understanding will ascend and descend between the heart of man and the heart of Jehovah.

3. "Sound wisdom" (7) seems to imply that the pursuit of wisdom will lead to success in life. It reminds one that the apostle, using other words, in the pastoral epistles (see 1 Timothy 1. 10) speaks of "healthful teaching." There is nothing more certain than that the love and pursuit of goodness result in the long run in every form of blessing.

O thou who hast ordained the laws of our life in holiness and in love, grant unto us the spirit of humble and obedient and peaceful surrender to thy will! In Jesus Christ our Lord. Amen.

Thursday, 6th. Proverbs 2. 12-22.

1. There is nothing so attractive to some young men as the loud and confident talk of the man who professes to be free and bold (12-15). The tones of defiance, suggesting that the speaker is a bold and successful adventurer, are in contrast with the calm and quiet voice of traditional wisdom. The latter sounds weak, obvious. There is no answering thrill in the heart of a rash and superficial youth. Well may all parents pray that their children at school and college, or in the workshop, may discover soon how shallow and false and dangerous are the subtle whispers or the loud and brazen boasts of those who are breakers of the laws of righteous and loyal conduct!

2. And vice (16-18) has its own voice of allurement. It arises from our own nature as God made it. It seeks to turn good into evil, the fountains of life into the deathly poison of a corrupt mind and a heart that knows not sincere and loyal love. On this whole subject God's book speaks out in many passages "not only boldly, but minutely. It is so explicit that no man who with a prayerful heart will meditate upon its teachings need fall into the pitfall, or if he fall he can only admit with shame and remorse, 'I have hated instruction and my heart despised reproofs.'"

3. There are no messages more pertinent for our day than these messages of the book of Proverbs. There are no weak Ifs and Perhapses here. The eternal conditions of a righteous and truly happy life are set forth with a frankness which our generation must hear if disaster is not to overtake both church and state.

O Lord of all hearts, arouse those who know thee to proclaim with courage the eternal truths of thy word of life! Amen.

Friday, 7th. Proverbs 3. 1-6.

1. The law, that is, the teaching of high moral principles, must win even the inmost consent of the heart. They are not to remain as mere external prescriptions to which the will bows in formal submission. The

full blessing of adherence comes only when the law is kept by the heart (1), when it is a fact written not in public enactments but on the tablet of the heart (3).

2. The great prophet Jeremiah saw that this supreme experience, when human nature is inwardly attuned to the holy will of God, is not one which men can force upon themselves. It can only be the fruit of the divine grace (Jeremiah 31. 33). But it is a condition which the young man may well ardently desire. It is when the teaching thus cherished in the heart produces therein kindness and loyalty (3) that the promises of peace (17) are the most significant. We must take the word in its fullest meaning. It is both inward and outward peace which a good conscience and a heart attuned to God are able to confer.

3. That ethics is founded on religion, that the good life flows from the fellowship of God, are emphasized in verses 5, 6. To have a living faith in the God of revelation will mean that a man daily lives a directed life. That this is within reach of all men is the glorious universal message of the gospel of Christ.

O thou Son of God, revealer of the Father, who didst prove that a perfect faith is the secret of a perfect life, grant us thy Spirit that our ways may be directed of thee, our Lord! Amen.

Saturday, 8th. Proverbs 3. 7-12.

1. The apostle Paul (cf. Romans 11. 25; 12. 16) earnestly warned against self-conceit in words which are an echo of the verses before us. We know how offensive it is when we meet a man who is self-opinionated, who thinks, as we say, that he knows it all. He may be quite superficial in his reading, quite shallow in his thinking, but with natural ability and a glib tongue he imposes on himself and for a time on those whom he meets —until they get tired of him. He may even be that most foolish and extraordinary person who is conceited before God! There actually are people who think they can live quite well without him. Surely that is the acme of conceit!

2. It does not always follow that those who are generous with their means are rewarded with material wealth. And yet it is also true that a humble and wise use of money in the spirit of stewardship gives a man that general poise and insight and prudence which of themselves lead to greater wealth. It is one of the standing problems of social ethics that the unselfish poor as a class do tend to become rich, and thereby face the temptation to selfishness by a new approach. What is the meek to do when he has inherited the earth?

3. The solution of that second difficulty is to be found in the preservation of a humble sense of dependence on God and the continuous attitude of a steward. Even as he who had all things became poor and lowly and obedient even unto death for love of God and man!

O God our Father, we would walk humbly with thee that we may live generously with our fellowmen! Even as Christ gave himself for us. Amen.

Sunday, 9th. Proverbs 3. 13-20.

1. It has been a matter of debate as to how we shall measure one kind of pleasure against another. Can we say that the saint has more intense thrills than the murderer in the maddening joy of killing? It is agreed by the wisest that not intensity of pleasure at a given moment but quality all through life must be used as the true test of life's values. This is expressed when we even draw a contrast between pleasure and happiness. The devotee of pleasure is not a happy man. The workings of conscience and the hours of reaction from satiety make him pass many miserable hours. The happy or blessed man, as the Beatitudes of Jesus show, may be continuously so, and that in a harmony of his whole nature which is joy.

2. So does the teaching of wisdom see in the verses before us. The wise man is the happy man. For in this deep, calm, pure, practical wisdom there are values which he would not give up for millions. No other desire can be even compared with the winning of wisdom.

3. And the reason is that wisdom is the source of all things. All nature is filled with the wisdom of the creator. The man who desires wisdom desires to be like God. We have here an anticipation of the great Christian doctrine that the Holy Spirit of God may become, through our faith in Christ, the indwelling Spirit of our lives.

O giver of life, give us also thy Holy Spirit of grace, wisdom and love! Through Christ. Amen.

Monday, 10th. Proverbs 3. 21-35.

1. We must be struck by the many words which are used to describe "the crowning and consummate good which I ought to seek. It is wisdom. It is understanding. It is knowledge. It is prudence. It is subtilty. It is instruction. It is discretion. Must it not be a queenly quality which is diademed by such a multitude of august and regal names? And can I be too eager in my quest for it?"

2. In meditating on the book of Proverbs we must be prepared for and we must not weary of having the same ideas expressed over and over again in bright and pungent, or stern and fearless, or calm and tender phraseology. Repetition with the variety which is made possible only by the deep insight of genius is one of the glories of this book. So we are once more reminded that if we calmly and persistently cultivate the wisdom which is derived from a religious life, that is, from the knowledge of God (32-35), there will be two high and pure qualities in our life. It will be a life of

moral beauty and social grace, and it will be a life of inward peace and deep satisfaction.

3. Among the beautiful features of a wise man's life several are named in verses 27-31. These are generous kindness to those who are in need, the desire for harmony with our neighbors, and the absence of that covetous spirit which may lead even to crime.

Lord Jesus Christ, thou art the wisdom of God! Create and foster in me this wisdom from above, pure and peaceable, full of mercy and good fruits! Amen.

Tuesday, 11th. Proverbs 4. 1-9.

1. These are the reflections of a loving and grateful son on the religious education received in his home. That training begins with the infant, "while the soft, plastic nature of the child is not yet determined in any particular direction. Things which we learn we can more or less unlearn, but things which are blended with the elements of our composition, made part of us before we are conscious of our own personality, defy the hand of time and the power of conscious effort to eradicate them" (Horton).

2. With verses 3 and 4 let us compare Proverbs 17. 6, "Children's children are the crown of old men, and the glory of children are their fathers." Happy, O how happy, is the home where the atmosphere has the beauty, tenderness, purity and elevation of the spiritual life, where the child comes "to know by his quick childish perceptions that there is in his home a ladder set up from earth to heaven, and that the angels of God go up and down on it"! I have heard a brilliant woman speak with regret of the fact that in her childhood's home she had NOT been taught to pray!

3. "If in infancy I live with those whose love is wholly centered upon religion . . . . I may in after life be seduced from her holy ways for a while, but I am always haunted by the feeling that I have left my first love, I am restless and uneasy until I win back that 'old bride-look of earlier days'" (Horton).

O thou who didst take little children to thine arms, give thy wisdom to all parents that their children may be brought from earliest days to know thy divine love! Amen.

Wednesday, 12th. Proverbs 4. 10-19.

1. If parents are responsible for the early as well as later training of their children in right convictions and right habits of life, the children as they grow to maturity are quite as deeply responsible for the outcome. If this were not so, far more than half of these chapters on wisdom would never have been written. Every word of exhortation to the youth implies that he can and he may take the wrong path and throw the instruction of his parents and the Christian spirit of his home to the winds.

2. Youth movements which arise from deeper insight into the meaning of life than their parents had are the hope of the world. But if such a movement arises from selfish impulses, from devotion to lower ideals than have been received, from a mere wilful rebellion against the necessary restrictions of a reverent, sober and high-souled life, then only disaster for the individual youth and perhaps for a whole generation of youths can result.

3. For there comes in some homes the tragic experience where some boy or girl has become enamored of the boastful claims or the vicious suggestions of companions and adopts their rules of life. Boasting of being independent of his home and its higher principles he does not realize that he has become really dependent on the opinions and habits of a lower order of persons. So did the prodigal son. And only a manly, open change of mind and policy can win back the lost life.

O thou who art Lord of all generations, of whose fatherhood all families are derived, raise up in our day a youth movement born of the Spirit of our Lord Jesus Christ! Amen.

Thursday, 13th. Proverbs 4. 20-27.

1. We hear a good deal nowadays about frank speech on the subject of sexual vice. People too often forget that there are three distinct ways of writing and speaking on that subject. There is purely scientific discussion of the relations of the sexes, whether done by biologists or sociologists or psychologists. All that is necessary and healthful if the matter is to be understood and its problems are to be solved. Then there is the discussion which in the name of realism in fiction, or bold frankness, is born of minds which are really vicious, and which is infecting the imagination of millions of men and women today with poison of the most fatal kind.

2. Third, there is the kind of discussion which we find in so many passages of this part of Proverbs (chapters 5 to 7). No book in the world is more outspoken on sexual matters than the Bible as a whole, and no book in the world has done so much to illuminate them in their social, moral and spiritual aspects. The facts are seen in their true perspective. The natural functions of sex, the disasters of vice, the glorious results of continence, are all set forth in a manner that produces knowledge of truth, hatred of shame, love of ideal love.

3. Out of the heart, the seat of emotion, desire and self-determination, are the issues of life. Jesus in brief words (Matthew 12. 34; 15. 18-20) laid down the truth. The love of himself is our surest guard, guide and inspiration in a pure life.

O Christ, create in us clean hearts and renew our minds, that being pure we may see God! Amen.

Friday, 14th. Proverbs 6. 1-11.

1. In the first five verses we are taken into a business world less complicated than our own. With us all investors are really making loans to those who use their money, and our civilization could not last without that practice. But even today we have examples of men who in good nature or weakness of will consent to become surety for a neighbor in a manner which makes them the victims of bad or incompetent men. Such careless folly is ever to be rebuked, as it is here.

2. In various parts of this book there are stern warnings against the habits of the sluggard. All nature cries out against his slack, soft, self-indulgent habit of life (see Proverbs 26. 12-16). The ant works night and day, and has its reward both in the work and in its results. The human sluggard loves to waste the golden hours in sleep. He makes to himself all kinds of foolish excuses for not getting to his work betimes. He whispers to his soul about difficulties which do not exist. Anything will serve to put off the hour of exertion.

3. It is said that Jowett, the great master of Balliol College, Oxford, used to say that the most precious thing in our life is time, and that is the thing most people waste in disgraceful measure. He spoke as one who knew that our time is not our own, and that for every hour of it our Master demands an account.

O God, forgive us all for wasted hours, idle habits, self-indulgent habits of life! Teach us the true values even of rest and recreation, that they become tools for better service, not poisons of our true selves! Through our Lord Christ. Amen.

Saturday, 15th. Proverbs 6. 12-19.

1. Here is an extreme picture of a worthless person (12-15)! He is, as the First Psalm has it, like the chaff which the farmer left to be driven anywhere by the wind. He is so small-minded, and yet so persistent in doing all the mischief he can. It is not necessarily crimes of violence or open lawlessness that he perpetrates. He is too astute for that. He is intent on trying to be clever, on sharing confidences, with sly looks and winks and with gestures of hands and feet that are supposed to indicate that he knows a great deal, and will take you into his secrets.

2. But what his smooth tongue is doing is simply to spread discord among people around him. He may not make money out of his proceedings, but he does get a perverse satisfaction when he has sown suspicion and dislike among his neighbors. It would seem as if he might go on safely in his mean and treacherous career, and he does go on too long. But some day he stands exposed. Doom strikes him suddenly. He is broken in the esteem of those whom he has deceived. The stern judgment of God has fallen upon him.

3. For, as the next verses (16-19) assert, the kind of things which the worthless man delights in are hated by the Lord of his life. God loathes these seven features of the worthless life. How terrible is this gift of free will which can incur a disaster which is so just and irremediable! Yes, but how glorious that gift is when a man uses it to answer the demands of God and to open his heart to the pure Spirit of the Eternal!

O God, we humble ourselves in our great need! We pray for thy fatherly patience and kindness and saving power! Through Jesus Christ our Lord. Amen.

Sunday, 16th. Proverbs 8. 1-11.

1. The two concluding chapters of this first section of Proverbs are among the most truly sublime passages in the Bible. They influenced some of the best of later Jewish literature. The introduction to the Gospel according to St. John is deeply moulded by the picture of wisdom in these chapters. Our Lord himself is in Matthew's 11th chapter represented as identifying himself with wisdom (Mathew 11. 19). It is as wisdom that the Son knows the Father and gives that knowledge to men (Matthew 11. 25-27). It is as wisdom that he calls upon all men to come under the blessed yoke of his instruction, and promises to give them rest unto their souls.

2. True wisdom is not confined to the man learned in the law or the recluse cultivating exclusively his own inner life. The man in the street going about his daily business, the young man who is "simple," lacking in self-restraint, apt to be rash in his decisions and therefore ill-tempered when they go wrong, these and all others who occupy positions of responsibility need to pray for and to cherish every aspect of wisdom. What if such wisdom did spread through a whole community through the example and instruction of its parents, teachers, rulers, preachers?

3. That community would have a form of wealth which might lead and often does lead to material well-being, but which consists in all the moral and spiritual joy, serenity, strength, purity, which are better than rubies or refined gold. Happy the church, village, city or nation that would set itself to seek this wisdom! This is humanism at its highest, and to be had only from the indwelling Spirit of Christ!

O God who upbraidest not, with the pardon of our sins grant as the supreme gift for our daily life this wisdom which is from above! In the name of Christ. Amen.

Monday, 17th. Proverbs 8. 12-21.

1. We have already been told that the community in which wisdom is thoughtfully cultivated and widely practised receives many temporal blessings. Where you have noble-hearted kings or rulers of any name, where those of high birth and members of the judiciary exert their marvelous influence

only for good, there you are in the presence of an unseen monarch who rules these powerful minds, and his name is the wisdom of God.

2. As we have so often seen in the Psalms, one of the most distressing problems to the Hebrew mind was to reconcile faith in the justice of God with the all too frequent facts that wicked men prosper while some good men suffer severe and unmerited afflictions. The author of this work on wisdom does not seem to be troubled by that perplexing problem. He proclaims boldly that while wisdom is of infinite value for its own sake in the most precious clean heart and good will which it creates, it also is a sure guide to success in life. There is a divine power in the world that works in and through wise minds and hearts even to the winning of earthly comfort and power.

3. We live in an age when the cross and the resurrection of Christ have thrown a new and radiant light upon the outrageous varieties of fortune. He, the supreme wisdom, bled from the brow in Gethsemane's torture and bled from his heart on the cross. But Easter morning came! All worlds are open to the wise, the faithful, the good. Through all sorrow and defeat of an outward lot there is a final victory assured to him whose faith is unbroken.

O thou fountain of all kindness, grant us the perfect wisdom of a perfect faith! Through Jesus Christ. Amen.

Tuesday, 18th. Proverbs 8. 22-31.

1. The boldness of the thought in this passage is extraordinary. Wisdom is pictured as possessed of will and emotion as well as of thought and purpose. And then by a sublime leap of faith and an inspired flash of insight this personified Wisdom is set into the life of the eternal God himself. Before all creation Wisdom was "formed" by Jehovah. And then it was through this Wisdom, which arose out of the eternal depths, that the heavens and the earth were brought into being.

2. Here is the true basis of all science, namely, the conviction that there is nothing merely accidental in the order of nature. It is an order, not a series of irrational events. Nor is it due to any mere hard necessity that things have come into being as they are. A complete science of nature, including human nature, cannot rest either on the theory of irrational accident or of absolute inevitable mathematical compulsion. It must rest on faith in an ultimate mind, a wisdom from which have emerged in the mystery of what we call creation all the distinct and yet harmonious forms of existence. And that means that man is set in his supreme place in our universe by the will of that fontal mind. "My delight was with sons of men" (31).

3. The Christian doctrine of the deity of Christ is the fulfilment of this prophetic passage. The belief that he is the eternal Word and Son of God (John 1. 1-8; Colossians 1. 13-20) turns the personified Wisdom into an eternal person. And that belief is founded on the witness of Jesus himself.

O God almighty, all-wise, all-holy, thou art all-loving too! Enable us to live in the glorious vision, the adoring faith, which thou hast made possible for us in Christ Jesus thy Son, our Lord! Amen.

Wednesday, 19th. Proverbs 8. 32-36.

1. The great instructor turns once more to the practical application. But we must connect the idea that we need wisdom as the guide of our life with the preceding passage. If the majesty and beauty and fixed order of nature arose out of wisdom, then we may reverently say that God needed wisdom in order to be God. The conclusion is inevitable that without the same wisdom our lives cannot have any noble, beautiful and pure order. To him we must go that we may receive from him whose works prove that he has it, this secret of wisdom.

2. But wisdom cannot be got casually by a mere passing petition to God or a fleeting emotion in our tumultuous hearts. We must give ourselves earnestly to consider what it means for a man to share in the wisdom of God. We must be willing humbly to hear instruction, persistently and against hostile temptations to haunt the gates of her abode. Jesus bid us knock at that door, but he did not say we might knock only once. We must do as he does who says, "Behold, I stand at the door of your hearts and keep on knocking!"

3. Yes, the man who "misseth" wisdom (verse 36, margin) wrongs his own soul. He has given his heart's love to something else, and verse 36 calls it death. We must realize that the man who hates instruction is ruining himself. Unkindness, cruelty even of the most refined and subtle sort, tear to pieces at last the self of the man who is cruel and unkind.

O Christ, gracious and generous and kind, give us the wisdom to wait daily at the gate of thy loving mercy that we may be saved from moral and spiritual death! Amen.

Thursday, 20th. Proverbs 9. 1-6.

1. This passage, in which wisdom is once more described in beautiful imagery, is elaborated in another way by our Lord in the parable of the great feast (Matthew 22. 1-14). Here the palace of wisdom is "no stifling tent or tottering hut, but an eternal mansion that lacks nothing of stability or completeness or beauty." Since our Lord adopted this imagery we may well use it for our devout consideration.

2. As Dr. Horton has so well put the matter let us use his words:

"Yes, our Lord, the wisdom incarnate, has glorious ideas of hospitality. He keeps open house. His purpose is to call mankind to a great feast. The bread and the wine are prepared. The sacrifice which furnishes the meat is slain. His messengers are not commissioned with a mournful or a condemnatory proclamation, but with good tidings which they are to publish in the high places. His word is always, Come! His desire is that men should live, and therefore he calls them into the way of understanding.

3. "If a man lacks wisdom, if he recognizes his ignorance, his frailty, his folly, if he is at any rate wise enough to know that he is foolish, righteous enough to know that he is sinful, let him approach this noble mansion with its lordly feast! Here is bread which is meat indeed. Here is wine which is life-giving, the fruit of the vine which God has planted."

Lord Jesus Christ, thou art the wisdom of God! Create and foster in me this wisdom from above, pure and peaceable, full of mercy and good fruits! Amen.

Friday, 21st. Proverbs 9. 7-12.

1. The chief subject of these verses is the scoffer, a disagreeable fellow who is sketched in contrast with the earnest and humble student of wisdom. It is implied that he is one who does not know that fountainhead of true understanding which is a spirit of reverence. There his life of scorn begins.

2. The man who does not value God in his life will tend first to despise those who do depend on him with a meek and lowly heart. Then the tendency will be to despise all other principles or ideals of life which arise from the true attitude toward God. He forms the habit of sneering at religious people as if they belonged to a weak class of minds. It is so superior, so independent, so original, so witty even, to look down upon those of earnest purpose, who cherish lofty and pure ideals, and to try the unholy game of making the holiest things seem ridiculous. A fellow student of the present writer once visited a great man of letters of the past generation (a late Victorian!) in a great city. When he returned home he said:

"Oh, you should have heard So-and-So making a fool of Jesus Christ!"

3. The scorner has a bad temper as well as a narrow mind. He contradicts, but cannot endure to be contradicted. He boasts of his critical attitude, but hates the man who attempts to teach him anything. But the wise man even loves the brother who will point out his mistakes. That is a rare grace, and only a heavenly spirit may possess it!

Almighty Father, preserve us from the weakness and shame of the scoffer, and grant us the beauty and strength of true wisdom! For thy name's sake. Amen.

Saturday, 22nd. Proverbs 9. 13-18.

1. Dante in his picture of Beatrice, who is the personification of divine philosophy, has often used language which sounds like an echo of what is said in Proverbs about divine wisdom. For example:

> If all that hitherto is told of her
> Were in one praise concluded, 'twere too weak
> To furnish out this turn. Mine eyes did look
> On beauty, such as I believe in sooth,
> Not merely to exceed our human, but
> That save its maker none can to the full
> Enjoy it.

The beauty and preciousness of wisdom are like that.

2. The foil to the idea of wisdom, the perfect hostess (1-6), is that of Folly now before us (verse 13 should read, "Folly is clamorous"). She stands before us ignorant but pretentious, loud-mouthed but vicious. She calls with seductive tones which awake responses in the souls of the heedless, those who are "void of understanding," who take any risks to gratify their passions. To them, when Folly whispers, "Stolen waters are sweet," Beatrice in the name of divine wisdom would utter the stern warning:

> When by evil lust enticed,
> Remember ye be men, not senseless beasts!

But Proverbs is equally stern. "Her guests are in the depths of Sheol" (18). And we may further consult the little "book of folly" in Proverbs 26. 1-12. There condemnation of the willing victims of Folly is spoken in language of utter contempt. The deliberate cherishing of known sin, the persistent preference of lower for higher ideals, is more than a blunder. It is sheer idiotic foolishness. That is our lesson here. But multitudes have been cured of that moral and mental disease by the vision of wisdom in a person. To love him, to surrender our all to him is a familiar word. But thank God it is the final truth about our one chance of deliverance unto the perfect life!

Father of all truth and light, speak to our hearts thy love in Jesus Christ! Amen.

THE SERMON ON THE MOUNT.

Sunday, 23rd. Matthew 5. 1-12.

1. Jesus often taught large crowds. We have no record of a long, continuous conversational discussion of one subject such as he must often have given. What we have in the Gospels are brief summaries of such discussions. In five distinct blocks Matthew has gathered many of these summaries, and the Sermon on the Mount is the first of them.

These may consist of sayings which Jesus deliberately repeated until they were memorized by at least the inner circle of his disciples. But we must not ignore the probability that some of the disciples, like Matthew the tax-gatherer, who were accustomed to make extensive notes of their business transactions, may have recorded the words of their great teacher at the time of their utterance.

2. We can hardly believe that when Jesus pronounced the glorious beatitudes now before us he did not enlarge on them and an-

swer questions which must have been stirred in the minds of his more thoughtful hearers. For instance: When will the kingdom be established whose members are to be "poor in spirit"? Does that mean that the followers of Jesus have no self-respect, no vigor, no strength? How can the earth be inherited, and when shall the meek, who are usually driven to the wall, receive that reversal of fortune? Who is pure in heart? And what does it mean to see God, whom no man hath seen at any time?

3. The great answer which the disciples received for these and many other questions they found in Jesus himself. With all natural and unself-conscious sincerity our Lord himself in his own life and character illustrated all these beatitudes. He was the "blessed one" whose spirit revealed its joy and purity and holiness and power in the utterance of these sublime words.

O Lord of our consciences, cleanse us from all self-seeking and pride that we may share this blessedness of thine own spirit! Amen.

Monday, 24th. Matthew 5.13-16.

1. The Jews always profoundly believed that the whole world would be blessed by Jehovah through their race. But Jesus is here addressing a new and distinct group within the Jewish nation, those, namely, who are his disciples. And to them he applies the startling prophecy before us. He sees them in relation to the whole earth which they are to save from a valueless and corrupt life. They are, he says, to give light to the whole world. Some day they will not be an obscure group of whom only a few Jews and no Gentiles have heard. All men will be considering them and the light of truth which shines forth from their lives and their words.

Today that prophecy is already fulfilled. The ends of the earth are listening to the message of the disciples of Jesus.

2. Jesus is no shallow enthusiast. He knows that so great a destiny for his community can only be reached if its members are different, if they are faithful to the new law of human life which he is establishing. His disciples must shine forth in lives of renewed characters, of good works. Not words only, but words that flow from sincere hearts and are confirmed in consistent lives can truly shine into other minds for their salvation.

It is a searching question for all of us Christians whether our characters and lives are themselves true witnesses to the presence of Christ in our world.

3. The eyes of Jesus see beyond the salvation of his disciples, beyond the salvation of a world. He sees the glory, the joy of his Father and our Father. In that vision his soul finds its ultimate satisfaction and rest. For no one understands salvation fully till he has passed beyond the individual saved to the vision of God the Saviour, God the Father.

Almighty Father, grant unto thy people today in a dark world to shine forth in holy lives that the world may see the glory of God! Amen.

Tuesday, 25th. Matthew 5.17-20.

1. Jesus is in these verses answering some important questions which his ministry was raising not only in the minds of his enemies, but with even more tension of feeling in the consciences of his disciples. For alike in his conduct and his teaching there were things which seemed to contradict the ancient law of the Old Testament and even to deny some of what were generally understood to be the teachings of the prophets. They had real cause for perplexity and anxiety. They could not see how to reconcile loyalty to their new master with loyalty to all that old teaching which seemed to have the authority of God and was deeply intertwined with their holiest sentiments.

2. The principle which our Lord stated is a difficult one, but inherent in the nature of what we call progress. He came to fulfil and not destroy the partial revelation of God's will in the past. But onlookers and hearers saw him ignoring this and denying that which they had been taught to believe and to practise as that will. Only in after days could they grasp what he meant by the will of God and its fulfilment.

3. But one key is given in verse 20. What law and prophets alike insisted on was righteousness. Only the righteous according to the teaching of their own authorities could give a man a place in the kingdom of heaven. But Jesus insists that their teachers did not know what real righteousness is. His disciples must seek another kind of righteousness.

We need to learn this as much as they. To be righteous in the depths of our hearts,—who can be that except by an act of God?

O Lord, give us thy Holy Spirit that we may be righteous! For Christ's sake. Amen.

Wednesday, 26th. Matthew 5.21-26.

1. The first illustration of the fulfilment of the law (as taught by the scribes) in the kingdom of heaven relates to the 6th of the Ten Commandments. And there we meet the first use of the phrase, "I say unto you," which occurs in every remaining paragraph of this chapter, and repeatedly in the 6th chapter. It is the voice of a king which is here speaking. He does not speak as a prophet, or a subordinate lawgiver like Moses. He speaks with an authority such as human ears had never heard. And today above all the warring voices of our philosophers, discussing the bases and the forms of morality, that voice still is heard sounding above them all with the tones of the ultimate Lord of human life. The "I say unto you" of Jesus flows from his divine consciousness. Let all the earth hear him and obey!

2. The scribes said that the murderer was liable to prosecution. That seemed to them to be the limit of the divine will on that subject. But Jesus decrees that before God the

real ground of guilt is not merely the outward act, but the feelings, thoughts, purposes which produced it. Was it anger? Then in that anger the murder was present before the blow was struck or the cup was poisoned.

3. He proceeds to assert that it is our whole attitude towards human nature that is dealt with by God. The word of hatred, of contempt, has all the blackness of murder. So deep does his Spirit search into the quality of our personality! Can we learn never to scorn our fellow man? If Christ died for him we cannot afford to despise him!

O thou who hast loved the worst man that ever lived, grant us freedom from all hateful feelings of hatred towards any man! For thy mercy's sake. Amen.

Thursday, 27th. Matthew 5. 27-32.

1. We are all aware that the marriage problem is one of the most pressing and perplexing and vital of all social and ethical questions. For us Christians our Lord has made it also a religious problem. It is the only subject on which it could be said that he laid down a statute law. The loose rules for divorce which prevailed in his day he condemned here without qualification.

There is little doubt that many of the reasons for divorce which are accepted today in many states must be displeasing to him, and should be constantly disowned by his followers. For monogamy is the ideal form of relationship. It has been the rule wherever high principles have obtained sway in civilized communities.

2. Deep into the heart, the source of our life, he goes with the law that an evil desire when deliberately cherished is sin, unqualified and disgraceful. And the man who would have eternal life must crush that desire at all costs. Hand or eye must be less precious to a man than the self-respect, the wholeness of a pure heart.

3. The conquest of evil desire is to be found in deliberate cherishing of high and holy desire. The highest and holiest known to us is the desire to be at one with the spirit and character and person of Jesus Christ. "Can you say, do you say, One thing do I desire, and that is, no thing and no person, no created beauty and no earthly sweetness, but my one (supreme) desire is for God: to be his, and to be like him, and be forever with him" (A. Whyte).

O Lord of my heart, rule thou within my heart that all my desires may be attuned to thee! Amen.

Friday, 28th. Matthew 5. 33-37.

1. The meticulous spirit of the Jewish scribes had puzzled over the use of vows and oaths. Many foolish rules were laid down which only increased the lying and prevarications which are always too rife in all social life. We have the same situation today when people debate the limits of perjury.

2. The Quakers, following not only the strict interpretation of the words of Jesus but the example of many eminent early fathers of the church, refuse to take any oath in public courts. Even the British House of Commons had to modify its rule so that from a Quaker (like John Bright) a simple affirmation is accepted instead of the customary oath. Yet not only did Paul repeatedly "use solemn expressions of appeal to God," but Jesus himself at his trial accepted the usual Jewish form by which he was pledged to speak the truth (Matthew 26. 63, 64).

3. What he seemed to condemn here is that indiscriminate use of oaths and vows with which some people sprinkle their lives. He goes as always to the root of the matter when he shows that (as in the case of divorce,) it is sin that has given rise to this custom. If Yes and No meant always Yes and No, and all hearts were sincere in saying them, the need for oaths would never be felt. "His word is as good as his bond" ought to be the ideal and the habit of every human life.

O Lord of truth, give us such love for truth and sincerity that our words and deeds shall shine with the holy beauty thereof! Amen.

Saturday, 29th. Matthew 5. 38-42.

1. Matthew has here gathered a group of sayings which may have been uttered on different occasions. When the law concerning an eye for an eye was promulgated (Exodus 21. 24) it was intended to guard against gross forms of injustice, and to enforce the idea that punishment must aim at strict justice, and nothing more. But Jesus insists that his disciples shall cherish a higher attitude in their own individual relations: "I say unto you, Resist not evil!" Within his community a new law prevails, a new spirit, a new estimate of personality, which creates a new attitude toward those who represent evil in their conduct.

2. Many have drawn from this passage the conclusions embodied in the phrase, extreme pacifism. Others have accused Jesus of having no care for what we call civilization, since the order of society rests upon the restraint and punishment of those who do evil. The injunctions in the following verses indicate that our Lord was using extreme incidents not as literal rules of life, but as illustrations of that new attitude which his disciples must maintain.

3. In general I draw the conclusion that his disciples must abjure the use of force in the name of his gospel. They must so estimate the value of human nature that they will abhor the idea of conquering evil by injuring any man, in his person or property. Rather will they be noted for patience in suffering wrong, for generosity towards all human need.

O thou who hast endured the sin of man even unto the cross, grant us such faith in *thee, such fellowship with thy Spirit, that we shall endure affliction with calm, and relieve poverty with generous hearts! Amen.*

Sunday, 30th. Matthew 5. 43-45.

1. These are among the most startling and revolutionary of all the words of Jesus. His first hearers must have been astounded and deeply perplexed by them. For their greatest and most hated enemies were the Roman government. It seemed as if not only ordinary patriotism but religious devotion commanded them to fear and hate and resist that portentous foe of Israel. How did Jesus dare to say, Love your enemies? It seemed unreasonable and disloyal to think of such a thing.

2. And yet one cannot help wondering what would have happened if sufficient numbers of the leaders at Jerusalem had accepted the political advice contained in verses 39 and 44. In that case they would have stifled all efforts to fight against Rome, and the destruction of Jerusalem would have been avoided. It is a historical fact that that disaster occurred because the rulers and the vast mass of the people refused to accept this teaching of Jesus.

3. Our Lord points us to the example of God. Our Father, he tells us, sends his earthly blessings of sunshine and rain on all men, the evil as well as the good. If we would be, and be recognized as, his sons we must act as he does. "There's a wideness in God's mercy" which we are to cherish and admire and imitate.

This is one of the hardest of all the words of Jesus to accept in its richest meaning and fulfil in the widest reaches of our daily life.

Eternal Father, who sheddest good upon all kinds of men, grant us such love of thee that we shall love even those who do us utmost wrong! For thy love's sake. Amen.

MISSION REPORTS.

53rd Annual Report of the Representative Church Council of the Episcopal Church in Scotland, for the Year Ending December 1929.

Church and Mission in Madura: American Madura Mission Report for 1929, prepared by S. D. Herrick. Illustrated.

Interest is lent to this report by the fact that the Madura mission lies within the bounds of the South India United Church. Over three pages devoted to "Projects and Problems" show that progress and enlargement are within the vision of leaders.

"We Wrestle": Short Report of the China Inland Mission, 1930. 61 pages.

It is the business of a wrestler to come to close grips with his antagonist, to throw him and to hold him down. This figure of speech, borrowed from Ephesians 6. 12, is used to describe the determined opposition the C. I. M. workers met during their first year of an extensive advance with 200 new workers called for. For their direct soul-saving efforts bring them at once to grips with the enemy.

The total reinforcements for the year numbered 70. Withdrawals by reason of death, retirement and other causes numbered 75. The total number of active missionaries on December 31 last was 1162.

The income for 1929 from Great Britain, Australasia, Canada, the United States and China was over a million dollars,—about $175,000 in excess of the previous year's income, due mainly to the receipt of a large legacy.

The number of baptisms was 4245.

This report gives 24 pages of comments and reports, and complete statistics of all stations and finances.

95th Annual Report of the Punjaub Mission of the Presbyterian Church in the U. S. A. in connection with the United Church of Northern India for the Year 1929. 88 pages, illustrated.

The illustrations in these Annual Reports are always an attractive and arresting feature.

The story is told by stations, 16 in all, in vivid narrative showing editorial skill. All sorts of activities are undertaken at one place or another, and any number of interesting cases of conversion or healing or awakening or persecution are interspersed with the facts and statistics reported. The report makes a good-looking book, wide-margined, clear print.

"Church Union: News and Views" is the title of a 50-page bi-monthly bookish magazine of which No. 1, Volume 1, has come to hand. It is the organ of the Continuation Committee of the South India Joint Committee on Union, and is published by the Christian Literature Society for India, Box 501, Park Town, Madras. The subscription price is not stated.

The editorial board consists of the Lord Bishop of Madras, Rev. J. S. M. Hooper, K. T. Paul, and Rev. J. J. Banninga. The purpose is to give definite and reliable news concerning the church union movement in South India and in all other places as far as they can learn.

This first number contains a "Brief History" of the South India movement from its beginnings; an extended article on "Christian Bhakti in the United Church," revolving around the question, Will the scheme lead to fuller and richer religious life?; and other articles and news.

ALSO RECEIVED.

My One Question Answered: Was Jesus Christ a Great Teacher Only? by R. D. Sheldon. Bible Institute Colportage Association, Chicago. 32 pages. 10 cents.

An agnostic came to know Jesus of Nazareth as Son of God and Saviour. Various aspects of fundamental truth are worked over in this autobiographical witness.

Is Mahatma Gandhi the Greatest Man of the Age: A Biographical Interpretation and An Analysis of the Political Situation in India, by Kirby Page, 374 Madison Avenue, New York City. 62 pages. 15 cents.

Kirby Page says he spent three days with Gandhi in his own home. The title "Mahatma" means Great Soul.

Gandhi was born in India in 1869. For three years he studied law in England, but shyness prevented his practising as a lawyer in Bombay. Thus he came to spend 21 years in South Africa in defence of native Indians against political racial discriminations. He assisted the recruiting of Indian soldiers during the World War, but at its close was turned by certain events against the government of India, with the known sequel.

Saint Alcohol, The Curse of Humanity, by John Bond. Independent Publishing Co., Washington, D. C. 72 pages, illustrated.

Professes to tell how the Roman Catholic church is linked up with the liquor traffic, giving information about the various monasteries in Europe that manufacture liquors: incidentally explaining the hostility of that church against the 18th Amendment.

The Visible God, or The Nature of Christ: A Study in Theophany, by William Edward Biederwolf. Frank J. Boyer, Reading, Pa. 32 pages. 25 cents.

A compact, reasoned study, based upon Scripture, but with frequent quotations from scholars. The author says he makes some departures from traditional Christology which he believes are altogether in keeping with the Bible.

OUR BOOK TABLE

BOOKS GIVE TO ALL WHO WILL FAITHFULLY USE THEM THE SOCIETY, THE SPIRITUAL PRESENCE, OF THE BEST AND GREATEST OF OUR RACE.—W. E. CHANNING.

Reconstructing India, by Edward Thompson. Dial Press, New York. 404 pages, illustrated, with map. $4.

A lifetime of familiarity with India lies back of this fine volume. Mr. Thompson lived in India as a child, was for a dozen years a professor in a college in Bengal, and is at present lecturer in Bengali at Oxford University. He was recently a guest professor at Vassar. The volume shows that he has been a keen observer of current events over there. He knows how to put his finger on the right spot.

He does not hesitate to express his mature views, yet he can restrain himself on occasion. Thus, at one place, "I have no reason to think that my own views are in any degree eccentric . . . . But I will suppress them and leave the facts free to make their impression, whatever that may be, on the reader's mind." Would you ask for a fairer attitude in a historian? At another place, dealing with "The Punjaub Tradition," "If this side is touched upon it is only as a necessary corrective to the nonsense of our accepted authorities." In other words, he weighs the facts on the side of the natives as well as earlier English reports.

The first 205 pages are "Historical." Since the Mutiny, estrangement, emerging nationalism, the colonial grievances, violent nationalism through Gandhi's leadership have brought the English power and a large proportion of India to "The Parting of the Ways." On the whole, the beneficent rôle of the paramount power is deduced.

The next 80 pages are "Political." Here Mr. Thompson discusses "The Problem of the Princes," "Defence, External and Internal," and "Communal Divisions." We read that most authorities recognize about 700 native states, of which a large number, however, are quite small. Their degrees of independence within the British Raj are different, but the large states, some as large as smaller states in this country and with upwards of 12½ million inhabitants, are dead set against Indian independence. That is, they would not transfer their present allegiance and treaty relations from the British king-emperor to an independent All-India. This whole section is of vital importance.

Another 40 pages are "Practical," with chapters on "Dominion Status," "Readjustments," "The Intellectual Chaos," "Are Indians Fit for Self Government?" and "By Way of Summary." We are on more familiar ground here as the author exposes Hinduism in its ghastliness and other matters that promise only chaos and degeneration.

A Note on the government of India, a review and critique of the Simon Report, and a table of Political Events since the East India Company received its charter from Queen Elizabeth in 1599 conclude the contents.

When one has digested this volume he may consider himself well posted up to date on the problems and personalities composing the existing social and political welter in India.

D. L. Moody, by William Revell Moody. Macmillan Co., New York. 556 pages, illustrated. $3.50.

Next to the privilege of knowing D. L. Moody personally is the privilege of knowing him through others who knew him, and especially through one who knew him so intimately as his son, W. R. Moody.

It has been said that great men influence the world in three ways: by what they say, by what they do, and by what they are. This latest biography deepens the conviction that D. L. Moody influenced the world in all three ways by his teaching, by his work, and by his character. While these memoirs have undoubtedly been produced by the spirit of loyal and affectionate remembrance, they are, nevertheless, marked by the absence of any bias except the bias of a desire to make known the facts that made this life, the truths that directed it and the purposes that dominated it. There is "no importunate advocacy or tedious assertion" in this biography. One feels that the author is eager to let the facts in the record reveal the man and also to allow the reader to draw his own conclusions from the facts. This biography is marked by clearness of statement, thoroughness of knowledge, bluntness of candor, carefulness of discrimination, and keenness of appreciation.

Mr. W. R. Moody has not only given a

realistic picture of the life of his father, he has also revealed the elemental factors in his personality and in his work. The material on which this biography is based consists of quotations from books, pamphlets, newspapers, interviews, sermons, and personal letters to members of the family and friends. Every chapter has in it one or more of D. L. Moody's characteristic statements.

In Chapter 25, p. 170, he goes direct to the heart of all social improvement in these words: "While washing the pump won't make the water pure, a heart that is right with God and man seldom constitutes a social problem, and by seeking first the kingdom of God and his righteousness nine-tenths of social betterment is effected by the convert himself, and the other tenth by Christian sympathy."

The humbleness of the man is revealed in Chapter 63, pp. 459, 460: "Every man has his own gifts. Some start things, others can organize and carry them on. My gift is to get things in motion."

When urging upon one of America's most gifted and brilliant preachers the work of evangelism, "That is for you, Mr. Moody," was the reply; "I could never do it. You have the ear of the public."

"In the Temple worship there were silver trumpets," Mr. Moody responded. "You have that, and I only have a ram's horn. You can reach those who will not listen to me. In the meantime I will go on with my horn, but you use your silver trumpet."

His abiding faith in the power of the gospel is expressed in Chapter 67, p. 517: "People say the old gospel has lost its power. I have not found it so. This year I preached the same sermon I've used for years, first at Yale University, then in the slums of a great city, again in one of the leading churches of New York. It seemed to me to bring greater results than ever. No, the world still hungers for the same message!"

Here is a biography that will live! It is informative, interpretive, suggestive, and inspiring. It will serve as a source book on an evangelist who was effective and attractive, and on an evangelism that was Scriptural in its basis, spiritual in its appeal, personal in its approach, sane in its method, social in its expression, and fraternal in its spirit. Mr. W. R. Moody has given a biography that is worthy of the study of ministers and Christian workers in every land. It contains a timely message for a day that is discounting evangelists and evangelism.—J. McD.

Meaning of the Moral Life (The): An Introductory Discussion of Theoretical and Historical Ethics, by Warren Nelson Nevius. Noble and Noble, New York. 359 pages. $2.25.

It is one thing to live a moral life and another to intellectualize it, stating its theory and discriminating its phases. This is ethics becoming self-conscious.

The volume under review, by a professor in Wilson College, is one of many books that tell us when we are bad and how we are good,—leaving it to theology to inform us why we should be good at all. This is a comparatively simple yet not a slight book, written in a popular style, although references are not wanting to some of the deeper questions underlying all moralization.

The treatment is divided into four Parts,—Theoretical, Historical, Critical and Constructive, and Metaphysical. While some critics might say that the historical discussion ought to come first, the author's idea seems to be first to make clear the kind of ideas or distinctions which we should be looking for when we survey the morals of the past, or morality in its comparative racial types.

A virtue of this book is its exhibition of the close relation that exists between ethics and philosophy, and the interpretation of the moral life advanced by the author is grounded in an idealistic and theistic world-view. Among the points that are well argued is the declaration that evolution, however much its variations may be exploited, is not destructive of teleology (or purposive mind-work) since it itself needs to be explained, and justified to reason.

The book may commend itself to teachers as an introductory text in ethics, and will also prove useful to religious workers generally.—C. A. S. D.

More about India.

Bhaskar and His Friends: A Course on India for Primary Children, by Clara Gray Labaree. Friendship Press, New York. 110 pages, decorated cover. 75 cents and $1.

A serviceable course of 12 sessions, for which full suggestions are given. Six stories about the boy Bhaskar are told, and these are used in six of the sessions. Besides these stories use is made of pictures, conversation, activities such as playing Indian games and making Indian costumes, folk tales, acting out the stories, etc., in addition to hymns and Scripture reading and prayer. Supplementary matter on India for teachers and for the children is given at the end.

This and the following books by the Friendship Press are attractively printed and bound.

Golden Sparrow (The): A Course on India for Junior Boys and Girls, by Irene Mason Harper. Friendship Press, New York. 150 pages, decorated cover. 75 cents and $1.

Nine stories and notes, to be used in 12 sessions, for which worship and other suggestions are given. Other source material includes poems and stories, games and songs, handwork and projects, etc.

India Looks to Her Future, by Oscar MacMillan Buck. Friendship Press, New York. 214 pages, decorated cover. 60 cents and $1.

The author, who is professor of Missions and Comparative Religions in Drew Theological Seminary, has his eye on the future in his survey of present social and political and religious conditions, education, reform movements, industry, and the rest. But he also summarizes the past, giving an understanding of the background of present problems and trends.

In a Foreword he prettily sends greeting to his mother in her home in the Himalayas, in her 86th year, the 59th of her missionary service. Stanley Jones invited the author to share his work for eight memorable months in 1925-6.

Star of India (The), by Isabel Brown Rose. Friendship Press, New York. 192 pages, illustrated. 75 cents and $1.

Everything from this author's pen is a literary treat. Here are a dozen chapters, in narrative form, that well up out of her knowledge and experiences gained as a missionary in that fascinating yet perplexing land.

The title is derived from the decoration worn by members of the Order of the Star of India. In the centerpiece is a narrow blue enamel band with these words lettered on it in diamonds, "Heaven's Light Our Guide." That is Mrs. Rose's motif. She never forgets her missionary message and consecration.

Young as well as older people will be charmed by this book while gaining inside information about a land that is on the front page of the newspapers today.

Other Missionary Books.

Children of Sea and Sun: A Course on the Caribbean Islands for Primary Boys and Girls, by Mable Garrett Wagner. Friendship Press, New York. 122 pages, decorated cover. 75 cents and $1.

Material for 10 sessions, including stories, of which the first is "Columbus." Background Notes, Experiences of various helpful kinds with groups of children, Games, Spanish Bible Verses and Hymns, three Additional Stories, and suggestions for leaders are among other features.

Evangelization of Pagan Africa (The), by J. DuPlessis. Juta and Company, Cape Town and Johannesburg. 408 pages. 16/–.

This work is an admirable and informing history of Christian missions to the pagan tribes of Central Africa. It forms a valuable complementary volume to the author's "Christian Missions in South Africa," which was published some 20 years ago.

The Islamic states of North Africa are intentionally omitted from the review, yet Central Africa alone offers a field for investigation and research almost bewildering in its extent. The writer, however, has so mastered his material and has arranged it with such skill that a clear and arresting narrative has been produced. It is a story of pathetic suffering and tragic loss, but also of heroic achievement and of abiding triumph. Scores of societies and hundreds of workers have been engaged in the gigantic task. The narrative of their efforts has been necessarily condensed. However, the style of the writer is so interesting that his brief sketches do not appear fragmentary, but constitute a vital and connected unity. The activities of the missionary enterprise are presented with continual reference to political movements and commercial undertakings, so that this volume forms a compendium of Central African exploration and colonization covering a period of the past 40 years.

Copies of the book can be obtained from Messrs. G. E. Steckert & Co., 31 East 10th Street, New York City.—C. R. E.

Porto Rican Neighbors, by Charles W. St. John. Friendship Press, New York. 98 pages, illustrated. $1.

Five bright and realistic stories, involving several characters in each and a variety of incidents. The last one concerns the recent destructive hurricane.

Spanish names and other words intersperse the text, but a key to Pronunciation makes these a matter of increased interest.

The line drawings look unusually good.

Sugar is Sweet: A Course on the Caribbean Islands for Junior Boys and Girls, by Dorothy F. McConnell and Margaret E. Forsyth. Friendship Press, New York. 122 pages, decorated cover. 75 cents and $1.

A companion volume to "Children of the Sea and Sun" above. Nine stories, 13 sessions, with Experimental Group Work, Dramatization by the children, games, recipes, folk tales, Spanish hymns, etc.

Trailing the Conquistadores, by Samuel Guy Inman. Friendship Press, New York. 236 pages. 60 cents and $1.

A third book on the Caribbean Islands, written for adults. Fortunately these Friendship Press manuals have maps inside the covers, so that one can learn the geography under consideration at a glance. Caribbean Islands seems to be a comprehensive name for the string of islands lying in a circle from Cuba in the West to Jamaica, Haiti and San Domingo, Porto Rico, Virgin Islands and who knows how many more to the coast of South America.

Beginning with Columbus' discovery the history of these islands is unfolded. Chapters are given to the larger islands, and problems common to them all receive due survey, including of course Christian work on their behalf.

Waiting Isles (The): Baptist Missions in the Caribbean, by Charles S. Detweiler,

Dr. William Bernard Norton.

Judson Press, Philadelphia. 167 pages, illustrated. 75 cents and $1.25.

A masterly survey from the Baptist viewpoint of Porto Rico, Cuba, Haiti, and the English-speaking islands of the West Indies, or Caribbean Islands as they are called in books reviewed above. Of course Dr. Detweiler gives an all-around description of the islands. A concluding chapter of 20 pages asks "What of the Future?" Political and economic matter occupies half the chapter, and religious conditions the rest.

Each chapter is followed by "Questions for Discussion and Further Investigation." Nine illustrations from photos are interesting.

West Indian Treasures, by Winifred Hulbert. Friendship Press, New York. 161 pages, illustrated, decorated cover. 75 cents and $1.

Ten chapters in narrative form have for No. 1 the lively story of the new airway laid out in 1928 from the Miami airport to Porto Rico. It is a clever introduction by way of contrast to the discovery and history of the West Indies from 1492 down. The facts about the islands are all here, with stories and descriptions one would not get in a textbook. Try any youngster with a copy!

Religious and educational and moral progress is noted, but not unduly prominently over matters of more general but always useful concern.

For the Progressive Worker.

Church and Newspaper, by William Bernard Norton. Macmillan Co., New York. 271 pages. $2.50.

When the relation of two such important institutions as the church and the newspaper is taken in hand by a man who is thoroughly posted for the task, we must pay attention.

Dr. Norton had Methodist pastorates for over 20 years. Then for 20 years he was on the staff of the "Chicago Tribune" as a writer of religious news, reporter of religious conventions, etc. Other newspaper experiences qualified him still further to write a book such as this.

His purpose is to help ministers and church people to understand better the daily paper, and how to obtain more and better religious publicity. It is up to the church to prepare the matter. The newspapers will use it, Dr. Norton says, if it is real news.

Twenty chapters deal with practical aspects of the subject. Dr. Norton's style is a good model.

First Steps in Religious Education, by Frances McKinnon Morton. Cokesbury Press, Nashville, Tenn. 203 pages. $1.25.

The Preface is written in beautiful spirit, which is sustained throughout the book. The author offers it to mothers with a sincere prayer for its usefulness. Her experience in observation has been that of a teacher and student of childhood as well as a mother.

The years of infancy, say up to 4 or 5 years, which belong so exclusively to the mother, are in view in this book. It is not a textbook in child psychology, nor a manual of Bible doctrine, but it assimilates all the best ideas and practices that are applicable. The relation of the child to God, types of obedience, play, tasks, moral qualities, religious habits,—every God-fearing mother knows what questions arise.

"The Prayers of Motherhood," in prose and verse, give seven pages of truly spiritual suggestions in the last chapter.

Industrial Village Churches, by Edmund DeS. Brunner. Institute of Social and Religious Research, New York. 193 pages. $1.50.

This institution has been researching the villages of America ever since the War along different lines, the results appearing in successive volumes. Now the data about churches in relation to their environment in industrial villages are assembled and interpreted.

An industrial village for the purpose of this survey is one that has a population of 250 to 2500 dominated by a single industry. Experts visited 69 villages from coast to coast, and additional data about 17 villages were secured from the U. S. Census.

The text is supplemented by 21 Tables of statistics and by 17 more Appendix Tables, which give information about age groups, sexes, church attendance and valuation, etc.

Stunts of All Lands, by Catherine Atkinson Miller. Richard R. Smith, New York. 198 pages. $1.50 net.

To run a successful evening's entertainment or party at home or in camp or church social is not so easy. Some one has to plan carefully and introduce new games and stunts. That is where a book like "Stunts of All Lands" proves a friend in need.

A stunt is defined as a short play which may be performed impromptu, or at least with little rehearsal. A dozen plots from Germany, Italy, Japan and other lands are given here in full, with directions as to costumes, etc. There are also 50 pages on successful parties as of different lands.

Of course it takes genius and good-natured coöperation to pull off a good stunt.

Winning Youth for Christ, by Paul Judson Morris. Judson Press, Philadelphia. 123 pages. $1.25.

A serviceable treatment of a duty and privilege that is always with us. The author writes from pastoral and professional experience. The matter is in short paragraphs, and each of the 10 chapters has a number of questions "For Class Discussion."

Mr. Morris holds that God speaks to youth at different stages of development, that Christ appeals to youth, hence it is up to the church and the individual to win youth. Why, when, and how shall we do it?

Various Themes.

Clinging Chains, or A Cry of the Suffering Slave, by Henry James Glanville. Marshall, Morgan & Scott, London. 29 pages. 1/–.

Dedicated to Lady Simon in appreciation of her splendid efforts and earnest appeals of recent years on behalf of slaves still to be found in Africa, Arabia, China, and elsewhere. The author was moved to write seven pieces descriptive of supposed episodes in the hateful traffic,—mother separated from child, lover from lover, old women left to die, the horrors of raids and marches. "A Slave's Prayer," "A Cry from the Persian Gulf," and "A Slave's Solemn Appeal" are addressed to the white man and his God.

Creative Religious Literature: A New Literary Study of the Bible, by Arthur J. Culler. Macmillan Co., New York. 345 pages. $2.50.

A vigorous and comprehensive treatment of the Bible as literature by the dean and professor of Biblical Literature in Hiram College, Ohio. It is the outcome, he says, of courses of lectures given to ministers and religious workers, and later evolved into a college course.

The Bible is viewed from the standpoint of the most radical criticism, so that the author is able to separate it into folksongs, myths and legends (creation, fall of man, Flood), short stories, parables, fables, allegories (Gospel of John), and the rest. Ecclesiastes is discussed under the chapter title "The Romantic Cynic."

It is about as exhaustive a book of its type as we have seen.

Mystic Will (The): Based on a Study of the Philosophy of Jacob Boehme, by Howard H. Brinton. Macmillan Co., New York. 269 pages. $2.50.

Jacob Boehme, the shoemaker of Görlitz, a man who had no outward promise, help from circumstances, or external advantages of any kind, and yet made a contribution to metaphysics which compels every historian of philosophy to take some account of him, is one of the most extraordinary personages in history. He received absolutely no instruction, and knew only the Bible and the writings of Weigel and a few kindred spirits, yet his own soul grew wonderfully as he developed one supreme thesis,—visible things contain a vast mystery of revelation. His style is almost hopelessly obscure, and requires constant apology.

Schelling maintained that Boehme was not a philosopher, but an "object of philosophy." He was probably more seer than metaphysician, or declining (or being unable) to employ speculative abstractions after the manner of the schools used all sorts of similes, grotesque conceits, analogues and misty metaphors to adumbrate rather than analyze the great mystery that hangs not behind the creeds, but upon the clouds.

Dr. Brinton, now professor of Religion in Mills College, California, was for a year engaged in child-feeding work in Upper Silesia, and while traveling often to Görlitz became interested in Boehme, also obtaining there much valuable material bearing on his teachings. The result is this volume of critical while appreciative discussion of Boehme's views,—that "God-taught" dreamer, who, like a dazed Ezekiel, saw things that he did not see, and wrote most feelingly of verities he could not understand. In this connection come to mind Browning's lines:

"As German Boehme never cared for plants
Until it happed, a-walking in the fields,
He noticed all at once that the plants could speak."

It would be impossible in a brief review to give even an outline of Boehme's systemless system. He is one of the great Protestant mystics, and his thought has great affinity for Quakerism and pietism. He is an author to be read critically, with a due caution against slipping into a gaseous pantheism or a hectic emotionalism. Taken as a whole, the mystic will is phrased as a protest against mechanism, which is a superficial aspect of experience.

If Jacob Boehme's style effervesces with hyperbole and exuberant analogy his work is a real tonic against a slavery to "science," or to a dull, drab pessimism that says of the universe at large, "Nothing doing." His teaching as a whole is a concrete spiritualism, where thought is the servant of theology and attains its sublimation in the vision of the Most High.—C. A. S. D.

Mysterious Five (The), by Marie E. Taylor. Christopher Publishing House, Boston, Mass. 147 pages. $1.50.

Five mystery ghost stories that dabble in survival after death and the supernatural.

Oxford Self Pronouncing Bible with New Chain References. Oxford University Press, New York. Leather bound, $4.25 and upwards.

Convenient size, 7½ x 5½ inches. Blackface type, quite legible. Nearly 100,000 references of persons, places and subjects in a center column, arranged after a chain system, and also containing new readings based on recent scholarship, alternative Hebrew and Greek translations and from ancient manuscripts, and citations from other passages. All proper names are marked for correct pronunciation. In the list of the books their chronological dates are given in accordance with Usher's chronology.

This Bible can be obtained with text and maps only; or with Concordance, Dictionary of Proper Names, and Subject Index; or with Cyclopedic Concordance: all in plain or India paper editions. It is a fine bit of workmanship.

Poems, by Lydia Noble, Christopher Publishing House, Boston, Mass. 113 pages. $1.50 net.

Daughter of literary parents and herself endowed with artistic gifts, Lydia Noble, a graduate of Radcliffe, composed a number of poems ere she died young. This collection shows the quality of her art and ability.

The pieces are mostly short, and are quite varied in style and sentiment as her muse was awakened by passing incidents and what not. One can get many a thrill from the airy quips and sudden flashes with which the pages are strewn.

Urge of the Unrational in Religion (The), by William Mullendore. Stratford Company, Boston, Mass. 230 pages. $1.50.

In his brief Introduction the author speaks of "certain old religious categories," and says of them, "they should be and are usually bearers of a truth worthwhile. We have sought to find the abiding truth in some of these old statements and beliefs, that there be 'no lost good' in the world."

The book makes pleasant reading, i.e., there are an ease and flow about the style that are truly pleasing. The effect is marred, however, by occasional eccentricities of spelling and even of grammar. Indeed, the volume seems to have suffered from a lack of careful proof-reading. But these things are, of course, of the outer form only. As the thesis insists, it is the kernel, not the shell, that counts.

Whether the author has really succeeded in his task seems doubtful. Not that he is at all uncertain of his own convictions, or equivocal in his expression of them. His faith is strong and deep, and the reader is caught by the fervor of its expression. But there are instances when it seems that he has thrown away more than a mere husk in his eagerness to show that certain things that seem mysterious are, after all, not so much so.

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East Northfield, Mass.

His general position, expressed in various ways throughout the book, is fairly illustrated by the following:

"Science has pushed the beginnings back and back from 6000 years to more than 6,000,000 years, yet if a scientist were to write a book of Genesis today he would have to write, 'In the beginning God.'"

It will doubtless do good to a certain class of readers, restless, imperfectly informed, and uncertain.—W. O. S.

AMONG NEW BOOKS.

Bronze Bull (The), by Charley Grapewin. Christopher Publishing House, Boston, Mass. 130 pages. $1.75.
Coming Religion (The), by Nathaniel Schmidt. Macmillan. 262 pages. $2.
David's Star of Bethlehem, by Christine Whiting Parmenter. T. Y. Crowell Co., New York. 31 pages. $1.
Dr. D. Duncan Main of Hangchow, by Kingston DeGruche. Marshall, Morgan and Scott, London. 243 pages. 6/–.
Eyes in the Dark, by Zenobia Bird. Fleming H. Revell Co., New York. 226 pages. $1.50.
Famous Events in American History, by Inez N. McFee. Crowell. 296 pages, illustrated. $2.
Girls of Long Ago, by Ida Donnally Peters. Crowell. 324 pages, illustrated. $2.50.
Gist of the Lesson, 1931, by R. A. Torrey. Revell. 157 pages. 35 cents.
Gospel Four Corners, by Frances Gilchrist Wood. D. Appleton and Co., New York. 300 pages. $2.
Hands Around the World, by Archer Wallace. Richard R. Smith. 134 pages. $1.
Jerry and Grandpa, by Hilda M. Wicksteed. Crowell. 145 pages. $1.50.
Jesus and the Modern Outlook, by Frank H. Sprague. Christopher. 173 pages. $2.
Life of Phillips Brooks, by William Lawrence. Harper and Brothers, New York. 151 pages. $2.
One Job for Price, by Frank Holmes. Meador Publishing Co., Boston. 88 pages. $1.
Poison Orchid (The), by Marie deS. Canavarro. Christopher. 194 pages. $2.
Road from Echo (The), by Lillian K. Craig. L. C. Page and Co., Boston. 298 pages. $2.
Saint Augustine's Conversion, by W. J. Sparrow Simpson. Macmillan. 276 pages. $3.50.
Skipper, the Story of a Dog, by M. Benson Walker. Crowell. 238 pages. $2.
Stories from the Poets, by Winifred B. Pern. Crowell. 143 pages, illustrated. $1.50.
Stories of the Youth of Artists, by Mary Newlin Roberts. Crowell. 299 pages, illustrated. $3.50.
Tarbell's Teachers' Guide, 1931, by Martha Tarbell. Revell. 432 pages. $2.
War Cry of the Sioux (The), by Eddy E. Billberg. Christopher. 162 pages. $1.75.
Witness Tree (The), by Harold Channing Wire. Crowell. 236 pages, illustrated. $2.

Record of Christian Work

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What Can a Mother Give Her Children?

Grace Noll Crowell.

What can a mother give her children
  Greater today than this one great thing,—
Faith in an old, sweet, beautiful story,—
  A star, a stable, a newborn king?

Shining faith in the young lad, Jesus:
  Lover of high, white things was he:
Jesus—straight as a Lebanon cedar:
  Jesus—clean as the winds from the sea!

Faith in the young lad come to manhood:
  Jesus—compassionate, tender and true.
Oh, my children, what more glorious
  Gift in the world can I give to you?

Carry it high like a lamp in the darkness,
  Hold it for warmth when the day is cold,
Keep it for joy when youth goes singing,
  Clasp it for peace when you are old!

What can a mother give her children
  More than a faith that will not dim?
Take it, my dear ones, hold it forever,—
  A lamp for a lifetime,—faith in him!

—Selected.

ON EARTH PEACE
GOOD WILL TOWARD MEN

Religious Thought and Activity: At Home and Abroad

"I am going to be a returned missionary," said one who was invalided home, "but a retired missionary NEVER!"

Jewish life in America is continually entering upon new phases. One of the most recent is the introduction of Hebrew as an elective into the curriculum of two of the New York City high schools. These high schools are reported to be about 90% Jewish.

"The Seven Springs of Natural Religion" is the general title of a series of eight lectures delivered at the Lowell Institute, Boston, Mass., by Dr. Robert Ranulph Marett, rector of Exeter College, Oxford, and University reader in social anthropology. The titles of the lectures are: "The Sevenfold Complex," "Hope," "Fear," "Lust," "Cruelty," "Curiosity," "Admiration," and "Charity."

The International Grenfell Association has once again published some Christmas cards for sale on behalf of that useful Christian philanthropy.

Two of the cards are designed by Sir Wilfred himself. One represents a polar bear and a seal exchanging greetings, the other a circle of Labrador people and animals dancing around a Christmas tree. The third card depicts three children singing carols. They sell for 15 cents, 10 cents and 5 cents respectively, and may be secured from the office of the Association at 156 Fifth Avenue, New York City.

Mesopotamia is open to the gospel. Even Kerbela, a Moslem shrine city, and Najaf, the residence of the chief leaders or doctors of the whole Shiah world, have been visited by a missionary. These are well known as fanatical Moslem centers. A few years ago it would not have been possible for a Christian to enter them. But Islam is becoming more tolerant, and because of outside influences is weakening in its hold on its masses, but the tendency is toward atheism rather than toward Christianity. This situation affords a real challenge to the church of Christ.

The Million Testaments Campaign for Latin American Lands reports that about 800,000 attractive copies of the New Testament in Spanish have been distributed thus far, leaving 200,000 more to reach the desired goal.

Each copy of the Testament used contains 16 colored pictures of scenes in Palestine and Syria. A beautiful book makes a strong appeal to the Latin American mind. Yet only 25 cents pays for the printing and distribution of each Testament.

Missionaries report that the attitude of multitudes in Latin America is undergoing a remarkable change. Formerly the people were indifferent and hostile: now they are eager and hungry for the truth.

The headquarters of the movement are at 1505 Race Street, Philadelphia.

Dr. William Wanless, who was honorably retired by the Presbyterian Board of Foreign Missions in 1928 after 39 years of active medical service in Miraj, India, is returning for the special work of securing funds for the completion of a tuberculosis sanitorium and the inauguration of the same, a project which he launched before he retired.

The Bombay Representative Christian Council, representing, beside the Indian constituency, some 30 missionary organizations in India, has decided to build a tuberculosis sanitorium in the Deccan,—the official designation of the elevated plateau which is a division of the Bombay Province.

The sanitorium is designed to meet the needs of all sufferers from this dread disease without regard to caste or creed. It will bear the honored name of Dr. Wanless,—the Wanless Tuberculosis Sanitorium.

The view expressed by a certain donor to the work of a missionary board approves itself to our judgment as sound and Scriptural. It was suggested to him that he might wish the gift to be a memorial fund, the income to be used annually for the work. In reply, however, he asked that it be used as rapidly as possible. He wrote in part:

"In regard to the disposal of the fund my desire is its rapid dispersal. . . . . I have no fancy for tying up the Lord's money for fear of shortage. That is his business. The way to have the wherewithal to give is to give (Proverbs 11. 24). No one can surpass the Lord in giving . . . . The fun is in new adventures. The trouble today is that church members are not adventuring for the Master."

The quarter-million lumberjacks in the vast forest regions, in the Northwest especially, present an urgent plea for the gospel. A great many are young men who have gone out from the restraining influences of home and church, and are facing strong temptations. In their isolation and loneliness religious books and the Word of God are read with deep interest. Now, in mid-winter, is the time to take the gospel to them. A missionary from Washington writes:

"I preach at two lumber camps. The way those books took with the lumberjacks amazed me. I was afraid that they might reject them, or simply ignore them altogether. Nothing of the kind has happened, to my utter amazement and delight. Scripture portions went first, the men saying they would read when they had a little spare time out in the woods. The other books went like the proverbial hot cakes."

The Bible Institute Colportage Association of Chicago (843 North Wells Street) is endeavoring to reach as many as possible of these men during the winter months with the gospel in print, including Scripture portions and Moody books. Only $5.00 is required to supply an average camp.

The custom of sending Christmas cards has been growing since 1845, when the first card was made in England. This card, which was designed by Horsley, famous artist of the Royal Academy, breathed a spirit of simple family love and tenderness which perpetuates the significance of the original Christmas message.

The home circle is the motif of the central drawing on this first Christmas card, which shows three generations grouped about the festive board. At one side there are grandmother and grandfather, happy in the golden memories of many Christmases spent together. Happy children crowd round the mother and father, while at the other side of the picture the newly affianced pair pledge their troth. Nor are the less fortunate forgotten in this seasonal message. At the right and the left of the main drawing are smaller pictures showing the hungry being fed and the thinly clad being clothed in the warm garments of Christian charity.

From this first appropriate Christmas card has grown the widespread practice of holiday greetings until now it fills a real friendship need.

Among the hundreds of men a missionary met as he distributed leaflets at the North Gate of the city of Chungju, Korea, on market day was a short, heavy-set man with a hard, red face that indicated not only excessive drinking but a habit of having his own way, though it meant unlawful oppression of his neighbors. His name was Na. Some days later, after a season of hard drinking he had a dream in which the missionary met him and urged him to give up his drinking, and he promised to do so.

True to his dream he became a Christian, and a sober man. He prospered not only spiritually, but materially as well. In time he started a church in his village, and later became its elder.

Recently, as he sat beside the deathbed of a beloved grandson, the little child looked up and said:

"Grandfather, you know I have five dollars in the bank. Take it out after I have gone to Jesus and give it to the church collection!"

As the child grew weaker Elder Na said

to him: "Just take hold of Jesus' hand and you will be safe!"

The boy replied: "How can I take hold of his hand when he has hold of mine?"

Then he lay quiet till he was "safe in the arms of Jesus."

It is scenes like this that show that Christ is not only the same yesterday, today and forever, but in Asia, where he was born, as well as in Europe and America. Human hearts are the same, divine power is the same, and when they come together the reaction is the same.

Toyohiko Kagawa of Japan was recently interviewed by Miss Carolyn D. Smiley of the Educational department of the American Board, and gives her questions and his answers in the "Missionary Herald." Among them occur the following:

"Do modern missionaries offend?"

"Some of them dance, and some women missionaries smoke. That offends. It is a small thing, but—! The old Japanese custom was to smoke, but we received Christianity and purity, and smoking offends purity."

"What is the idea of asking the Jew to give up his religion?" asked a young Jewish college student after hearing the message.

"Nobody asked you to give up Judaism, but to enjoy it in its fulness as revealed by Christ," replied a missionary, as related in the "Jewish Missionary Magazine."

"Christ? Christ gave up Judaism and became a Christian," commented the young Jew, who professed to have taken courses at the Union Theological Seminary.

"Can you tell me just when that happened?" asked the preacher.

No answer.

"Did he not die on the cross under the final accusation, 'Jesus of Nazareth, King of the Jews'? When did he 'change his religion'?"

No answer.

"And furthermore," continued the preacher, "what does Christ mean?"

No answer.

"Christ is the Greek word Christos, a translation of the Hebrew word Messiah, meaning the Anointed One."

Helpless and sorry, yet proud and unyielding, one more touched heart of Israel rejected the offer of salvation, for he "would not"!

No restraint by the Chinese government upon the preaching of the Christian gospel in churches, chapels, markets or homes has been discovered, it is announced in a statement of policy adopted by the Presbyterian Board of Foreign Missions for the present situation in China. On the contrary, says the board, reports from China show an unparalleled receptiveness to the gospel and its missionaries on the part of the Chinese people and among students of government schools.

In its statement the board says:

"In view of the fact that our evangelistic missionaries are fewer by 15 per cent than in 1925, the board would coöperate to the fullest degree possible with the Chinese church's present great evangelistic movement by calling and appointing to this work China's full usual share of the accepted candidates of the current year, by making at least the usual provision for theological schools and Bible training institutes, and by urging all missionaries whose activities in other directions are hindered to devote themselves to enthusiastic evangelism with their Chinese associates.

"The medical work is as needy and as successful as ever, yet the number of doctors and nurses is less by more than 20 per cent than five years ago. This work is so highly appreciated by the Chinese for its tangible benefits and goes so hand-in-hand with direct evangelism that there should be no diminution of the American church's efforts to man and maintain this beautiful ministry to body and soul.

"Never has there been greater need than now for highgrade Christian literature in Chinese. Never a larger welcome accorded it. The Bible and Tract societies are selling more books and tracts than ever before, and the new dignity acquired by the vernacular as a literary medium affords an unparalleled opportunity for Chinese writers and foreign translators."

The serious situation still confronts educational work throughout China.

The Methodist Church of Mexico Meets and Organizes.

Last July the Methodist Church of Mexico was formed in Mexico City by the union of the churches and missions maintained for more than half a century by the Methodist Episcopal Church and the Methodist Episcopal Church, South, from the United States. It now becomes a wholly independent church, all its ministers being native-born Mexicans. The new organization has over 15,000 members.

To the Rev. J. P. Hauser, missionary in Mexico, we are indebted for an account of the General Conference of the new Methodist Church of Mexico which met in Mexico City on September 16 in the historic church of Gante No. 5. Ninety delegates came together, representing the two Methodisms.

The committee on episcopacy brought in a report which contained several radical measures, such as that the bishop shall be elected for four years only and that there would be no reëlection.

The Rev. John Nicanor Pascoe was elected and consecrated first bishop of the Methodist Church of Mexico. He was born 43 years ago in San Telmo, State of Mexico. He went through the mission schools in Mexico and received his higher education in Vanderbilt University, Nashville, Tenn., where he met his future wife who was attending the Methodist Training School.

He has always been an outstanding leader in the young people's work and has been the heart of the Nationalist movement in Mexico. Mrs. Pascoe is quite as widely and favorably known as her husband in her activity in women's work. She is the president of her Conference Missionary Society, of the National Union of Women's Societies of Mexico, as well as the Evangelical Confederation of Women's Societies in Latin America, a union of women's work in the Caribbean area, effected last year in the Havana Congress.

One of the fraternal delegates to this conference expressed the hope that some day the Methodist church and the Congregational church in Mexico might unite.

The conference elected Bishop Pascoe as fraternal delegate to the next General Conferences of the two mother churches in the United States.

India's Women Do Move!

Miss Frances L. Garside.

A country may be known by the way it treats its women. There is in Peshawar City, India, a Zenana Municipal Hospital, one of a few in the Indian empire. Most of the patients are middle-aged women and children. The young married women who come from the tribal villages are rarely allowed to enter hospitals for treatment, partly because they are kept in strict seclusion (purdah), partly because there usually is no one else to take care of the family at home. When one old man was told that his daughter-in-law would die if she was not left in the hospital, he replied:

"Let her die then! I can buy my son another wife."

But on the other hand, in Peshawar cantonments the military have opened a splendid women's hospital for the wives and children of the seven native regiments guarding the frontier. It is about a year old now, the first of its kind in that part of the world.

Girls going to high school are a street sight in cities of India today, something unknown ten years ago. Girls are coming to the cities seeking employment, and the Y. W. C. A. hostels, built to give them homes, are filled to overflowing. In Lahore a new hostel built for professional women has a waiting list. "Yesterday," writes Eva Terry, a secretary for the Association in India, "a request came to me from a well-to-do Mohammedan woman of 50 to let her know if we were having any special meetings for women, as she would like to attend. 'I have decided to give up purdah for the sake of my daughter,' she explained, 'and although it may be difficult I am eager to join in all the progressive movements for women.'"

As in all foreign countries the aim of the secretaries sent there from overseas is to train staffs of native women to take over their work. "I have seen my best hopes for the Indianizing of the Y. W. C. A. really accomplished in nine branches in this part of South India," writes Miss Emily Kinnaird. "Three hostels for Indian students and the first hostel established for Indian professional women have Indian staffs. There are four women's Christian colleges, and many government colleges. At Trivandrum we are building a Y. W. C. A. hostel for 60 young girls, Syrian Christians leaving their homes for the first time."

As all Indian girls marry young this Indianizing the staffs is not easy. But that women are progressing with so much against them in past and present barring their way is evident in the fact that so many native women are qualifying to become secretaries.

One Book for All People.

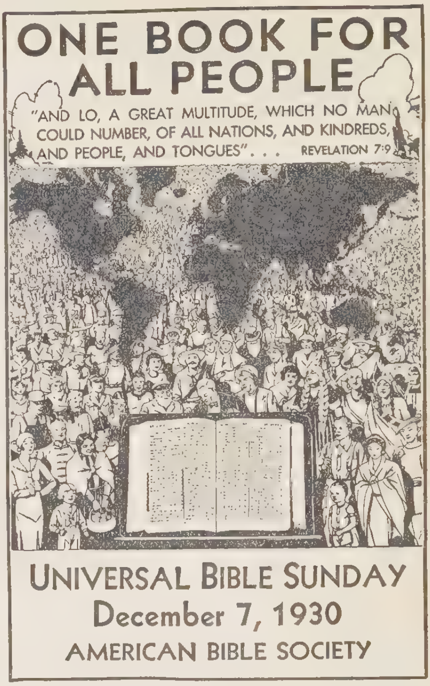
Rev. George William Brown, D. D.,
General Secretary of the American
Bible Society.

"One Book for All People" is the theme for Universal Bible Sunday, which occurs this year on Sunday, December 7.

One of the American Bible Society's colporters reports that he found homes where there were sons and daughters 25 years of age none of whom had ever heard what the Bible was, didn't even know it was a book, and when they saw it had no idea what it contained. He also found communities that were not only 90 miles from the nearest railroad, but equally as far from the nearest point where religious services occurred. After preaching in some of these settlements and leaving Bibles he was assured that his service "was the best thing that had ever come to town" and was urged to return.

The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on the theme "One Book for All People" from the pen of the Rev. James I. Vance, D. D., pastor of the First Presbyterian Church of Nashville. From Dr. Vance's excellent treatment of this theme we quote the following paragraphs:

"There is a message in the Book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven.' Of old age it says: 'The hoary head is a crown of glory if it be found in the way of righteousness.' Of marriage it says: 'For this cause shall a man leave father and mother, and cleave to his wife, and they twain shall be one flesh.' To blind poverty it says: 'Receive thy sight!' To the paralytic it says: 'Take up thy bed and walk!' To shame it says: 'Neither do I condemn thee: go and sin no more!'


ONE BOOK FOR ALL PEOPLE
"AND LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES". . . REVELATION 7:9
UNIVERSAL BIBLE SUNDAY
December 7, 1930
AMERICAN BIBLE SOCIETY

"The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads and Koran that matches the hoary East, but there is a spaciousness about the Bible that knows no East nor West that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that he can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands . . . . It was the message the first century needed. It is the message the twentieth needs. And it will be just as much the message men shall need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date."

Universal Bible Sunday is promoted yearly by the American Bible Society in coöperation with the Protestant churches in order to focus the attention of religious people upon the great contribution which the Bible makes to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it, recognizing it to be preëminently the "One Book for All People."

Christmas Here and There.

The Road to Bethlehem on Christmas Eve.

Time was when the Christmas pilgrimage from Jerusalem to Bethlehem was impressive and picturesque, in spite of being laborious. The long stream of pilgrims treading the rough miles of road seemed to fit in far more with the time and the place than does the manner of today's celebration.

The road which the Magi took when they followed the star from Jerusalem to Bethlehem is no longer long and rough. It is beautifully asphalted. Nobody need walk. Motor omnibuses will take anyone all the way—price, two piastres—in little more than ten minutes.

No longer is Christmas Eve marked by the slow-moving procession of earnest pilgrims, loving the labor in anticipation of the coming reward in moments of religious joy at the place of their Saviour's birth. Instead of this, all from the patriarch to the local fellah, from the bespectacled American tourist to his hanger-on the polyglot guide, join the raucous and smelly procession of overloaded cars and busses.

The Western visitor finds it extremely hard to keep his thoughts confined to the simple outlines of the gospel story. The devotion of Oriental Christianity to a sacred site seems to the Western mind to smother what it venerates with a lavishness that is often garish and tawdry. The visitor is forced, therefore, to draw on his knowledge and his historic sense. Even the "Field of the Shepherds" is not the star-lighted, grass-covered pasture that he would prefer to find, but a steep boulder-covered hillside, where goats find but sparse nourishment. Yet it is not difficult to leave the crowds and to find a quiet corner where the works and sounds of modern man are absent. The landscape is still what it was two thousand years ago.

It is easy to imagine in these same sharply defined surroundings the cold discomfort of the open-air Eastern khan, the inn of the Gospels. The bright cold starlight is the same light by which the Wise Men from the East sought the road to him that was born king of the Jews, and it strikes no discordant note when one hears late on Christmas Eve in this same Field of the Shepherds an English choir in the distance singing the old familiar words,—"Glad tidings of great joy I bring to you and all mankind."—"Scotsman."

Christmas in the Villages of India.

Mrs. M. T. Titus.

Those of us who have connection with village work are wondering how to make Christmas a living festival among our Christians in the villages, more potent, more honored by them than the non-Christian festivals. Probably we must all confess that the celebration of the Christmas festival has not yet attained that place of dignity and meaning which it should have.

In every phase of village work, whether it be in promoting interest in village day schools, in increasing the collections for their pastor's support, or in wiping out the left-over traces of idolatrous customs, it has become the custom to say, "The chaudhri is the key man for putting these things across." So also in the observance of Christmas is this true. If we can somehow get the message and meaning of Christmas into the hearts of these village leaders so that they will want to promote its happy observance, then the problem of Christmas in the villages is solved.

But there is another method also, in addition to teaching the chaudhri that Christmas must be celebrated. That is through the children of our central boarding schools. If each child who returns to his village home for the Christmas holidays could go with the purpose of being a little Christmas messenger to his own village, then much could be accomplished. In many girls' schools, more than in boys' schools, alas, much time and thought are expended during the month or two preceding Christmas in helping the children plan and prepare simple gifts to take home to their mothers and to the little brothers and sisters. If we could go a step farther and teach them their responsibility for planning Christmas decorations of some simple variety for the village church or ibadatgah; if they could be the leaders in teaching by example as well by precept the use of the little oil chirags for illumination on Christmas Eve (such as the Hindus use) and if they could help in presenting the Christmas story in mohulla meetings, in this way the problem would be solved for a few of the villages. Of course local village talent should also be used for presenting these programs which the people so love.

Some of us feel that the giving of gifts should not be much emphasized lest in time this custom come to dominate the observance of Christmas, as it has in the West, to such an extent that the real meaning of Christmas would be overshadowed. However, the thought of giving certainly has its part, and should be stimulated along right lines. In more advanced mohullas the pastor and local leaders make an effort to collect chanda with which to give a tea-party, when sweets and fruit are distributed to the children. Here the instinct of Christmas giving is developed. In a large mohulla meeting which we attended last year a wholly mohulla-planned celebration, without even a suggestion of what was being done having leaked out to the missionary, we saw a crowd of more than 200 people served with tea and sweets—or to sweets and fruit—according to age. But this was not all. At the close of the program, the teacher of the mohulla day school was called forward, and was given a new silk coat. The pastor was given a new pagari, and their own local chaudhri was also given a new pagari.

The pageant, "A White Gift for the King," has been presented in central churches in various places. If the spirit of this story can somehow be put into the hearts of village Christians this festival can become not only a time of happiness for themselves, but it may also become a means of real advance in the solution of the problem of supporting the village pastor.

As missionaries we can do little to bring Christmas joy to the thousands of village Christians in our districts, for with most of them our contacts are distressingly remote. But with our Indian fellow-workers we must continue to make the effort to teach that Christmas is a time of giving, and that our best gifts must be for Jesus, who is himself, likewise, their best Christmas gift, and ours.—"Indian Witness."

A Chinese Girl's Christmas Speech.

HSII YII YING, SHANGHAI, CHINA.

Guests, teachers and schoolmates, it is certainly a good chance for us to have you coming here for the celebration of Christmas! How happy and fortunate we are! Over nineteen hundred years before today Christ, the Son of God, was born, not in the family belonging to the king's tribe or rich ones, but in the poorest manger of Bethlehem. This evidenced the fact that the Son of God came to the world not for enjoying richness but to sacrifice himself for the salvation of the sinners in the world.

As to what kind of Saviour he is, what wonderful deeds he has done, together with his birth and death, these are all clearly written in the Holy Bible. The careful reading of this book will tell you all these things, therefore it is unnecessary for me to say so. Nevertheless, during the celebration of Christmas we ought to clearly understand the difference between the Christmas celebration and other celebration days. The Christmas celebration as compared with other celebration days has had power to make people feel more interest. A few months ago we had celebrations for National Day and Confucius' Birthday. Other countries have their celebrations of national days or for the accomplishment of their great men, too, but when we celebrate our National Day foreigners will not fall in line with us, while we, paying back the same attitude, will not join in celebrating the national days of other countries,—only to the Christmas celebration, not only celebrated by Chinese but also by all the people under the same heaven. What is the reason? Where is the difference between them? To me personally there are three important factors:

1. Jesus, the greatest revolutionist in the world.

In this world we have found many revolutionists, but most of them were depending on physical or material force. With the mask of revolution on their faces, in reality they are fighting for privilege and profit-gaining. The revolution of Jesus has to do not only with physical side, but spiritual and soul too. He uses conscience to fight with sin; that is to make equality, universal love, righteousness and morality fight with baseness and unrighteousness. Here lies the difference between Jesus and other revolutionists, which makes us to admire him more.

2. Jesus, the Saviour of the world.

We all know that after his birth Jesus had done many miracles, wide-spreaded the gospel and saved a lot of sinners. He, living

Lumberjacks in the Northwest woods at their noon meal. They have leisure to read at night. See paragraph on page 707!

with no sin, died on the cross, using his precious blood to wash out the sins from human beings. Nobody could possibly do this save the Saviour, Jesus Christ. Before him and after him we never have seen a Saviour like him. This is the difference.

3. Jesus, the Son of God, the king of kings.

In the Old Testament we all know it is definitely stated, the prophecy of the Saviour, who would come to this world, and they were all fulfilled in the New Testament. Afterward his suffering to death, resurrection and ascension proved to us that he is the Son of God, who will in the future sit at the right side of God, to judge.

From the above few points of view there are enough reasons for people to believe him. His birth ought to be celebrated by all the people. Celebration, however, shows our memory, belief and happiness, and we hope forever to keep on thinking of his personality, believing his truths and taking him as our model. We again ought forever to keep the optimist idea, not only make ourselves happy but also enable all the people in the world, no matter rich or poor, to enjoy the same level of happiness.—"Home and Foreign Fields."

At the time when I was acting president of Boston University I was presiding over the Commencement Day exercises where more than a thousand students were to graduate. Dr. Warren, being then almost ninety, could take only the benediction. Two professors helped the venerable man to the platform. He gave us the "Peace of God" benediction,—that beautiful benison that is a proof of inspiration. As he proceeded with the familiar words I found my eyes growing misty, and felt the ache in my throat, and a thrill and rapture in my heart. I wondered if I were not so wearied with the added duties of the great occasion as to have lost my self-control. So I was tempted to do something that was not intended irreverence: I looked out over that vast concourse, only to discover that I was not a lonely weeper. I had abundant company. The graduates that had been under Dr. Warren in the old days were unashamedly wiping the tears from their faces. For many of them, as it proved to be for myself, it was the last hearing of that revered voice. In these near weeks as I have thought of him in the new life it has almost seemed as if on that day I went with him up to the door of heaven and heard his final public prayer for us all. I think I can never repeat it again carelessly, or without a peculiar sense of intercession.—Bishop Edwin H. Hughes.

Current Thought.

I met a lot of missionaries, probably more than fifty, and I never found one who was disagreeable.—Brigadier General Smedley D. Butler.

The Beatitudes are in reality Be-attitudes. They are attitudes that come not from doing, but from being.—William Lyon Phelps.

You may eat peanuts instead of meat, you may drink Postum instead of coffee, but you cannot substitute anything for the religion of Jesus Christ.—James Lenhart.

Another rather convincing proof of the reality of the religious hunger is found in the multitude of books now coming off the press, books dealing with every aspect and phase of religion. The world has never seen anything like it.—Frank Durward Adams.

Business depressions are caused by dissipation, dishonesty, disobedience to God's will,—a general collapse of moral character. Statistics show this plainly. With equal precision they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness. To bring back prosperity people must be conditioned in the right ways of working and living.—Roger Babson.

The gospel is an everlasting gospel because it establishes an everlasting kingdom.

When Herod was dead the angel said to Joseph in Egypt, "They are dead that sought the young child's life." Herod has had many successors,—politicians, rulers, persecutors, philosophers, new scientific theories, subtle heresies, corroding immoralities and corruptions. Each Herod in his day and generation has caused anxiety to the followers of the gospel, but after every conflict the verdict has always been the same,—"They are dead that sought the young child's life." The Herods of opposition to the Son of God, whether they are outside infidels or inside traitors, pass and are forgotten, but the eternal child lives on.—Clarence Edward Macartney.

Christianity A Historical Religion.

Whatever other religions are or are not, Christianity is a historical religion. It is the religion of one who came to this earth at a certain time, lived, acted, spoke, died, rose again, and went up to the Father. It is exactly that, and nothing else.

You might think of a man following the Eightfold Path, not knowing or caring whether the Gautama Buddha ever spoke it or not. But you cannot think of a man being a Christian without a knowledge of an actual character called Jesus the Christ, who he was, what he taught and did.

Now everything we know of Christ comes from three or four little pamphlets, each containing a history of that person. If those histories in any essential point do not give fact; if they are idealized, or imaginary, or legendary, or spurious, then so far we are trusting a false guide and leaning on a broken staff. If Christianity were the product of your fancy or mine we could be independent of our sources. Since it is the product of actual historical events, and of those events alone, the record of those events, whether true or not true, is second in importance only to the events themselves.

Christianity did not arise and spread among a population friendly and kind, but was bitterly opposed even to persecution. There were critics on all hands, and thousands of them had known Jesus. The enemies of Jesus and of his religion would have knocked the miracles of the Gospels higher than a kite if they had not really happened. They would have carried the war into the camp of the Christians and cried:

"Your Jesus is a fiction! He never did any mighty deeds. These are grandmothers' tales which have been added to and distorted until that pale impostor from Galilee has been transformed into a God!"

No, the deeds were done, and later the gospel of the deeds was preached among hostile crowds who knew that the acts were all too genuine.—John Alfred Faulkner.

Preaching That Satisfies.

Rev. L. E. Snyder, Columbus, Ohio.

If the preacher shows his hearers God, opens for them the gates of heaven for a glimpse of the glories of his grace, and guides their footsteps so they stumble not, his sermons will satisfy. They will satisfy because they will touch the emotions, the experiences, the problems and the hopes that are common to us all.

A few weeks ago a business man who really tries to be honest and fair with himself and his fellow men said to me:

"I don't go to church any more."

"Why not?" I asked.

In reply he stated: "Because I don't hear things that satisfy. Father and mother did. I did, too, about fifteen years ago,—but not now."

Recently a young married woman, a teacher in the Sunday school, who is doing her best to find wholesome bread for the children said to me:

"What is wrong with the sermons that I hear? For some reason or other they do not give me what I need."

Likewise, a student at one of the big-ten universities who is deeply interested in the spiritual side of a man's life, raised the question:

"Where can I find preaching that will prepare me for my daily tasks, preaching that will help me when I face temptation to go over the top bravely?"

In the above questions we discover that almost every heart—whether it belongs to the business man, Sunday school teacher or student,—is hungry for something, hungry for food that imparts strength for daily living. The preacher—now, as in the days of Isaiah or St. Paul,—has the rare opportunity to break the bread of life, to bring to the table where hungry folks gather food that tastes of heaven.

Food that satisfies is not found in the politics of the hour, in the latest inventions of the week, in the six best-sellers of the year. It is found only in things that will stand after the tallest building and the highest mountain have crumbled, in things eternal,—in Christ.

When you turn to your typewriter to fashion your next sermon remember that hungry souls are anxious to see God, to get a glimpse of the glories of his grace, to find guidance for feet that are prone to stumble!—"Homiletic Review."

Editing the Bible.

An Editorial in the "New York Sun."

There is nothing new in the suggestion of Professor Soares of the Chicago University Divinity School that stories suited to the understanding of children be culled out of the Old Testament instead of placing the whole text in their hands. Parents have been doing that for a great many years,—there are innumerable collections of this kind of selected material in book form,—albeit formerly the idea was that these should serve to assist, not to replace, the classical text.

There are plenty of grown-ups whose childhood was saturated with Biblical instruction who will find themselves annoyed by the professor's implication that some of the stronger meat is likely to do permanent harm to the mental digestion of children.

Here and there are old-fashioned folk who believe in the Bible from cover to cover, and on that account would not put a skimmed-milk edition in their children's hands for love or money. Leaving these out of consideration, however, parental wisdom long ago discovered that youngsters who take with delight to colorful stories out of the historical books are bored beyond measure by accounts of wars and genealogies. The danger is not so much in giving children what the professor describes as "barbarous ideas of God, stories of massacre and revenge and everything that is anti-Christian," as in failing to get them to take any intelligent interest whatever in the Book of books.

A good deal of the misgiving certain folk have on this score is ill founded. Every age has interpreted the Scriptures in the light of its own ethical and cultural development. Some of the dearest and gentlest and most humane souls now alive can remember that their childish sense of justice gave admiring approval to Samson for pulling down the temple on the Philistines, to David for hacking off the head of Goliath, and to Jehu for commanding that Jezebel, all painted and tricked out as that wicked individual was, be thrown out of a second-story window.

To be sure, there were those among us who somehow learned from the Bible that there were detestable sins in the world, that lust, murder, spite, envy, anger and revenge often have the power to move otherwise estimable persons to the performance of questionable acts. Our notions of divinity, angels, Satan and evil spirits were more or less vague and formless: we depended more on what our elders had to say in explanation thereof than on anything we read. But most of us have managed to survive into a comfortable mental life of our own, with our thinking as clean and wholesome and undisturbed as is reasonable to expect of fallible humanity. Also, we got a lot of valuable lore upon which to meditate as we approach the leisure of respectable old age.

It is conceivable that something might be gained in interesting children in Biblical stories translated into the phraseology of the latest pedagogical fad and sweetly Pollyanna as to motivation. But if that were the best that could be done, what a frightful price the rising generation would have to pay! To grow up without knowing the crash and clangor of the magnificent prose of the Old Testament, to be acquainted only with pallid ghosts of its flesh-and-blood people, to have its robust narratives strained through the flabby mesh of a soft, modern sentimentalism, to want familiarity with phrases and terminology which are part of the warp and woof of the English language, if not of all modern languages,—what knowledge about the Bible gained by hypodermic injection could compensate for the loss of all these invaluable things?

No, thank you! There still are many who will say as Joshua, the son of Nun, said to the children of Israel at Shechem, "As for me and my house, we will serve the Lord," at least to the extent of trying to give the rising generation something better than a bowing acquaintance with tawdry 20th century paraphrases of the English Bible.

The First Christmas Pageant.

Rev. Melville A. Shafer.

Mary

And what did you see, good Mary,
In Nazareth town that day?

"Great Gabriel, grand and holy,
From heaven's shining way!"

And what did you hear, good Mary,
As you humbly bowed to pray?

"A word within me, foretelling
A prince, whom men should obey!"

Shepherds

And what did you see, kind shepherds,
Watching your flocks by night?

"An angel of God and glory,
An host from the starry height!"

And what did you hear, kind shepherds,
When skies were sparkling bright?

"A voice of tidings most joyous,
A promise of peace and light!"

Wise Men

And what did you see, O Wise Men,
Passing o'er hills afar?

"A spectacle, strange, above us,
In Eastern skies a star!"

And what did you hear, O Wise Men,
When led to Christ by the star?

"A voice in a dream, which told us
That naught should his kingdom mar!"

—Boston "Transcript."

A Christmas Prayer.

Sing we unto God this day with angels and all the heavenly host because of the crowning mercy of thy love shown to us in the birth of our Lord and Saviour Jesus Christ! Glory be to thee in the highest! To all men of good will grant thy peace, and to all men of ill will grant the grace of repentance and conversion, that every discordant note shall be harmonized with thy holy will, and so the round earth shall become the temple of thy glory and the happy home of all thy children! Through Jesus Christ our Lord. Amen.

A South American boy delivering milk. Observe the Testament, and see a paragraph on page 706!

Him and No Other.

Pastor W. Mallis, Solomon Islands.

In an hour when subtle as well as unmasked attacks are being directed against the person and work of our Lord it is well for us, as those who love him, to restudy the grandeur of the position given to him by the Father, and to grasp how vital that place is in the life of the church. Someone has said that Christ known is among the greatest secrets of God.

Are we living on Christ? This is a question every child of God should face. Suppose God were to take from us the Christian work that has become part of our life, and deny us the fellowship of other saints, would Christ still satisfy us? Is it really Christ we are leaning upon? We need to make more of our personal contacts with him.

In Ephesians 1. 22 Christ appears as head of the church. He is God's gift for this thing. "He gave him." The word "Him" in Greek is emphatic, and might be read as "Him, and no other." It would seem from an expression like this that the Holy Spirit is extremely jealous for the supremacy of Christ in this relationship. When the Holy Spirit gets his place in the believer's life he will create the same passion there. We under his teaching will become extremely sensitive regarding anything in life that would throw a shadow on Christ or that would seek to usurp his place of absolute supremacy.

Might this not be a splendid motto for our lives, "Him, and no other"? Our service would become more fruitful, our homes more fragrant, our character more Christlike, our speech and attitude more generous and kind.

"Him, and no other" would solve a thousand problems of Christian conduct that trouble so many Christian people today. The dance, the card table, the picture show, the tobacco habit, the questionable book, the worldly fellowship, and a hundred other things would all be straightened out if "Him and no other" occupied the throne of life.

This is the place that God has given to him, and no other place in the church or the believer for Christ will satisfy the heart of God. Neither will true satisfaction be enjoyed by the Christian while Christ is less than that to him,—"Him, and no other." The cause of the evident dissatisfied lives about us, and much of life's heartache, is because of divided interests,—him and others, instead of "Him and no other." "My glory will I not give to another" is a divine verdict.

Our safety lies in the place that God has given to him,—head over all things to the church.

The Meaning of Christmas.

Rev. Andrew Mutch, D. D., Bryn Mawr, Pa.

The Word became flesh and dwelt among us, ... full of grace and truth. John 1. 14.

You have all seen throughout this country, almost in every other town, a monument that has been erected in connection with the Civil War. These monuments commemorate the sacrifice and service of those days of national agony. Then, since the World War, memorials of its sacrifice and service have also been erected and still are being set up. And of course most of these memorials are in material measures, although some of them minister in other ways. They are not simply bits of fine statuary: they may be buildings that serve community values.

But there are memorials of quite another kind. They are festivals. For example, Washington's Birthday, Independence Day, Armistice Day. These too recall great service to humanity, or great moments in national history. Then you all know how it was with the Jews. They had great religious festivals. One of them was the Passover. At that feast, as it was celebrated in each household, it was the custom for the first-born of the family circle to ask:

"What mean ye by this service?"

The head of the house replied: "It is the sacrifice of the Lord's Passover, when he passed over the houses of Israel, and smote the Egyptians and delivered us."

Now I wish to apply this same old question to the great season to which we have come once again. What mean ye by this great festival of Christmas?

If you think of it, it is a remarkable thing from the commercial point of view. Preparations for Christmas play a constantly increasing part in the business of the world. They stimulate the production of staple as well as of specialty goods, they speed up merchandise turnover, increase the volume of trade, and create larger payrolls. Some industries almost owe their existence to Christmas. What would the toy industry be without Santa Claus? Indeed, a vast number of manufacturers are kept busy for a great part of the year, busy producing things that are to find their way into the American Christmas stocking. It is a remarkable thing when you think of that.

And when you ask, "What meaneth this?" it is again remarkable that this festival has a religious origin. The answer is found in these words of our text, "The Word became flesh and dwelt among us, full of grace and truth." It is the festival in remembrance of God's unspeakable gift, when unto us was born a Saviour, which is Christ the Lord. And that is still further remarkable when you think of it.

There was a log cabin in Kentucky in which a little child first saw the light of day just over a hundred years ago, and his name is written high today for what he became and what he did. Then I have just been looking through two of the special Christmas books of this year. They tell you of two Scotchmen,—one is called "Labor's Man of Destiny," and the other is the story of a literary genius. The one is Ramsay McDonald and the other Sir James Barrie. You have only to look at the pictures of the homes in which they were born, and read the account of the conditions in which they were brought up, to make you marvel at what they have become and done, and the place they hold in the world today. But far more striking and remarkable is the story of Jesus Christ.

Here was a baby born in a cattle-shed, brought up in a carpenter's home, and who worked at the household trade until he was a full-grown man, then he taught his people at the most for three years, and died at thirty-three. He raised no armies, organized no institutions, held no office, wrote no books. He was poor and unbefriended; called "beside himself" by his family, a heretic by his church, a traitor by his nation, and at last was taken and crucified as a felon between thieves. And yet today one third of the whole human race has yielded to his spell, and there is no land where men and women are not gladly giving their lives to tell people about him. That is a remarkable thing. There is a saying that truth is sometimes stranger than fiction. This is an outstanding example of it.

Now as we ponder this wonderful thing that has come to pass, there are two things to consider about this babe round whose cradle we gather at this time.

First, Who Is He?

There is a beautiful story told of King James the First of Scotland. He used to dress up as a farmer, calling himself "the guidman of Ballengeich." In this disguise he became well known to many humble folks whom he met in the course of his incognito wanderings. Indeed, more than one Scottish family traces the origin of its title and estates to timely service rendered to the king when he was in danger from robbers and highwaymen as he traveled about in this guise and unprotected. And the story to which I refer is about a poor woodsman who once befriended the "guidman" at the risk of his own life, and then shared his humble meal with him in his own cottage. Soon after that event this woodsman received a summons to appear at Stirling Castle when the king was holding court at the time. He was greatly surprised, and rather dismayed, and he obeyed the royal command with great trembling and considerable misgiving. When he arrived at the castle he was at once taken to the king's presence, and you can judge of his astonishment and relief when a familiar voice spoke and asked him why he refrained from looking an old friend in the face. When he looked up and recognized the speaker all his fear fled and he forgot who the speaker really was. And, somewhat to the dismay of the attendants, he called out in gladness the name by which he had known the king in his own humble home. He was the woodman's friend, but he was also the king.

There is something savoring of that in him whose birth we are once again commemorating. He was a "Guidman of Ballengeich." He was a human babe, the son of Mary, but he was something more. You know how it was with the first disciples. They were sure about the manhood of Jesus. It subdued them, it awed them, it fascinated them, it mastered them. The glory of their lives was that they knew him, and believed in him, and loved him. But they found it impossible thus to believe in him without believing in something more. And that something more was that he was divine as well as human. They found in him not simply the ideal human life, but God himself who had made them. They could not account for him, because of the things that he did, in any other way. So it was that when John wrote his Gospel he said, "The Logos" or "The Word became flesh and dwelt among us." I do not want to be too theological in this matter, but in the world outside of Palestine this Logos was the popular way of stating the divine approach to man. And John used this term of Greek thought in valuing Jesus. Back of that thought was the conception that God could come into the world which he had made, and into man, his child. And John here declared that it had come to pass. Jesus was the forthgoing of God himself into human life. "The Word became flesh and dwelt among us."

You have heard these lines of George Herbert:

> Let me tell you a strange story!
> The God of power as he did ride
> In his majestic robes of glory
> Resolved to light. And so, one day
> He did descend, undressing all the way.
> And when they asked what he would wear,
> He smiled and said, as he did go,
> He had new clothes awaiting here below.

And so it is.

Not merely a great and noble and even ideal man! There was a Roman emperor who placed in his palace gallery busts of all the great seers and teachers of the past. Among them he placed a bust of Jesus Christ,—one in a row and on a level with many more. Then there was an American poet who wrote:

> "One was born in a manger,
> And one by Avon's stream,
> One grew up by the banks of the Nile,
> And one in the Academe."

And that is how a great many value the babe of Bethlehem. One in a row with many others! A babe who became the greatest and noblest man that ever lived! They say, "No mortal can with him compare among the sons of men." And that is good so far as it goes, but there is something more to him than that. "The Word was made flesh and dwelt among us." God has come into human life, and we see him in the face of Jesus Christ. Who is he?

> "Veiled in flesh the Godhead see:
> Hail the incarnate deity!"

That is the first thing to notice as we consider the meaning of this great Christmas festival. And then the second thing I want you to consider is, What he has done for men.

WHAT HE HAS DONE FOR MEN.

Indeed, when we think of that we find the testimony to the truth we have already considered.

In the first place, he has given us our most noble conception of God.

Of course, Jesus did not set forth arguments about the existence of God. He assumed that. Voltaire said, "If God did not exist it would be necessary to invent him." And so Christ did not argue about it. He assumed that faith in man. But what is God like? Cardinal Newman once said, "Nothing is easier than to use the name of God and to mean nothing by it." But Jesus has enabled us to use the name of God and to mean a great deal by it. The truth is, as one writer has put it, "the word 'God' is only a picture frame. And all its value depends on the quality of the portrait which the frame encloses. But into that old frame Jesus put a picture so beautiful, so inspiring, so winsome, that men never had so thought of God before, and never since been so moved and transformed by any other conception of him." That is what Christ has done for men. The wonderful life whose earthly beginning was in the manger of Bethlehem, that was God's final and glorious revelation of himself to this sinning and suffering world. Follow him from the cradle to the cross, and at every step of the way he is saying to us, "He that hath seen me hath seen the Father!" The Father,—that is the picture Jesus put into the frame! Indeed, within the sweep of that conception the whole life of Jesus lies. Read "the sweet story of old" and you put your hand on the heart of God and learn that he is our Father.

I have read of a railroad man who used to send a message to his wife saying when he would be home, and often he would put in a little word for his boy, "Tell Arthur I shall sleep with him tonight!" But a day came when Arthur lay hot and fevered, sick unto death. The mother held him in her arms, and her tears dropped on her boy's face.

"Don't ky, mother!" the little fellow said. "Don't ky! I shall seep wiv Dod, 'oo know. Send a teledraf to Dod, and tell him I sall seep wiv him tonight!"

I would rather hear a child talk about God in that fashion than know that he could repeat all the catechisms and creeds. He had got right to the heart of Christ's gospel of the heavenly Father.

It is recorded that D. L. Moody once said that until he himself became a father he spoke often about the love of Jesus, but after that the burden of his preaching was oftener the love of God. "In this was manifested the fatherly heart of God, that he sent his Son into the world." And it presses home upon us a great question. Have we learned the meaning and value of this part of the gospel of Christmas? You recall Christ's three parables about the lost sheep and the lost coin and the lost Son. But the supreme thought in them is not concerning the lost,—it is concerning the seeking. And they picture God in this. As the shepherd misses his sheep, and the woman misses her coin, and the father misses his son, so we are all missed by God until we satisfy the hunger of his heart and are found of him.

You are familiar with the story of Flora by Ian Maclaren. You remember she went into the "far country," but she came home again. And this is what happened as she herself told it. She said:

"It is weary to be in London and no one to speak a kind word to you. Millions and millions of people, and no one to say 'Flora.'"

Then she went into a church one evening. "The sermon," she said, "was on the Prodigal Son. But there is only one word I remember. 'You are not forgotten or cast off,' said the preacher. 'You are missed. If a father had a child,' he said, 'and she left her home, and lost herself in the wicked city, she will still be remembered in the old home, and her chair will be there.' And I will be seeing my father all alone with his Bible before him, and the dogs will lay their heads on his knee, but there is no Flora. So I slipped out into the darkness and cried, 'Father!' I knew not what to do. But this was ever in my ear, 'Missed, missed!'"

And that was the word that finally brought her back to her home and her father.

And so it is with the gospel of Christmas. The manger cradled Christ because we are all missed. The child Jesus speaks to us of God in terms of fatherly love, seeking our hearts' love in return.

God loves to be longed for, he longs to be sought,
For he sought us himself with such longing and
love.

Then a second thing that Jesus has done for us is to give us a true estimate of human worth. That also is part of the meaning of Christmas.

If God could become man and dwell among us there must be a certain kinship between God and man. Of course, you find that truth in the first pages of the Bible where we read that God made man in his own image. But somehow it is a truth that virtually lay unheeded, if not even denied. And it was Jesus Christ that rediscovered it and emphasized it.

It is said that one of the most magnificent diamonds in the world once lay for months on a stall in a store in Rome labeled "Rock-crystal, price one franc." And it was thus with the priceless jewel of human worth. You think of the hardness of the old Roman world,—a world of slavery, a world of cruelty, a world where undesired children were abandoned or thrown away, a world where womanhood was despised and dishonored. Take even the Greeks, who were the most enlightened people of antiquity,—they held that some men were no better than beasts, that artizans were machines incapable of virtue, and that women were nature's failure in the attempt to make men. That was how it was in the old world. Human life was held cheap. Then into that world Jesus was born, and he revealed the infinite worth of the human soul. Every man, every woman, every child,—every one of them precious in God's sight! That was true of even the worst and the most degraded. The publican was God's child. The outcast woman was God's child. Christ valued every one of such not for what they were in character, but for what they were in their innate worth. They were still children of God, dear to his Father's heart. That is how the babe of Bethlehem has written human life.

"Though world on world in myriad myriads
roll
Around us, each with different powers
And other forms of life than ours,—
What know we greater than the soul?"

Unfortunately there are many who do not set Christ's value upon themselves. It is told that in the times of the French Revolution French soldiers stabled their horses in some of the splendid cathedrals. But there are those who are guilty of a far worse sacrilege than that. They are sprung of heaven's first blood, children of God, and have titles manifold, but their birthright is bartered for a miserable mess of pottage. The jewel which the king of glory covets to wear in his crown is left trampled in the mire of the streets. That is not an uncommon sight. And if anything should challenge all such to set a true value upon themselves, it should be this meaning and message of Christmas.

In Dora Greenwell's "Songs of Salvation" there is one about a miner who tells his wife the story of his conversion. He had got a word like a fire in his heart that would not let him be. "Jesus, the Son of God, who loved me and gave himself for me." And he says:

It was for me that Jesus came, for me and a world
of men
Just as sinful and just as slow to give back his
love again.
And he did not wait till I came to him, but he
loved me at my worst.
He needn't ever have died for me if I could have
loved him first.

And he concludes with these words:

And couldst thou love such a man as he, my Saviour, then I'll take
More heed to this wandering soul of mine, if it's
only for thy sake!

And that is the call that comes to us all today from the cradle of Bethlehem. We realize in the light of it our infinite worth, and we'll take more heed to this wandering soul of ours, if it's only for Christ's sake.

That, then, is the meaning of Christmas,—not all of its meaning, of course. There is the fatherhood of God, and the supreme worth of man, and certainly it is a glorious gospel!

There is a story told of a Jewish soldier who asked his rabbi-chaplain what was the difference between the Messiah of the Jews and Jesus. The rabbi answered:

"The difference is this. We Jews believe that the Messiah is still to come, and Christians believe that he has already come in the person of Jesus."

"But, rabbi," said the soldier, "when our Messiah comes what will he have on Jesus?"

What could he have? Nothing! Jesus is all-sufficient, and we sing today with new meaning and emphasis:

"O come let us adore him,
Christ, the Lord!"

Christ on the Judean Road.

Rev. Henry Einspruch,

Lutheran Missionary to Jews, Baltimore, Md.

1.

My theme is Christ on the Judean Road. Jesus was born in Judea, and practically all his ministry, with two or three exceptions, was confined to Israel, yet "as far as the Jew is concerned," says James Waterman Wise, "Jesus might as well never have been born." Paradoxical as this may sound, it is nevertheless tragically true.

Out of the bosom of Israel came Jesus, yet for nearly 1500 years the name of Jesus was rarely mentioned in Israel. In early rabbinic literature there are references to Jesus, but he is invariably spoken of as "That man," or "The hanged one." Jews have written and spoken about Mohammed and about Buddha, but the name of Jesus is a blank, and has so continued for well nigh fifteen centuries.

In order to fathom this tragedy one must take into account the experience of Israel among the nations known as Christian. You will pardon me if I allude to some incidents in my own life, though it would be just as easy to give reference to historic data.

I have been in Palestine twice. Eighteen years ago on my first visit—and I was a Christian then,—I determined to see the places sacred to Christians, and although I knew that the majority of them were either Roman Catholic or Greek Catholic I wanted to believe or at least I told myself that in spirit really we are kin, that there is something we have in common. A friend, however, warned me that if I desired to leave the country at the least sound in body I had better stay away. About three years ago, when I was a second time in Palestine, I made up my mind to see some of the places I had before avoided, so I went to the Church of the Holy Sepulchre, the reputed spot where the Jew, Joseph of Arimathea, gave tender and reverent burial to Jesus. I was afterwards told that I had literally taken my life in my hands, for I was trespassing on ground forbidden to a Jew.

When I moved within the precincts of the Church of the Holy Sepulchre I was conscious of the fact that I was a Christian, a Christian Jew. But Israel, which has lived and moved within Christendom these past eighteen centuries, has also been conscious of a fact, the fact that in the midst of this Christendom the life of an Israelite was not worth a farthing, that the taunts and the mockery, the abuse and the hostility were the essence of the dominant faith, and that against no one was that hostility directed with such fury as against them. This hostility, secular history tells us, ever and anon took the form of physical attack, of massacre, of auto-da-fé, of expulsion. Do you wonder that the name of Jesus did not cross the lips of the Jew? Do you sense why Jews could write and talk of other religious founders and never refer to Jesus other than in opprobrium? Jesus, born on Jewish soil, rooted and grounded in Israel! Jesus, who called Jews to be his followers and commissioned them to go into all the world and proclaim his gospel, to make him known to the ends of the earth! Do you know of a greater tragedy than this?

In the nigh two millenniums that Israel has been living in the midst of Christendom he has been a keen observer of his surroundings. Sometimes we are prone to give the Jew more credit than he deserves or asks for, but there is one thing I want to say for the Jew, he is not deaf, nor blind, he has watched the spectacle of a people who name the name of Christ drive him from home and kin, from Spain, from Portugal, from Germany, from France, from England,—from everywhere! Yet here is your riddle of riddles: despite persecution, despite the fact that nearly a million Jews lost their lives both as combatants and as noncombatants in the European conflagration, the Jew has increased and multiplied. There are today between sixteen and seventeen million Jews in the world, of whom in America we have more than 4,200,000, by far the largest Jewry in any one country.

Although the Jew has a history of some 4000 years, he, like the phœnix, renews himself. He is your "modern" par excellence. The changes wrought by time have not left him unaffected. So long as he lived in a physical and mental ghetto his touch with the outside world was limited and circumscribed, but the moment the Jew entered Western civilization the barriers which had been erected crashed like the walls of Jericho. I know of nothing that was so determining a factor in the breakdown of Jewish isolation as was the European war. Millions of Jews were suddenly thrown together with their fellows, and in the ministry of kindness of chaplains, Christian workers, the Y. M. C. A., Salvation Army and kindred organizations they received an impress of Christianity that radically changed their concept of the religion of the Western world. With the termination of the war the Jew everywhere was received into full citizenship, even in countries such as Roumania and Russia which had long denied it to him, and naturally the Jew responded to the more humane treatment of his Christian neighbor.

In the old world where the church preached and practised antagonism to him, the Jew, not being able to retaliate, harbored in the recesses of his heart hate toward everything Christian. The Mosaic injunction, "Thou shalt utterly detest it and abhor it" (Deuteronomy 7. 26), involuntarily rose to his lips as he passed a church, and he accompanied the adjuration with spitting. But it is not so in America. Here the Jew would not dream of thinking a malediction or of spitting as he passes a church, for here the church, though negative in her attitude to him, has never manifested hostility toward him.

2.

In more recent years a change of front has taken place in Israel toward Jesus. Jewish leaders and rabbis do not hesitate to speak of him in the highest of terms.

Dr. S. M. Melamed, the editor of a Jewish paper in Chicago, calls the present-day Jewish attitude to Christ a "Jesus-epidemic," and he and others are endeavoring to halt or neutralize this interest. But he might as well try to stem Niagara or to turn the Gulf Stream from its onward course.

Rabbi M. H. Harris, the late dean of the American rabbinate, speaking of the modern Jewish pulpit said that it "has long since ended its silence about Jesus of Nazareth and is beginning to class him among the sages of Israel."

Gustav Lazlo, a modern Jewish novelist of England, in a most engaging story, "Spires, Bells and Dreams," makes the Jews accept Christ, though not the Christians, and in a letter to the editor of the London "Morning Post" he says:

"The movement for the recognition of Christ by the Jews is not a fantasy arising from the brain of the author of 'Spires, Bells and Dreams.' It is a fact. Not only in Hungary, where the movement has taken definite form, but in the hearts and minds of many men, men of affairs, the fact that Christ is the only leader who can take us anywhere worth going to is coming to new recognition."

During my visit to Poland some three years ago I came across one Joseph Poyzner, the author of a most amazing document, "The Realm of the Messiah, a Religious Manifesto." Listen to what he says to his own people:

"Christianity, which was to serve as a unifying force, became the instrument of separation. We are now to witness the reverse. That which separated us hitherto will unite us and serve as a bridge for both. The recognition of Christ by us is yet to form the grandest chapter of our glorious history."

This from a Jew in Poland! And may I take you to one of the outstanding Jewish thinkers in Germany today, Constantin Brunner, considered the legitimate successor to Spinoza? This is what he says:

"What is this? Is it only the Jew who is unable to see and hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only he has nothing to say? Is he to be of no importance to us Jews? Understand then what we shall do: we shall bring him back to us! Christ is not dead for us,—for us he has not yet lived. And he will not slay us. He will make us live again. His profound and holy words, and all that is true and heart-appealing in the New Testament, must from now on be heard in our synagogues and taught to our children in order that the wrong we had committed may be made good, the curse turned into a blessing, and that he at last may find us who has always been seeking after us."

I sat in the classroom of the Hebrew University, Jerusalem, and listened to a professor from Harvard lecture to a class of Jewish students on the origin of Christianity. Professor Dr. Joseph Klausner, he of the

Off for a winter picnic in the woods at Northfield!

now famous Hebrew "Life of Jesus," translated the lecture into Hebrew. When I was a lad the name of Jesus never crossed my lips, and here was a Jewish professor translating for a Jewish audience a lecture on the origin of Christianity! You can talk all you want to about miracles!

I was in Hungary, where according to Jewish statistics some 40,000 Jews have become Christian since the War, and I was in Vienna where their number was then said to be 20,000. When in Hungary I recalled that out of that land came Alfred Edersheim, who gave us what even Dean Shailer Mathews regards as the most exhaustive and finest life of Christ in the English tongue. My Christian friends from the Celestial Kingdom in this audience bring to mind Samuel Isaac Joseph Schereschewsky, brought to Christ in the city of New York, who went to China under the Protestant Episcopal Board and became instrumental not only in founding the most influential university in China, that of St. John's, Shanghai, but also translated the Scriptures into the Wenli and Mandarin dialects, thus breaking the bread of life to nearly 250,000,000 people.

Israel Zangwill, the famous Jewish leader, made this remarkable statement in his play "The War-God":

"Had Christians handled us with Christliness there would not be a single Jew in Europe."

And Zangwill's contention is basically correct.

If history has any meaning, then the more than 4,000,000 Jews in this country are here for a purpose. Economically, politically, though not always socially, Jew and Christian intermingle. Both read the same press, both take from the etherial waves the same harmonies, and our universal school system draws no line of demarcation between them. The Jew has become a part of the environment in which he lives, and the question is no longer whether he can be won for Christ, the question is, Do we want him to be won? Do we care?

Si Tannhauser, a New England Jewish poet, in words wrung with pathos cries:

"Through trackless seas I plough my way,
By nameless stars I steer;
A broken rudder keeps my course,
My mates are Doubt and Fear;
No pilot guides my chartless drift,
No compass holds me true:
O captain of the portless ship,
Have mercy on the crew!

"There is no face in pity bent
When by the way I fall,

No anxious, loving shepherd comes
In answer to my call:
There are no tender eyes to seek,
No gentle arms to hold,
No nail-pierced hands to take me up
And bring me to the fold.

"And when on naked, bleeding feet
To Calvary I go,
And stagger, crushed, beneath the cross
There's none to heed or know;
There's none to lift the cruel weight,
There's none to even share,
O thou who climbed the hill before,
Look down and help me bear!"

No one to care, no one to share the load of the Jew on his road to Calvary! Yet we compass sea and land to make proselytes at the ends of the earth, while at our door 4,200,000 of his own are passed by almost in silence.

God grant us grace not only to hear but to feel and answer the heart cry of Jewry!

Jesus!

Rev. J. D. Jones, D. D., Bournemouth, England.

And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. John 1. 14.

I am not really going to preach upon this great and significant verse: I am going to use it simply as a starting point for a brief talk with you about the person of Christ. I know that sounds as if I were going to preach a dry theological sermon, as indeed may prove to be the case. But at any rate I have this excuse for making the person of Christ the subject of a sermon that if it is theology it is absolutely vital theology. I had a little book sent me from the publishers last week which has its title printed in large letters upon the cover, and the title is, "Who Is This Jesus?" It is the one critical and vital question. There are many topics of theological debate which are secondary and subsidiary. What views we hold about them does not matter much. But it matters everything what we think about Jesus. Historic Christianity is built upon a certain belief about Jesus, upon the belief, in a word, that he was God manifest in the flesh. It is the foundation stone upon which the whole edifice of Christian belief rests. Once this belief goes, you may have left a Jesus who was a superior kind of Socrates, you may still have left an exalted ethic, but Christianity in the apostolic sense, Christianity as a religion of redemption, simply falls to the ground. Our knowledge of God, our belief that the cross was more than a martyrdom, that it was a redeeming sacrifice, rest ultimately on a real belief in what my text asserts, that in Jesus the Word became flesh and dwelt among us.

Now in talking with you about the person of Jesus I want to speak of him in three different aspects. First, I want to speak of the Jesus of history; secondly, I want to speak of the Jesus of personal experience; and thirdly, I want to speak of the Jesus of Christian thought,—the theological Jesus, if I may so speak of him.

The Jesus of History.

And first of all let me speak with you about the Jesus of history. And that is precisely the first point I want to make,—Jesus is a historical person.

He is as historical as Plato or Cæsar or King Alfred or Napoleon. He really lived. Had we been born in Palestine twenty centuries ago we might have seen him, we might have talked with him, he might have come into our homes.

I know there are a few fantastic people who try to resolve Jesus into a myth, a legend. All you can say of them is that they represent criticism gone mad. For see what the absurd idea that there never was a real Jesus commits a man to!

First of all, it leaves the mightiest movement in the world without a cause. For confessedly the mightiest, most transforming movement that ever came into our world is the Christian movement. The most potent society ever created is the Christian church. So far as the Western half of the world is concerned, it has recreated it. Think of the difference between the England of the dim days when it first swam into the light of history and the England of today! Think of those days when in the dark recesses of the forests Druid priests practised their sanguinary rites, and then think of the England of today, free, enlightened, civilized, kindly! The difference has been made by the Christian church and the Christian faith.

I am not at the moment contending that the Christian faith is true. All that I am saying is that like nothing else in history the Christian faith has influenced, permeated, changed, revolutionized the life of the world. But to say that Jesus never lived is to leave this mightiest of all movements without a cause.

You remember what Peter and John said to the crowd who stared in wondering amazement at them as they saw the once lame man clinging to them with a look of ineffable gratitude upon his face.

"Why look upon us?" said Peter. "It was not we who accomplished this miracle. It was the name of Jesus of Nazareth that did it!"

It is by the name of that same Jesus of Nazareth that all the redeeming miracles of the past twenty centuries have been wrought. It is asking us to flout our own reason when we are asked to believe there never was a Jesus at all, seeing that he has been performing his wonderful works all down the centuries, and is performing them still.

In the second place, this suggestion that there never was a real Jesus asks us to believe that the men who wrote these Gospels were capable of inventing him. Admittedly the writers of these four Gospels were not clever literary men. Their language shows that they were plain unlettered men. And we are asked to believe that these men invented Jesus! Not the most consummate literary artist in the world ever invented a character like Jesus. To imagine such a character was beyond the genius of a Shakspere or a Scott. And yet we are asked to believe that a Jewish tax-gatherer and a Jewish fisherman and a practising doctor accomplished something which the greatest literary geniuses of the world have never even approached! Indeed, the character of Jesus, in its wonderful blend of opposites, in its perfect balance and poise, was beyond anybody's invention. These plain unlettered men were able to depict such a character as Jesus simply because they had seen him and lived with him. They set down just what their own eyes had seen and their own hands had handled of the word of life. These men were not painting an imaginary portrait, they were just photographing a living subject, telling us of a Jesus they themselves knew.

I must apologize for taking even this much time in rebutting a theory which is held now only by a few inconspicuous and irresponsible cranks. All sober scholars agree that there was a historic Jesus. The chief efforts of scholars of recent years have been directed towards setting before us Jesus as he really was, Jesus as his contemporaries saw him.

There was a book published in America four or five years back under the title, "The Man Nobody Knows." It was a book about Jesus. It proceeded on the assumption that we didn't know the real Jesus,—the Jesus the people of Galilee followed and loved,—the Jesus we knew was a Jesus distorted, dehumanized, devitalized by the speculations of theologians. And in this book the author proceeded to set forth his ideas of the real Jesus, the Jesus you and I would have seen had we lived twenty centuries ago. I don't know that the real Jesus has ever been obscured to the extent that book made out, and I don't know that the author altogether succeeded in stripping him of the accretions which have gathered about him in the course of the centuries and in setting him before us as he really was. Still, we are indebted to men like this author and to such a scholar as Dr. Glover with his delightful and illuminating book on the "Jesus of History" for what they have done in helping us to see at first hand and with our own eyes the historic Jesus. But the best guides to the historic Jesus are the Gospels themselves. Modern criticism tends more and more to stress the reliability of the Gospels. The three Synoptics were all in use in the Christian church by about 80 A.D., that is, within thirty or forty years of the death of Jesus.

But that is not all that can be said. The need for written memoirs of Jesus was not all at once apparent. It was only when eyewitnesses began to die off that it was felt wise to set down in writing the characteristic words and the main incidents in the life of Jesus. But ever since the day of Pentecost our Lord's words and the story of his deeds had been the subject matter of the apostles' preaching. They didn't preach on texts as we do now. They told the story of Jesus, so that it is no exaggeration to say that "the essential facts of Jesus' life and doctrine were being preached to hostile audiences within two months of his execution." These Gospels of ours give us what is really contemporary witness. Some people have tried to cast suspicion upon the accuracy of the Gospels because of their alleged discrepancies. But their discrepancies really establish their trustworthiness. This is no case of four men fabricating a history. If they had fabricated it they would have taken care that no discrepancies appeared. The discrepancies are of the kind you would expect when you get various people recording independently their recollections of the same event. And yet through the discrepancies there runs a wonderful consistency. The unity of this fourfold narrative is unique in history.

A short time back the miracles of Jesus were made a reason for discrediting the gospel story.

What about the resurrection? Well, the evidence of the resurrection is not simply the story as told in the Gospels, but its effect upon the disciples. If they had not been convinced of the reality of the resurrection the story of Jesus would have died with his death. But within about six weeks of the crucifixion the disciples were preaching this most incredible tenet of the Christian faith with boldness and conviction to the people who had put him to death. They thrust this fact into the forefront of their preaching though it exposed them to the peril of death. They preached Jesus and the resurrection. If the resurrection had been an invention which the disciples manufactured the story would sure to have been marked by some grossness of sheer display,—it would never have pictured the risen Lord as a gardener, a fisherman, a chance acquaintance on a country walk. The sobriety, the simplicity, the sheer humanity of it all are proof that the resurrection was just a fact. Nor is it surprising that death should not be able to retain such a person as Jesus was. There is a close connection between death and sin. It is in no way surprising that death should be unable to hold a person who was holy, harmless, undefiled.

Jesus, then, was not only a real historic person, but he was the kind of person the Gospels picture for us. He lived for thirty years unnoticed, earning his bread as a carpenter, then in answer to some imperious call he laid aside his hammer and his saw and began to preach and to heal. They were wonderful words he spoke and they were wonderful deeds he did, and through them all there breathed a spirit of uttermost love. Men felt as they listened to him that they were near God. As they watched him doing his deeds of mercy they felt they were seeing God. For three years he lived that kind of life, and then as the result of the plotting of the priests and the weakness of the Roman governor he was put to death. But on the third day, to the amazement of his incredulous disciples, he was with them again! That is the story of the Jesus of history. Jesus was a real man, his life was a real life, and these were the things that happened to him in the course of his career.

THE JESUS OF EXPERIENCE.

Now let me pass on to say a word or two about the Jesus of Experience!

We may know all about the facts of the life of Jesus by reading these four little memoirs, but the testimony of the saints all down the centuries is that we may know Christ in a far more real and intimate way than that.

There is all the difference in the world between knowing about a man and knowing him. We read about the doings of our public men in the newspapers, but the knowledge of men we get from the newspapers is one thing and the knowledge of personal and intimate acquaintance is quite another. Now the testimony of Christ's followers is just this, that they not only know about him by reading the Gospels, but that they get to know him immediately, personally. Paul talks about "knowing Christ after the flesh," knowing, that is, the facts of our Lord's earthly life. I dare say there was a time when Paul valued that knowledge, but there came a time to him when that kind of historical knowledge didn't seem specially important. "Even though I have known Christ after the flesh," he says, "yet now know I him so no more." He had got another and better knowledge of Christ. He knew him at first hand. He had made, shall I say, his personal acquaintance. Jesus was no longer a figure in a book: he was a presence in the heart. "Christ," he said, "liveth in me." Believing men in every age have had the same experience as the apostle. They have come to know Jesus directly and really. They have come to know him not as a historic figure, but as a presence. And it is when we have this direct and personal experience of Jesus that we really know him. And when we know him like that we can stand four-square to all the winds that blow. He that hath the Son hath the witness in himself.

But how shall we get this direct and personal experience of Jesus? How shall the Jesus of history become the Jesus of experience? How shall the historic figure become an actual presence?

Well, I am going to ask you for a minute or two to consider how the scientists arrive at their knowledge. There are three steps in it,—hypothesis, experiment, assured knowledge. The scientist, confronted with certain phenomena, constructs a theory to account for them. Then he makes experiments to see whether the facts fit into his theory. If they do not he discards it and tries another. Only by experiment does he ultimately arrive at assured knowledge.

The astronomers, for instance, noticed certain curious movements of the planets, and looking at them they said, "We think there must be some mighty planet which at present we cannot see, acting upon those others and causing them to move as they do." So they constructed a telescope of sufficient power, and they discovered the unseen star in that quarter of the heavens where they expected to find it. First the theory, then the experiment, then the assured knowledge.

All scientific discovery starts with hypothesis, with an imagination. The Wright Brothers had imagination enough to believe that flying was possible. They proceeded to experiment with their belief. They found by experiment that flying could be accomplished. From the dream of these men and their subsequent experiments all the subsequent developments of aviation sprung.

So with the wireless. Signor Marconi dreamed of communicating sound without the use of wires. He believed it could be done. He experimented with that end in view. And the result of his experiments is the wireless set that brings the world to your doors. That is the scientific method,—hypothesis, experiment, knowledge.

And it is just like that with our knowledge of Jesus. We start with the hypothesis that he is alive,—you make that venture. Then you experiment with it. You act on the supposition. You assume he is there, and soon you find he proves his own reality to you. You know he is alive. You know he is by your side an actual presence.

That is how the writer of that book to which I have already referred, "Who Is This Jesus?" got to know Jesus for herself. First of all she began to think of Jesus, two thousand years dead, as a living though invisible person beside her. Then she trained herself to listen for his voice and to guide her conduct as if this invisible Jesus were speaking in her ear. And soon she knew. Jesus was for her an unescapable presence. He became the most real of all realities, the most living fact in her life. She needs no one now to prove the reality of Jesus. He walks with her, talks with her, and lives in her day by day.

That is still the way to know Jesus by experience. I do not say that God may not by some catastrophic experience flash the reality of Jesus upon a soul as he did upon the soul of Saul the persecutor. But most of us do not arrive by our knowledge in that dramatic and catastrophic way. We arrive at it by experiment, by practising the presence of Christ, by listening for his voice, by faithfully doing his will. To such faithful and loyal souls Jesus proves his own reality. He that doeth the will shall know of the teaching. And we don't really know Jesus in any saving way until we know him as a presence and a power. A man may know all the facts about the historic Jesus and remain unaffected, unchanged, unsaved. But Jesus, realized as a presence, is a cleansing, saving and redeeming power. It is not Christ in the book, it is Christ in us who is the hope of glory. If it is a saving knowledge of Christ we want we ought to make that couplet in one of our hymns our prayer,

And so let thy glory, Almighty, impart
Through Christ in the story thy Christ to the heart!

The Jesus of Christian Thought.

And now in closing let me say a word or two about the Jesus of Christian thought,—the theological Jesus, if I may so term him!

People have often complained that the real historic Jesus has been hidden behind the theological Jesus. With modern writers it has become almost a convention to say that, and from Strauss down I suppose that is what all writers about Jesus would profess they were trying to do,—trying to clear away the theological accretions of the centuries that the real Jesus might be seen.

I remember that when I was at Lincoln they discovered traces of painting beneath the whitewash on the west wall of the northern transept, and they had men at work carefully removing the whitewash and revealing beneath the figures of long forgotten bishops of Lincoln. And that is what modern writers about Jesus would say they were doing,—removing the whitewash in order that the lineaments of the real Jesus might again be seen.

I am far from saying that no good has been done by the "Back to Jesus" movement, nevertheless, I never can help feeling that there is something just a little bit absurd and silly about all this denunciation of the "theological" Jesus. For what is theology, what are doctrine and dogma but an attempt to give an intellectual statement of the beliefs we hold? Willy-nilly we are compelled to theologize. We can't ignore the reason. We must justify our faith to our reason. We must love God with the mind as well as with the heart. Religion divorced from reason will perish. We cannot for long hold beliefs which cannot commend themselves to our intelligence. And so exactly men were compelled to theologize about Jesus, to face the questions raised by his life and deeds, to confront the problems raised by his character, to face the challenge of his cross. They were bound to try and explain Jesus to themselves, to give some account of him that should commend itself to the mind.

His contemporaries were constrained to do this. I don't say that during Jesus' lifetime any doctrine of his person was formulated. But Jesus was constantly suggesting questions. He was a phenomenon that needed to be explained. The Gospels record some of these questions. "Is not this the carpenter?" asked the Nazarenes, and they asked it because they knew quite well that he was something much more than a carpenter. "How knoweth this man letters, having never learned?" "What manner of man is this that even the winds and the waves obey him?" asked his wondering disciples. "This is of a truth the prophet," said some of the Jerusalem people,—but others went further and said, "This is the Christ!" Jesus needed explaining and accounting for. He couldn't be put into the ordinary categories of humanity. He was different from other men. He had powers they did not possess. He had a wisdom they did not possess. "Never man spake like this man." Above everything else he had a purity and a holiness that nobody else possessed. Men somehow thought of God as they saw him. As my text puts it, he had "a glory as of the only begotten of the Father, full of grace and truth." And then came the final and stupendous wonder of the resurrection. It was inevitable that men should try to give some account of this person who did the most amazing deeds, who spoke words which were spirit and life, who passed through the world without contracting smudge or stain and whom death itself could not hold. They simply had to theologize about him.

You find the beginnings of the theologizing in the New Testament itself. Peter, even while Jesus was with the disciples, saluted him as the Christ, the Son of the living God. After the resurrection he preached him as both Lord and Christ. John, as in my text, speaks of him as the Word become flesh. Paul declares he lived with God in an equality of glory before he took human form. They felt they couldn't explain Jesus without confessing he was divine.

The Nicene Creed, with its declaration about Jesus being "light of light, very God of very God," is only an amplification of statements contained in the New Testament, an attempt to give some intellectual explanation of Jesus.

You can only refuse to explain Jesus by whittling away his story until there is nothing left to explain. But if you accept the gospel story as true, as I do, you are simply compelled to sit down before Jesus and ask, "Who then is this?" And when you begin to try to explain him, to account for him, you can't stop short of the conclusion that in Jesus the Word took flesh and dwelt amongst us. And for myself, I find no contradiction between the historical and theological Jesus. I believe in his full and real humanity. I rejoice that he was the kindly and gracious friend of weak and sinful folk, but I rejoice also to be able to say with the universal church:

"Thou art the king of glory, O Christ!
Thou art the everlasting Son of the Father!"

The Authority of Jesus.

Rev. James Reid, Eastbourne, England.

He taught them as one having authority, and not as the scribes. Matthew 7. 29.

This is one of the most interesting things which the Gospels report about Jesus, for it represents the opinion of the man in the street about his teaching. It describes the impression he made on an ordinary man, a man without prejudice. Somehow or other his words got home. He talked as one who was a master of his subject. There was something in his teaching which was irresistible. It carried conviction by its very truth. They might oppose it, but they could not deny it.

Their way of putting it was to say that he taught as one having authority and not as the scribes. The difference is easy to grasp. It is the difference between the man who knows his subject from firsthand knowledge and the man who only knows it from books and gives you long quotations.

You listen, for instance, to a man talking science, lecturing let us say on the stars. It may be that all he has learned is from the books of firstrate minds. Possibly he has never been in an observatory or has never handled a telescope. You are interested, but you are not wholly convinced. But you listen to another who is an expert. He has studied the stars for himself. He has spent his lifetime in an observatory, measuring, observing, experimenting. He has a mind of his own. He does not need to refer to what this professor or that has to say. He knows with firsthand knowledge.

That was the feeling his hearers had about Jesus. That was why they followed him and listened to him. They felt that he knew what he was talking about. He convinced them not by argument but by the message that he preached and by his whole personality.

And that conviction is not confined to the man in the street of Palestine twenty centuries ago. People who are open to Christ today, ordinary people without prejudice, feel the same thing.

Mr. Arnold Bennett published a little book about the religion of today. It is a booklet choking with ignorance about modern religion and the churches, and poisoned by a vicious hatred of modern Christianity, or what he takes for it, and yet at the end he says this about Jesus:

"He remains today the greatest individuality in the annals of mankind. His story still silences the voice of the detractor. He is still loved by men as much as he is esteemed, and there is no sign of change in the human attitude towards him."

What makes him say that? He has no axe to grind. He would not mind though all the churches were closed tomorrow. It is because Christ compels the mind and convinces the conscience and satisfies the heart. The same thing in Jesus convinces him that got home to the people in Palestine when they said:

"He speaks with authority, and not as the scribes."

Now this is tremendously important, for it brings us to the real basis of our trust in Christ as Saviour and Lord. This is an age of questioning and of revolt, and it is good that it should be so. God gave us minds that we might use them. Modern science has partly induced this temper, for science refuses to listen to people who cannot prove their words. It is always questioning, always discovering new things, always exploring. It will throw over an idea that has held the field for years if something better takes its place. And the spirit of it is invading religion in spite of people who accept things just because they are taught that way, or because they are bidden so to think. It is no use telling a thinking man that he must accept religious truth because the church teaches it, for he will at once ask, "Why should I accept the word of the church?" And it is no use telling him to accept a doctrine because the Bible teaches it, for he will say, "Why should I accept the Bible?" You may reply, "Because the Bible is the Word of God," and he will challenge you, "How do you know? Give me the proof!" The result is that many people are at sea today, questioning, thinking, seeking an answer to this, How can I be sure about God?

The one thing in the world we need to be certain about is the knowledge of God. For everything depends on that. If we cannot be sure about God and what is behind this world, it does not much matter what else we can be sure about. For we have then no answer to the riddle of life, we have no chart or compass on life's ocean.

It may be there are some of us in whose hearts there is this question, Can I trust Jesus? Can I be sure that he is right? How can we be certain that he knows when he tells us the way to live, tells us of the love of the Father? I think the answer is in this verdict about Christ, this feeling that brought conviction to the minds and consciences of the ordinary crowd, that made them say, "He speaks with authority, and not as the scribes."

What was it that lay behind this impression and produced it?

1.

In the first place, Christ speaks from firsthand knowledge of God.

His teaching is not all new. They had glimmerings of the thought of God as Father in the Old Testament, but never before had any one ever spoken of him so, in the clear and wonderful way that Christ did. He brought out the picture in full face.

The same thing is true about the way to live. No other before him made it so clear that love is the way of life. He did not disdain what men had taught and learned, but he took his own line. He looked for himself, he thought for himself. "They said—but I say."

Two men may look at a sunset. The one sees nothing except a few mingled colors, but the other is an artist, he has the eye for beauty, and he sees in that sunset a wonderful compelling vision of beauty that brings him nearly to his knees. He has firsthand contact: HE KNOWS. That was the way with Jesus, that is the way with God in this world of ours. You and I look, but we see only dimly because our vision is more or less blinded. We cannot see clearly what is good or true or right or loving. But Jesus saw and God met him there: one who loved him, and whom he loved, and with whom he lived in perfect conscious fellowship, so that God was the one big reality in life. He could say, "I and my Father are one," absolutely one. His soul was a whispering gallery in which God spoke to him day by day, through life, through nature, through the Bible, through men and women, and through his own thoughts. The world was just full of God for Jesus, and deep in his own soul he knew him with perfect intimacy as we know a friend (in our little way), as an artist knows beauty, as a lover reads the signals of love. And it was because he knew with firsthand knowledge that they felt that he spoke with authority.

2.

But again, he said nothing, he taught nothing, that he had not verified. He knew it was true because he had tried it out, and he had tried it out in life.

It was not for nothing that Jesus did not begin his work as Messiah till he was nearly thirty, which is an age of mature manhood. His religion was no forced growth. The writer to the Hebrews is anxious that we should grasp the full manhood of Jesus. "It became God," he says, "to make the captain of our salvation perfect through suffering." In other words, Jesus passed through the ranks to his leadership. He had his temptations, he knew human sorrow and disappointment, he faced the life we have to live and went through it all, fighting his battle, living by his faith just as we have to do. There was no exemption for him, no special treatment, no comfortable post behind the fighting line. He went through the ranks to become our captain. And part of the comfort of all this is the assurance that he said nothing, taught nothing, that he had not verified in experiences such as you and I have to meet.

Does not this give us a new confidence in Jesus, that what he bids us do and offers to us for our belief, he has tried out and found verified in his own life?

Think what it means! Here is his knowledge of God as Father. It is an amazing creed. We look at it and then we look at the world in which we live, or at some experience we have been through or are passing through, and we say, Yes, it is beautiful, but it is a dream, it is a beautiful theory. And so it fades away and becomes powerless. But listen! He had tried it out in every kind of situation, and it held. It supported him. It brought a response into his life, a response of infinite peace and of infinite love. Think of the last great test of all, at Calvary! Had his faith been a dream it would have broken there. With a clear-eyed soul like Jesus, filled with compassion and sensitive to the core of his spirit, and sincere with the facts of life, it would not have stood up against that flood tide of human cruelty and malice unless it had been true.

I have been reading lately the story of Shelley the poet, that pathetic figure driven into revolt by the cruelties of men and women who did not understand him. He was an avowed atheist. He had no faith. He scorned it, and with the passion to help humanity into that liberation from religion which he imagined was the true light, he went out optimistically into the world. It was in many ways a brave life, but it broke. "Life had brought so much suffering," says the biographer, "his good intentions had been repaid by such evil results, that he had taken a horror of every sort of action. He had an intense desire to withdraw from the perilous throngs of men who are swayed by such terrible gusts of passion." Here was a man with no faith, and he broke. But Christ was triumphant all through, seeking the throngs of men even when they were most likely to be swayed by passion, and never so triumphant or so at peace or so much himself as when they were putting him to death with mocking and scorn and savage cruelty. There, his knowledge of God was verified. For there is only one explanation of that majestic heroic figure, loving men to the last: it is that in that faith that God is Father he was in touch with reality. His feet were on a rock.

Or take his message about the way of life as the way of love! You say it is an impossible dream that will not work. But it worked in Jesus, for that was the way in which he lived. And he found love powerful to do things: opening shuttered hearts, lifting the fallen, creating saints and heroes out of the selfish, and turning cowardly enemies into friends. The world has tried other ways in plenty: the way of force, of hatred, of bloodshed, of selfishness. And how have these worked? There never was a bit of selfishness yet that did not bring unhappiness, and sometimes disaster. There never was an unforgiving spirit yet that was not its own worst enemy. There never was a man or woman who denied the truth of Christ and lived by instinct and passion who did not bring his or her own life down to ruin and futility in the end. But the way of Jesus works. He had tried it, and he knew.

Or think of prayer! "Ask and ye shall receive," he said. How did he know? Because he had tried it out, and it had worked. Prayer was an experience. It was the breath of his own life.

Or think of another saying of his, "Come unto me, and I will give you rest!" Do you think that was a shot in the dark? It was an amazing piece of egotism if it were not true. But it was true, for it worked, and men and women all through the centuries since then have come to him, and have found, when they trusted him and were ready to take his way, that their burdens fell and they had peace and power and joy.

He knew what he was talking about, for he had tried his way out, and it worked. And it is the only thing that will work. His thought of God is the only vision of God that will give any meaning to life that makes it reasonable. His way of love is the only way to live that has any real power to get things done, that makes for real progress. His friendship is the only saving influence that can get down to the roots of evil in us and wither them, so that we are free to be ourselves. He knew what he was talking about, for he had verified it.

If Jesus was wrong he was a deluded dreamer. He was worse than that, as Studdert-Kennedy says: "He was the most dangerous teacher the world has ever known, filling the hearts of men with a glamor that turns them into fools and bids them cast the world away." But can you look at him, look at his life, the life which was the product of his faith as the flower is the product of the plant,—can you look at his life and believe that he of all men was either deceived or a deceiver? There is only one conclusion: he knew what he was talking about, for he had tried it out, lived it out, and found it true.

3.

But there is one more reason why his teaching has this effect on us. It is because in his message, his deeds, his whole spirit (they are all one), he has the power to give us his own assurance, to beget his own experience in us.

For into his life and his message there is concentrated the revelation of God which has the power to convince us and to communicate to us the knowledge of God. He can awaken the eye by which we see. There is only one way in which you can be sure that a thing is beautiful, and that is by having your insight into its beauty quickened into life. We may go into the world with a great artist, a man whose sense of beauty is alive, and he may point out to us beautiful views, yet we do not see. His arguments do not help us. But he paints a picture of it, so that all the beautiful things he has pointed out are gathered together, and somehow that picture awakens the eye for beauty, and we see. We may read the story of a great heroic deed in a history book, and it does not move us, but let a poet take that incident and capture it in verse, and the wonder of it grips us, so that we cannot speak for tears. That is what Jesus does for us with God. He translates the reality of God into his own life, his own teaching, his own spirit. For the revelation of God, as a recent writer puts it, is not made by argument, it is a "revelation of quality." It is something we see and feel in truth and purity and love. And in Jesus it becomes plain, so that our hearts are awakened to see and to feel. Our eyes which were blind are opened.

Test it and see! Read the story of the Prodigal Son! What happens? The picture of the father comes out in that story. He is the great figure. And there he stands, after all he has suffered at the hands of the prodigal, watching for the man in his rags and his grime crawling home from the far country where he has flung into the gutter all the fruits of his father's self-sacrifice and generosity. There the father stands. What will he do? What will he say? He opens his arms and falls on the neck of the youth and kisses him who has nearly broken his heart; and what is more, cuts short his confession and gives him all that he needs to make him an honored son again, the robe and the ring and the freedom of the house. You cannot help realizing that that is love. But what is more, as the same writer says, "It creates a possibility of love" in us. It awakens our insight into love, opens our eyes to it, and we see it and feel it. We could love that father too. We do love him. We could trust him with our life. And that divine thing, that forgiving love in the father, flashing out there, is the throb of the heart of God as Jesus saw him. That is God reaching us in the story, and we cannot help loving him. Through the parable as Jesus tells it we are in touch with God.

Or we look at Christ himself, and we cannot help worshiping him if we are honest and sincere. We cannot help feeling the heart throb of that amazing love. We cannot help feeling that somehow he loves us, that we can trust him, that his way is the way of our true life, that he is the soul of truth, the revelation of the heart of things. We feel we can trust him. There is something compelling, something creative there, something that awakens faith and longing and the desire to give him all we have. And that faith, that devotion, which he kindles, is the touch of God. It is the source of our certainty of God.

This certainty may come to us in a flash, as it has come to some when one day the wonder of Jesus struck into their souls with a sudden illumination. Or it may come to us bit by bit as we open to him and give him our trust in the daily obedience of discipleship. Sometimes it comes only as we dismiss our fears and hesitations and make the plunge and then discover that he is true.

But it comes by listening to Jesus. Have we listened to him? Have we been sincere with him? He is waiting to share with us his experience of God, to communicate God to us. This is the way to real assurance. It is to bow down to him with humble heart, saying, "Speak, Lord, for thy servant heareth!" And sooner or later the voice will speak which brings the knowledge of God, that knowledge which is life eternal!

Humanity in the Presence of the Cross:

1. Sorrow in the Presence of the Cross:

Rev. G. Campbell Morgan, D. D., Philadelphia.

I should like to define our studies as a consideration of "Humanity in the Presence of the Cross." That is our general theme for these morning meditations. It simply means that we are going to look at things that are familiar to us, but from that particular standpoint.

It is wonderful how down the running centuries the cross has attracted art. You will agree with me that some of the greatest pictures that have been painted have been painted in the presence of the cross. The great masters have been marvelously drawn to the grandeur of the cross of Jesus. I am thinking this morning of the great pictures of the cross itself, of the scene at Calvary, and the next thing I am going to say is of a purely personal nature.

To me personally the fascination of all those pictures has never been that of the depicting of the central person. I sometimes wish no artist had tried to paint a picture of our Lord himself upon the cross.

In reading the Gospel narratives of Matthew, Mark, Luke, and John, how reticent they are in the matter of the cross concerning the physical suffering! Apart from the surroundings, come to the actual fact of the cross, and in every case the fact of the crucifying is dismissed in a reverent and reticent sentence. No description in detail. I have always felt there was a great value in it, and so have wished for myself these pictures had never been painted. There is an appeal in them, but it has never been that of the depicting of the central person, but that of the representation of the surrounding crowds.

Two pictures come to my mind now: that wonderful picture of Doré, Christ leaving the Prætorium, and Christ before Pilate. To me the figure of the Christ is disappointing, but I have been held for hours, in the old days when Doré's picture was in that gallery in Bond Street, staring at the people looking at the central figure. It is a great thing.

I wonder if some day some artist will arise who will spend perhaps 20 years painting one great picture. Get your canvas large enough, and whereas you have to paint the picture of Christ somewhere there, put in every person referred to in Matthew, Mark, Luke, and John! See to it you do not miss any! You cannot put all in detail, but put in all that are named and paint them on one great canvas! I shall never paint that picture, but I have it in my mind from reading carefully and making notes of the people named by these four evangelists as being there. It is a wonderful result. It has seemed to me in following that simple and pictorial method of examination as though in the historical uplifting of the Son of man all the facts and forces of human life were actually represented around that cross.

We are going to look for five mornings from the standpoint of the facts of human life as represented in personalities around the cross. My theme this morning is "Sorrow in the Presence of the Cross." Tomorrow morning, "Government in the Presence of the Cross." The next morning, "Religion in the Presence of the Cross." The next morning, "Discipleship in the Presence of the Cross." And the last morning, "Democracy in the Presence of the Cross." This is simple and purely Bible work. I am not going to discuss in general terms these matters, and the bearing of the cross on these great facts and forces of human life. We are simply coming to the green hill looking at the people that were there, seeing how they represent these different facts and forces. At any rate to me the study has been full of significance.

We begin this morning with sorrow in the presence of the cross, and this finds its representation in a group of women.

In human history sorrow has ever rested most heavily on the heart of womanhood. To the woman God said, "In pain thou shalt bring forth children," to the man he said, "In toil shalt thou eat." As Kingsley had it, "So men must work, and women must weep." I am a man, but I still claim that the sorrow of the world rests far more heavily upon the heart of womanhood, and always has.

Take the awful illustration of the war! It was fought on the heart of motherhood. The deepest agony of it was felt there, and it has always been so.

Luke says (23. 27): "And there followed him a great company of people, and of women, which also bewailed and lamented him." And that is all he tells us.

Matthew 27. 55, 56: "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children." So Matthew tells you there were many women there, and he names three.

Now turn to the next record, Mark 15. 40, 41: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome (who also, when he was in Galilee, followed him and ministered unto him), and many other women which came up with him unto Jerusalem." Mark names the same three women. He gives a name to the mother of the sons of Zebedee.

Now let us go to John for a moment! In chapter 19. 25 he has this: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Matthew, Mark, and Luke do not tell us Jesus' mother was there. John had a special interest in her, for he took care of her after the cross. "His mother's sister" was Salome.

We see, then, four women named: Mary Magdalene, Mary wife of Cleophas, Salome, and Mary the mother of our Lord. Three Marys in the presence of the cross, and Salome. We know no more than this reference concerning Mary of Cleophas, and therefore for our present meditation we leave that name out. The other three remain.

Let us look at those three women! You have a different phase of sorrow represented in each case, but sorrow definitely, terrible sorrow, women of the broken heart in the presence of the cross.

MARY OF MAGDALA.

Look first at Mary of Magdala! What about her?

I wonder what you know of Mary of Magdala. That is a rude question, you say, because you know all about her. I hope you do, and if you do you are just as busy as you can be endeavoring to redeem the name of Mary Magdalene from a stigma she has no right to bear. Why is it that all down the ages we have associated her with one type of woman? Why do we talk about fallen women as Magdalenes? We have no warrant for doing it in the New Testament. If you follow your New Testament and adhere to it, what do we know about this woman?

We know there was a time when she was possessed by seven demons.

"Does not that prove immorality?"

Not at all! There may have been moral delinquency of the kind of which we generally think when we refer to her, but there is no proof it was so. I am not going to enter into the subject of demon-possession. But taking the statement just as it appears in the New Testament, here was a woman who was mastered by either a sevenfold evil spirit, or, to retain the actual words, the spirit of seven demons.

What do we know about demon-possession? Simply this, that whether by volitional surrender or not, of personality to a demon, the demon has possession of personality.

"Isn't it always volitional surrender?"

You remember the boy at the Mount of Transfiguration? When Jesus came down there was a lad there demon-possessed. It is remarkable the Lord asked the father how long he had been in this way, in order that the statement may be put on record. The man said ever since he was a little child. Surely you do not imagine that happened through volitional surrender of the little child's personality to Satan! I am not clearing it up: I am facing a fact.

I hate the association of this woman with a certain form of evil. Whether guilty or no I cannot tell, but I do know she had been possessed of seven demons, a woman whose whole personality had been under the dominion of seven evil spirits. And demon-possession meant that the demon entered in and mastered and expressed itself through the personality of the possessed. It is a terrible picture! That is all I know about her past.

What did Jesus do for her? He freed her from that evil possession. A life fair, and beautiful almost certainly, yet mastered by a sevenfold possession of demons with all their evil of blight, passion, and lust it may be, and everything else. And our Lord had cast them out, and this woman was emancipated from the mastery of demons!

Look at her before the cross, and what does she see? Her deliverer being done to death. "My Lord," as presently she called him, even when he was dead. "They have taken away my Lord, and I know not where they have laid him." She was true beyond death. She thought of a dead body. "I do not care: he is my Lord."

And then when presently she discovered him whom she supposed to be the gardener she said, "Rabboni," my Master. Mark the significance of that: "They have taken away my Lord," "Rabboni," my Master!

A woman delivered from the possession of demons by Jesus felt perfectly safe as long as he was there at hand. She could get to him, but they put him on his cross. She will not have him (I am trying to think with her), she realizes her personality is becoming a tenantless house. I think in those awful hours as she stood near the cross she thought of herself, the whole story, the whole life, how safe she had felt taking commands from him, but now he is going, now she is left a tenantless house. The sorrow of her, the agony of her soul, the feeling she was there living on the verge of the forces that had blasted her life and would again because her Lord and Master was gone! And she is in the presence of the cross.

Mark what the cross meant to her! To her and all the rest the cross was tragedy. I am sure it is well to emphasize that. If there had been nothing other than that cross, the high heroism, the martyrdom of a great personality, there would have been no Christian church. The cross scattered the disciples like leaves before the wind. It blasted their hopes and love for him, their belief in him and his high purposes. It convinced them he had failed. (Of which more in another connection.) So not immediately, but presently, that woman, Mary of Magdala, came to find that the cross, to her the uttermost tragedy in her own personality because it put an end to the presence of her Lord and Master,—it was in that hour he was winning the central and final victory over all the forces of evil that had blasted her. In that dark hour he entered into conflict with the whole underworld of evil, and mastered it.

You know Paul's words about the cross in which he says, speaking about principalities and power of evil, in the cross Christ triumphed over them, putting them off from himself. If you will study this carefully you will see something at the cross you do not see apart from the interpretation. You will see not only humanity in the presence of the cross, but the underworld of evil massed against the person on the cross.

In the story of the temptation, when Satan had exhausted his method of attack upon Jesus he left him. What is the next word? "For a season." Take the Greek word: "He left him until." There is a gap there, a hiatus. Have you ever tried to fill it in? One must do it cautiously, softly. I am concerned as I watch the ministry of Jesus, for I do not find any revelation of an attack upon him personally by devils until he is approaching the cross. At Cæsarea Philippi Satan attacked him through the lips of a disciple, and Jesus named his attacker. At Gethsemane I see the shadow of an attack in his prayer of victory. I come to the cross and its silence and darkness, and I turn to Paul who speaks of that hour as one in which all the powers of evil attacked the soul of the dying Saviour, of his triumphing over them, and with fine scorn making a show of them openly.

There came a day when Mary Magdalene heard that her Lord and Master was in that hour routing finally the forces of the underworld and winning that victory over them that makes him forevermore master of them in the interest of the human soul. The cross was discovered to her presently as a way by which he put off principalities and powers, and triumphed over them, and the cross was the process by which her greatest sorrow presently was transmuted into her highest joy.

In the garden she came upon him and called him "Rabboni," and he said, "Do not take hold of me, Mary!" Why not? Because she had to learn to be independent of the physical presence, and to discover that the spiritual presence takes possession of the tenantless house. Here I see sorrow in the presence of the cross in the case of Mary Magdalene, and what the cross is doing for her she came to know.

SALOME.

Glance at Salome for a moment or two! What do we know concerning her?

She had two boys who had gone after Jesus. Now, mothers, listen! She had two boys who had joined up with Jesus, who had cast in their lot with him. She had desired their success; of course she had, every mother does! There was an hour when she had been their spokesman, asking that they might sit one on his right hand and one on his left hand.

What does the cross do for them? She felt that they were mistaken, they had linked their lives to one who was failing. Remember, I am not telling you what are the facts of the case, but as they appeared to Salome and all the disciples! They all thought Jesus had failed.

I am sure I know what Salome felt. "He meant well, he was right in his meaning, his ideals were perfect, but he is beaten!" And Salome stood looking at him. She saw the ribaldry of the human tide around them, and she thought her sons had made a mistake by joining up with him. Her sorrow was that of disappointed motherhood.

What did the cross do for her? Not immediately, but presently she found that those boys were permitted, as he said they should be, to share his cup and his baptism, and they were admitted into the official positions of power which they had desired by the spiritual dynamic force they had in fellowship with him in the mighty work of redemption in the world. By way of the cross her motherhood was crowned with glory. She found joy presently just where she seemed to have lost it. That is what the cross did for her.

The Mother of Our Lord.

Treading softly, we come to the last, the mother of our Lord. What are the facts concerning her?

The holy mystery of the past! Let us try to get to her mind the day of the cross! That strange mystery of power that had come upon her, and then that period in which her body became the ark of the covenant, the life nestling under her heart, then the babe, then twelve years and the boy, and eighteen more years in which he is still there, and then the day when he left her, left his home, and went out.

Think of Mary all through, Mary watching him, knowing the deep secret of his being, watching and wishing he would make himself known! When he had gone out to begin his public ministry, Mary going to the wedding feast, and Mary saying within her own soul (I have no documentary evidence), "I wish he would do something to show people his glory! Here is a chance,—the wine is run out,"—and she went to him and said they had no wine. You have not seen Mary if you imagine all she wanted him to do was supply wine for a feast. He said to her with great tenderness, "Woman, what is that to me and to thee?" That is the literal translation, and I prefer it to "Woman, what have I to do with thee?" It was an intimation she could not understand. "Mine hour is not yet come." The hour Mary wanted to precipitate, the hour of his manifested glory. He did what she asked, changed the water into wine, but he said, in effect:

"Mother, they won't see me that way! That is not the revelation in which I shall ever be known or understood. Not by the miracles of my power will men ever come to know me. Mine hour is not yet come."

Mary held it strange, and a contradictory thing. She had seen more than three and a half years of public ministry. No seeking for power or possession, his refusal to be the ruler of his people, his forsaking of everything, his madness. Yes, it was Mary who thought he was beside himself when she went to persuade him to go home because he was overworking. How many mothers have done it! And then the cross.

We must get into Mary's soul. Her baby, her boy so beautiful, her young man so glorious and radiant and splendid, on that bitter, bloody, brutal cross! My God, a sword piercing the soul of Mary, and most terrible because she could not and did not at the moment understand it! There is sorrow apart from personal sin at its worst. Down the ages one question has been asked with monotonous repetition in the presence of hours of misery and agony: Why did God permit this? You asked it yourself before now. Some of you never have and never will, but some of us have.

There it is focused in the heart of motherhood. "Why did the God of my fathers, to whom I sang my Magnificat in the days of a generation ago, why did he permit that?" It isn't merely that the mother lost her baby, boy, man, but such a baby, boy, man, with such infinite misery lying behind it she never could express to others, but she knew it. God is challenged for Mary in the hour of the cross. What happened?

All I know is this, that the dying Jesus committed her to the care of John, and no doubt he took care of her, for mark it well, she was in the Upper Room on the day of Pentecost. She is named as being among the company of those on whom the Spirit fell. What happened?

In that hour when the Spirit fell she understood the cross, and she knew that by that cross she came face to face with the fact that in that cross her son after the flesh, God's Son in the dark mystery of his personality, was opening the gate of heaven to all believers, and to her among the rest. And in that hour at Pentecost when Mary was filled with the Spirit,—if I may be fearfully mechanical and use terms of time, within half an hour she understood her Son better than she had ever understood him before, and she also found that by that cross her joy in him and in her own soul and for eternity was created and insured.

Sorrow in the presence of the cross! This is a casual glance over the ground as I see it represented in these women.

Before he went he said this to his disciples: "Your sorrow shall be turned into joy." He did not say, "Instead of your sorrow you shall have joy." He did not say, "You have sorrow now, but you shall have joy afterwards." He said, "Your sorrow shall be turned into joy." That is what they learned at the cross, and from that moment on down the ages it has been true that when sorrow comes into the presence of the cross it yields itself to all it has to see. Sorrow itself becomes turned into joy.

All ye that pass by, to Jesus draw nigh! Come, see if there ever was sorrow like his, and then listen! "Surely he hath carried our sorrows!" His sorrow led to his joy, his joy he gives to us, and in the secret fellowship of his cross sorrow is transmuted into joy like that we shall find in the fair moment of moments that lies beyond when God's eternal day breaks for us. I think we shall discover our highest joys have been wrung out of our sorrows, and we would never have dreamed of anything like that if we had not stood in the presence of the cross.

(*To be continued.*)

An Age of Compromise.

Mrs. Henry W. Peabody, Beverly, Mass.

As we celebrate the Tercentenary of Massachusetts and note the loyalty of the Puritans to their convictions we are impressed by the contrast with the present age. The Puritans were not always right, but they had the courage of conviction. It is to this conviction and loyalty that we owe the notable history of Massachusetts which has penetrated through the nation and still influences this country religiously, politically, intellectually, morally. That influence is responsible, in the main, for the further penetration into all nations through Christian missions. Our fathers had a faith worth exporting, and in 1812 the American Board of Foreign Missions was born, followed quickly by the American Baptist Foreign Mission Society and other denominational boards.

Contrast with today! Where we once marched with conviction we now rest on compromise. The present generation, especially the intellectuals, sneer at Puritan ideals and laugh at convictions. But like people who rail at Prohibition they suggest nothing to take the place of the great moral and spiritual assets of so-called "narrow" religious belief based on the Scriptures. True, people with convictions are not always agreeable to live with. They are sometimes driven by adroit opposition to a defensive attitude and are called cranks or fanatics. They are compelled to overemphasize their beliefs in their endeavor to defend them. True liberals should give liberty as well as take liberty. Some are more ready in this day to make martyrs than to defend liberty.

Compromise is defined, "to agree mutually to submit to arbitration." This seems right and harmless, and has become the policy of the church to a large extent, and of the government. The arbiter is usually invisible, and is known as public opinion. This opinion is not spontaneous, but is the product of education and propaganda through press, pulpit and schools. It is largely responsible for the changed attitude and reversal of thinking in certain departments.

Compromise makes for comfort, and we

must be comfortable; for immediate peace of mind, "why worry?"; for pleasant companionships, for so-called unity.

What will be the ultimate effect of compromise? So long as yielding does not touch vital, essential points, by all means let us compromise! Life is a constant adjustment, a yielding on the part of individuals, communities, states, and more recently nations. But where shall compromise end? For instance, in the church? Can we afford, even for the sake of outward organic unity, to yield convictions based on the fundamentals of our Christian faith? Today we put a premium on doubt, agnosticism, unbelief. To be narrow is the worst possible indictment. Men say, "We live in a new age." But human nature has not changed. I still read the Old Testament for politics and the New Testament for missions. I find the women of today in types given in that greatest of Books. Ideals and motives are changing. Those who control public opinion through pulpits, education, press and politics are a different type from those who laid the foundations of this republic. Our habits have changed with changing conditions. As a nation we have risen from poverty to wealth with temptations which accompany wealth. It has brought a change in home life. Greater leisure through inventions has given more time to waste, and we have more money to waste. Women claim personal liberty now, and some, like men, abuse it. The privileged woman has often been a liability, and today we have more privileged women than ever before. It is an age of compromise.

Shall we compromise on the authority of the Bible?

We assume, though we may be criticized for thus assuming, that the Bible is the Word of God. It is the only recorded statement regarding the plan of God in the world, the development of society, the history of humankind, and the redemption of a sinful race through the supernatural birth, life, teaching, sacrifice, death, resurrection, ascension and promised return of our Lord Jesus Christ. There is no other record, and no one that we know is authorized to change that record. A great scholar, Dr. Robert Dick Wilson, says, "No one is competent to change the record." And yet leaders in theological schools and some ministers have what we call in a political or civic oath, "certain mental reservations or purpose of evasion." They feel at liberty with their human experience to cut loose from the supernatural, from divine guidance, and base their belief on human experience. They grant the position of a good man and great teacher and social leader to One who claimed to be the Son of God. As some one has said, "They deny the authority of God on the authority of Bernard Shaw." We find a considerable number in our Christian ministry in all denominations who declare no allegiance to this Book as inspired. With them stand, for the sake of harmony, those who do not agree with them but believe in loyalty to the group rather than to the truth. In political groups we find a similar loyalty to party substituting for loyalty to principles, which is the great menace to our democracy. The Bible, in 600 languages, has penetrated to every country under the sun. Last year 32 million copies of the Scriptures were distributed. Its teachings have changed lives and nations. No other sacred book can approach it, even though some have borrowed from its teachings.

Shall we compromise to secure unity?

Can we unite organically without compromise on essentials? Each denomination emphasizes some which are important and valuable. Christian unity is so much in our thought and prayer and hope that we are inclined to overlook the essential unity of faith, belief and experience in truth written in the Book of God and preserved through conviction in our church groups.

If organic unity involves suppression of convictions on the part of those who still believe in the authority of God and the validity of his Word, what real harmony can be expected from a coming together? An agreement to differ? "That they may be one" was the prayer of our Lord. Did he mean one in a sense of loyalty, belief and devotion to the truth, or merely federating various beliefs? Shall we base harmony on compromise? In denominational life it is difficult to maintain our convictions today, since real conviction expressed is considered divisive.

Can we compromise with false religions?

The old prophets were extremely narrow, according to our present day understanding. They actually ventured to criticize the priests of Baal, and talked frankly and rather violently about shocking conditions under heathen religions. Today we read on the same page of our secular press that prints the Northfield conference reports statements from so-called liberal groups, though decidedly illiberal in their attitude to those who still cling to the Bible as authority. These groups have become eclectic in religion. They welcome and applaud a Hindu who stated recently that there is nothing in our Christian religion that India needs, since India has in its own religion all we have that is good in Christianity, taught in a far better way for the Indian people. By their fruits they are known! We are amazed that liberal leaders endorse prophets of Krishna and Siva, whose narrow teachings have led to conditions not at all exaggerated in the book, "Mother India." "Hinduism is the only religion worse than no religion," said Max Müller after a lifetime of study. A "progressive," standing by these discredited faiths, discarding the foundations of his only authority, gives one the feeling of Alice in a Theological Wonderland.

An educational leader in India states that the present situation through the Gandhi movement is extremely dangerous. The law passed by the National Legislative body of India regarding the raising of the age of marriage to 14 years has been bitterly resented by Brahmin priests. Hundreds of thousands of little girls, in some cases only six months old, are being hurried into marriage to evade this law which will go into effect if they find it impossible to defeat it. Why does not Gandhi devote his attention to reform of Hinduism instead of attacking British rule, which is, humanly speaking, the only salvation of India from Russia and other decadent nations? Because he is still a Hindu with all that it entails. The religion of India may be satisfactory to Hindus who speak from church platforms in America. The real article could never satisfy any American woman, broad or narrow, since women in India are denied their own bodies, souls and minds through the teaching of Hinduism. And yet some of my good friends, even those in leadership in mission work, counsel us to avoid criticism of these religions. We must rather, they say, find all points of likeness and magnify them, omitting anything that might hurt the feelings of the believers in these faiths. It would be a difficult thing to find any point of likeness between those great pronouncements of our Lord and Saviour regarding little children, his tender recognition of women, his protection of home, his high standard of morals, his glorification of every right relation of life, with this shocking, unspeakable so-called religion of India!

Shall we compromise in missions?

We face in China at the present moment a possibility of colossal compromise in our mission schools which means dissolution. As one who has given many years to educational work for women in foreign lands I meet a situation more serious than any I have ever faced. The question of registration of our mission schools is before our boards. Some have already decided it, unfortunately without consultation with others. They hastened at the suggestion of registration to accept the requirements of a transition government which is clearly determined to eliminate all Christian teaching. We rejoice that some are still standing against this movement, trusting God, refusing to deny him. They are not misled by the suggestion that voluntary Bible study may be allowed for a time. As a member of a board I must decide whether to vote to hand over these mission schools founded by Christian men and women to a secular unstable government under the domination (as we have seen in recent weeks,) of the most corrupt and atheistic nation in the world.

A recent statement of the Chinese minister of Education demands compromise. Compromise on the part of the boards will lead our Christians in China and India to retreat rather than to advance. The Boxer Rebellion in 1900 was one of the most glorious chapters of martyrdom and heroic testimony to the Lord Jesus Christ that the world has ever known. Then again we saw that the blood of the martyrs was the seed of the church.

Today we face another rebellion in China against the church. How are we meeting it? What will be the answer to the demand? Shall we remove the name Christian, with all it implies? Shall we order students to bow down to the picture of Sun Yat Sen, the "new god of China," so called by a liberal writer? This is not an academic question for you or for me. On it hinges the whole question of Christian missions. What will you who are ministers and missionaries and educators do with Jesus Christ? Pilate compromised, turned him over to a referendum of the people. Shall we follow this example in China, led by atheistic Russia? They as of old cry, Crucify him! Some of us, believing in miracles, expect this Red Sea to divide, and deplore compromise of some boards and missions.

COMPROMISE IN THE PULPIT.

I would not fear attacks by government or press or even by godless educators if I could be sure that the men who teach and preach from our pulpits were all men of conviction, loyal even unto death to their Lord and Master. Some of them are loyal and are having a hard time. Some are compromising.

Personally I was brought up in an age of conviction. Later I came to the age of doubt, which most young people must face. My preparation had been five years in the mission field in South India, where I had tested Christ and had seen his miracles. When I came back in 1887 the age of unbelief and compromise had started under the name of new theology, higher criticism. I counted among my best friends three men who became outstanding authorities as Modernists, men of such high type, so far beyond me intellectually and so dear to me through years of friendship that it was difficult to separate from them religiously. Finally, after months of study and reading and unrest I went to the one who stood highest in my opinion, and said:

"I am at the parting of the ways. If you are right, and you may be, since you have scholarship which I have not, and you are giving your life to this study, I must, if I follow your teachings, go all the way. You are able to stop halfway. If I accept your views I have no further use for the Christian religion. If the Bible is not inspired as no other book, if it is myth and tradition, if Christ is not the Son of God, my Saviour, if he did not rise from the dead, if this teaching is not of God I do not want it. Shall I follow you and go all the way, or continue in what you call superstition?"

This man listened patiently, quite convinced of his own point of view, and then pleaded with me NOT to go in his way, but to keep my simple faith, to continue in my missionary work, and to hold to the old message. I followed his advice. It was less of a strain on my faith than his teaching, and it has not failed through all the years. Today I KNOW whom I have believed, and have not been moved by men who speak with less reverence than did those first Modernist leaders. Many have gone all the way away from the light of revelation into the dark of unbelief.

Where will compromise end?

And now I face for my children and grandchildren and for yours the outcome of compromise with anxiety. I wonder if you who come to Northfield, one of the few remaining centers where I find the Lord Jesus lifted up according to the Scriptures, can help not me, but the younger generation. It is not modern so-called religious education that we need so much as religion which educates and emphasizes the unfeigned faith which through Grandmother Lois and Mother Eunice was implanted in the heart and life of young Timothy. Such faith is constructive, indestructible, and is contagious in home and school. It does not minimize the supernatural, and it glorifies the Word of God. It is not carefully selected and denatured truth. Timothy was able later with the help of Paul to meet "profane and foolish babblings, and opposition of science falsely so-called." This admonition sounds as though Paul had some knowledge of present-day tactics and teachers. It describes certain educational centers. But Paul never compromised. He was willing to be unpopular.

Will compromise become unbelief?

It has already. There are schools of atheism in our colleges, and even in our public schools. It may be that we shall come back from this present age as we face spiritual anarchy sweeping the world. There may be, of necessity, a return to an age of faith. It might well begin on this anniversary of Pentecost through the methods and power of Pentecost. It will involve recognition and acceptance of the risen Christ and his Holy Spirit whom he promised. It will inevitably lead to general and powerful witnessing not only on the part of ministers but by all who have been redeemed, witnessing by word and life.

Shall we compromise today on the creed?

In so-called creedal churches I have heard statements which have led me to inquire how honest men could lead great congregations in confessing beliefs in which the leaders certainly did not believe. I was told by a fine, frank young theological professor that he repeated the creed exactly as I might sing an old hymn or part of a ritual, stately and fine, but not at all binding as belief. May I present a revised creed adapted to this type of mind, prepared by a careful student of present day thinking, largely quotations?

First let us say the Apostles' Creed, derived from the New Testament:

I believe in God, the Father almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The creed of the apostles of "Modern" Christianity is derived from 18th century German rationalism, the leading principle of which is that the New Testament is unauthoritative, uninspired, and legendary. It would read as follows:

I believe in the existence of God, a Father almighty, maker of heaven and earth, as a working hypothesis;

And in Jesus Christ, the great citizen of the world, who in some mystic transcendental sense and degree claimed to be the Son of God;

I believe that he was not conceived by the Holy Ghost, nor born of a virgin;

I believe it possible that he suffered under Pontius Pilate, and was crucified;

I believe that he was dead and buried;

I do not believe that he descended into hell, such place being nonexistent; the third day he rose, metaphorically, from the dead, a sense of his spiritual influence at that time being awakened in the hearts of his disciples;

I accept the affirmations that Jesus Christ ascended into heaven, sitteth on the right hand of God the Father almighty, and will from thence come to judge the quick and the dead, as interesting survivals of primitive superstition;

I might believe in the Holy Ghost if I so much as knew whether there be any Holy Ghost;

I believe in the holy catholic church as moribund, and to be superseded by varying forms of religious eclecticism, each generation to be both inheritor and maker of its own religion;

I believe in the communion of kindred spirits; and in the forgiveness of sins, this signifying the putting away by mankind of such errors as may impede its upward evolution from one ethical plane to another;

The resurrection of the body is contrary to the teaching of modern science;

I believe in the life everlasting in the sense of race persistence, as also by force of the social gospel, which, however degenerate the individual life may be, shall produce in permanence a regenerative human society. Amen.

Which will you choose, the apostolic belief or the compromise?

On the answer of our church leaders, humanly speaking, depends the perpetuation of the Christian faith. It has stood the test for nearly twenty centuries. Shall it be lost through compromise?

He Is Become My Song: The Story of Christ in Poetic Form, by Edith Anne Stewart Robinson. Macmillan Co., New York. 275 pages. $2.25.

By "poetic form" is meant that the contents are printed as if they were poetry, line on line. There are pieces in various meters here and there, but mostly the matter is in blank or free verse, with no specified number of feet and with no required rhyming.

The spirit of it is earnest and intense. The gospel story is woven in with imaginative matter related by fictitious persons. Christ is exalted throughout.

Things I Know in Religion: A Preface to Faith, by Joseph Fort Newton. Harper & Brothers, New York. 188 pages. $2.

The thoughtful matter and the beautiful literary style of Dr. Fort Newton must command every one's attention. In this latest of his books, which takes its title from the first of 12 chapters, he treats not only of the content of religion, but also of its application in public affairs, in social service, and otherwise. One chapter is "When Christmas Comes," and another "The Challenge of Lent."

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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Punjaub, India.

Dear Sir:

I wish to thank you most heartily, and also the friend or friends who are making possible your gift of the **Record of Christian Work.** I have greatly enjoyed its monthly visits, and trust they may continue. Its great sermons and its Bible study are sources of inspiration and help to me.

Sincerely Yours,
(Signed) L. D. Christensen.

Guntur, India.

Dear Sir:

For years I have been getting the **Record of Christian Work** through the kindness of your Gift Distribution Fund. I do not know who pays for my copy, but if you do please thank them for the same! If I knew the name I would be glad to write a personal letter. If possible, share this with them!

I find the paper so helpful, and use so many things from it for my work in our Bible Training School. For years I used Dr. Meyer's Notes in my daily quiet hour, and miss his heart-searching comments much. After I have finished with it I give it to others to use, so it gets read over and over.

I am in charge of a Bible Training School for women, and just sent out 37 women to preach the gospel in village schools and homes. With them went some of the dear little ones of India who had been in our kindergarten. We hope some of the seed sown will help them to be faithful teachers some day

India is in an upset condition just now, but we hope the worst is over, and in time some understanding will be reached and what is best for India be done. We hope it will not interfere with the great opening the Lord has given us in the villages. We are trusting that it will overrule for his glory.

May God be with you in all your efforts to bring God's Word to the people of the world! I know many are comforted by your paper and are glad to hear of the results of the harvest in other parts of the world.

A toiler with his hands was God's own Son:
Like his, to him be all thy work well done!
—John Oxenham.

Yours sincerely,
(Signed) (Miss) Annie E. Sanford.

Philippine Islands.

Gentlemen:

The first copy of your good magazine was received when I was starting for a two-weeks' revival campaign in a remote place about a month ago. Because of the long, hard distance of travel on foot or horseback I had to limit my baggage by the ounce, but I took the **Record** with me. And besides my Bible I do not know what I would have done for my reading for inspiration had I failed to carry the good paper along. It gave me a new vision of the work of the Holy Spirit. Just the help I needed then.

I wish to thank you for your kindness in sending it to me, for without it I feel lonely.

Yours gratefully,
T. E. A.

Cairo, Egypt.

My dear Friends:

I have just been reading the last **Record,** and thought I must write and tell you how much I appreciate it. Many thanks for sending it to me!

I am sending it this summer to a young man in the theological seminary who has finished the second year and is preaching during the vacation in a town in Upper Egypt. He is zealous in one of our Christian Endeavor societies in Cairo.

May I call your attention to Isaiah 19. 1, 2, and ask you to pray that this political trouble may help to further Christianity, and not be a power against it?

With kind wishes, Yours gratefully,
(Signed) Anna Y. Thompson.

Japan.

Dear Sir:

I am a Japanese, and a member of the Kagoshima Methodist Church, at the southern extremity of Kyushu.

Please accept our heartiest thanks for the **Record of Christian Work** you have sent our church regularly for several years. Every time, when the pastor has done with it, he lends it to me. I read every issue with great interest and deep impression, and then convey the contents to the rising generation.

It may be an interesting joy for you to remember that the R. C. W. is cultivating many religious mustard seeds with a bright future even in such a distant place.

Yours gratefully,
S. N.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Representative Men and Women of the New Testament.

December 7, 1930.

Stephen: An Early Interpreter of Christianity.

Acts 6 and 7.

There is no more attractive and heroic figure in the New Testament (not counting our Lord,) than Stephen. His story is familiar,—his selection as a member of the emergency committee of VII, his good reputation, his spiritual power, his gracious character, his intellectual ability, his argumentative skill, his success, his glorious martyrdom.

Today we are directed especially to his contribution to early Christianity as an interpreter of its relation to Judaism.

In the record before us this of course is not set out in so many words, for they were feeling their way in the growth and development of the Christian faith and organization. The apostles were still good Jews in their adherence to the Temple ceremonies. Stephen was the first to follow our Lord outspokenly in his grasp of the passing of Judaism through its fulfilment in Christ.

We have to gather his position from the charges made against him and from the defence he made.

He was accused of talking blasphemy against Moses and God (6. 11), and of talking against the holy place and the law, saying that Jesus would destroy the Temple and change the customs of Moses (6. 13, 14).

His speech, which is the longest recorded in the book of Acts, is a selective review of national history from Abraham to Solomon, showing that God had never been limited or localized as to the land of Canaan or the Temple.

His purposes had been revealed before Abraham set foot in Canaan, and independently of that land in Egypt, Midian, the desert. His promise to Abraham antedated the law. (7. 2-44.)

The Tabernacle and the Temple had come relatively late in Israel's history. In a word, "the most High does not dwell in houses made by hands." (7. 44-50.)

Nothing is recorded by way of answer to the charge of talking against the law and customs of Moses.

At 7. 51 Stephen drops his defence and hurls a terrible indictment at his hearers,—"Ye," "your fathers." They are always resisting the Holy Spirit. They had persecuted and slain God's messengers. They had now betrayed and murdered Messiah. They had not obeyed the law of God.

In all this we see that Stephen emphasized the distinction between Judaism and Christianity by echoing our Lord's own words about the fulfilment of the Mosaic law and the spiritual nature of true worship. So he stood Christianity on its own feet.

What results?

By strange irony—or perhaps we should say, in the providence of God,—another brilliant young man appears who is destined to become the great exponent of the truths Stephen preached. "Paul himself and Pauline doctrine have their spiritual ancestry in Stephen."

Never hereafter could Christianity be confined within the narrow limits of legalism and ritualism which had erected barriers between Jew and Gentile.

This separation between Judaism and Christianity was inevitable. God's purposes for man show progressive developments from the beginning of the Bible. Christianity was the goal.

In what sense (if at all) does Christianity need to be reinterpreted to this modern age? Is there similar unfolding of new truth or new application of old truths today? If so, is there similar resistance in any section of the church?

Golden Memory Text—They chose Stephen, a man full of faith and of the Holy Spirit. Acts 6. 5.

December 14, 1930.

Saul of Tarsus: How a Pharisee Became a Christian.

Acts 22. 3-15.

In our survey of the most influential Christian who has ever lived we are to study the greatest event in human history since the Pentecostal outpouring of the Holy Spirit. Scholars date it about 35-7 A. D.

The conversion of Saul is related three times in Acts. Here he is telling it himself to the Jerusalem mob. In 9. 1-18 is Luke's historical account, derived no doubt from Paul himself, and in 26. 9-18 Paul's account before King Agrippa. The teacher should read all three accounts to get different details suited to the audiences addressed.

Our lesson portion first gives some autobiographical information about Saul's life as a student and as a member of the sanhedrin (3-5). He was a choice, if not the choicest, flower of Judaism. He had (as we would say,) the best college and theological training available to a Pharisee. This would open before him the prospect of a splendid career as a rabbi. His zeal for God set him in conflict with Christianity. This zeal urged him afield in his campaign of persecution. His driving motive was not prejudice or cruelty, but high-minded religious conviction.

The record now presents two scenes. Scene 1 transpires on the road outside Damascus, scene 2 in the house of Judas on Straight Street. In scene 1 Saul has direct dealing with Lord Jesus, in scene 2 with Ananias. Scene 1 introduces the supernatural, scene 2 adds human instrumentality.

Saul approached Damascus a Pharisee and a furious persecutor. He entered the city a humble penitent. He left it a Christian apologist and apostle.

What happened to bring about these transformations in character and career?

What happened? His conversion, 6-11.

The living and glorified Jesus of Nazareth, clothed in resurrection glory, stopped Saul on the road, and spoke to him. Saul was perfectly conscious of what happened. He saw the light, he heard the voice, he asked questions, he received answers, he obeyed. It was an external, supernatural miracle by our risen Lord, at midday, in the presence of witnesses.

The unique thing was that Jesus himself came face to face with Saul without the aid of human helper or written Scripture at the moment.

The reality of the experience is evidenced by the immediate transformation in Saul's life and thought. The whole direction of his life was changed in a moment. An instantaneous conversion, complete, never repeated or taken back.

Saul's two questions furnish the key to his subsequent career, and to all true discipleship. "Who art thou, sir?" (Goodspeed)—knowing Christ. "What am I to do, sir?"—obeying Christ.

What followed? His commission, 12-15.

Follow Saul into the city! What a story he would have to tell to Judas and the others who expected him!

For three days he is in seclusion, engaged no doubt in prayer, self-examination, recasting his theology in relation to Jesus. He now has the key to the Scriptures,—Jesus Messiah. Philippians 3. 7-14 shows a complete reversal of values. Then the next step is made known to him, and by the hand of a brother believer he receives the infilling with the Holy Spirit and the restoration of sight, and is baptized, thus making a break forever with Pharisaism. He also receives his apostolic commission to be Christ's witness before all men. His rabbinical training, illuminated and added to by divine revelation, will qualify him to be the great Christian theologian and author of epistles.

Golden Memory Text—I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ. Philippians 3. 8.

December 21, 1930.

Timothy: The Influence of Home Training.

2 Timothy 1. 1-6; 3. 14-16.

A Hebrew-Christian home in Lystra, 2 Timothy 1. 5.

The account of Paul's second missionary journey pauses at Acts 16. 1 when he reaches Lystra. (Locate it on a map!) Here amid pagan surroundings is a Christian home. Grandmother Lois is a Christian. Mother Eunice is a Christian Jewess. (Her husband had been a Greek.) Her son Timothy is also a believer. Since Paul calls him his "dearly beloved son" it is assumed that Paul led him to Christ. But since Timothy had known the Scriptures from childhood (2 Timothy 3. 15) we infer that mother and grandmother had been Christians long before Paul visited Lystra even the first time, Acts 14. 6. Their consecration and piety gave atmosphere to that Bible-loving home.

So lovely were their lives that Paul could use them as Timothy's teachers to endorse the Scriptures (3. 14). We can all think of godly people whose serene lives and beauty of character are the product of long and earnest study of the Bible, and hence are a witness to the elevated character of God's Word.

Bible training in that home, 2 Timothy 3. 15.

The schooling of a Jewish child began in the home at the age of five. There was only one source of instruction, the ancient Scriptures. The process was confined to explaining and memorizing Scripture. But in the case of this Hebrew-Christian child Timothy there would be something more. His mother and grandmother had a key to unlock Scripture which orthodox Jews did not possess, namely, Jesus of Nazareth as Messiah. Further, the letter of Scripture was vitalized by faith in Christ Jesus to give it saving wisdom.

What memories Paul would awaken as he reminded Timothy of these childhood privileges and urged him to be faithful and firm! They would defend him against the corruption and imposture spoken of in verse 13.

Timothy the product of home training.

He had sincere faith, 1. 5.

He had learnt something he could hold on to, 3. 14.

He had convictions, 3. 14.

The memory of his teachers gave him stability, 3. 14.

All this counted in qualifying him for association with Paul that immortalized him by giving him a place in Bible history. For he was so well reported of by fellow Christians at Lystra and the nearby town of Iconium that Paul took him along as his associate. He seems to have become Paul's dearest and most dependable fellow worker,—see Philippians 2. 20-22. This second epistle, written while Paul was in prison awaiting death, breathes tender personal affection, joy because of Timothy's genuine faith, and encouragement and advice for his future success.

A child should be instructed in the story of Lord Jesus at the earliest possible moment. Lessons learnt thus early will never lose their influence.

Are our own homes as definitely Christian as this one we are looking into?

Golden Memory Text—From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3. 15.

December 28, 1930.

Review: The Pattern of Christian Living.

Golden Memory Text—Have this mind in you which was also in Christ Jesus! Philippians 2. 5.

Yes, our Lord is the one true and full pattern of Christian living.

Suppose we take the various persons in the lessons of the quarter and see what qualities of Christlikeness or approved by Christ they exhibited? This is the list:

Zacharias and Elisabeth, Luke 1;
Mary, Luke 2; John 2; 19. 25-27;
Simeon, Luke 2;
Anna, Luke 2;
Peter, Mark 8. 27-29; Luke 22. 31-34; John 18. 25-27; 21. 15-17;
Thomas, John 11. 14-16; 14. 5-8; 20. 24-29; 21. 1, 2.
The believing centurion, Matthew 8. 5-13;
The young ruler, Mark 10. 17-27;
Zaccheus, Luke 19. 1-10;
Stephen;
Saul;
Timothy.

What sort of a pattern of Christian living do you exhibit? Your scholars? The Golden Text gives the secret.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

The Best Christmas Gifts.

2 Corinthians 8. 1-5. December 7, 1930.

What babe new born is this that in a manger cries?
Near, on her lowly bed, his happy mother lies.
Oh, see the air is shaken with white and heavenly wings!
This is the Lord of all the earth, this is the king of kings!

And this is also the gift of gifts.

Our Father, once again thou hast brought us to this sacred season! Help us to feel that our hearts are cradles for this blessed gift of thine! So soften them that here within us we can actively cradle a Christgiving spirit! Help us to cherish this divine warmth of benevolence through the year, that none in need will appeal to us in vain!

* * * * *

Among the best Christmas gifts is the gift of service to humanity's need.

A schoolboy had a touch of brain fever which threatened to become serious. He had been reading "King Solomon's Mines," and in his delirium he was searching for them. As the fever grew his determination to find the mines grew also. At last the parents wrote to Rider Haggard, explaining the circumstances. Without delay the author came and sat by the child's bedside, patiently convincing him that the mines were imaginary. Nor did Haggard leave the house till the child fell into a dreamless sleep.

* * * * *

One Christmas morning an Indian came to the visiting bishop, a white man, and asked for an exchange of a two dollar bill for two one dollar bills.

"Why?" inquired the bishop.

The Indian replied: "One dollar for me to give Jesus, one dollar for my wife."

The bishop said: "Isn't it too much?"

The Indian preacher who stood by whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

Money given to God's cause near or far becomes a blessing, and not a bane as so many useless Christmas gifts sometimes are.

* * * * *

There are two outstanding values one instinctively puts upon Christmas gifts, monetary value and love value.

Those of the latter value we ofttimes find in Christmas gift cards. What blessed cheer they oft have brought us!

"Some good old-fashioned customs
Go out of style no doubt,
But sending Christmas greetings
We couldn't do without.

And so, the custom lingers,—
Let's hope it always will!—
For the same old-fashioned friendships
Prompt the same old greetings still."

How To Make Others Happy.

Ephesians 4. 31; 5. 1, 2. December 14, 1930.

Few generals have been more loved by his soldiers than Turenne, marshal of France in the time of Louis XIV, because when he gained a battle he always wrote in his dispatches, "We succeeded," giving credit to the rest of the army. If he was defeated he wrote, "I lost," taking the blame upon himself.

Said a great preacher: "If I had my life to live over again I should not push. Seeking to be first, pushing yourself into the front ranks, has caused a great deal of unhappiness among your associates."

* * * * *

According to your—
Spirit of kindliness
  will be your opportunity to be kind to others;
Tactfulness
  will be the ease of approach to others you desire to give happiness;
Devotion
  to your Master will be your willingness to share with others;
Love for others
  will be your joy in others' successes that make them happy;
Misunderstanding
  of your brother will be your difficulties to give him happiness.—Adapted.

* * * * *

Sociologists tell us that our thoughts draw out from others "companion thoughts." "Our influence upon others," says R. P. Anderson, "begins with our thinking. If we despise others we shall certainly not make them happy. Seek to avoid harsh and unkindly thoughts, and give place to only kind ones!"

Ah! we judge each other harshly,
  Knowing not life's hidden force,
Knowing not the fount of action
  Is less turbid at its source;
Seeing not amid the evil
  All the golden grains of good;
And we'd love each other better
  If we only understood!

* * * * *

Lord, help me live from day to day
  In such a self-forgetful way
That even when I kneel and pray
  My prayer shall be for—OTHERS!

Others, Lord, yes, others,—
  Let this my motto be;
Help me to live for others
  That I may live like thee!

Joy to the World!

Luke 2. 13, 14; Ephesians 5. 19, 20.
December 21, 1930.

When a friend asked Haydn how it happened that his church music was of such a joyous nature he replied:

"I write according to the thoughts I feel. When I think upon God my heart is so full of joy that notes dance and leap, as it were, from my pen."

This is a true entering into the joy of the Lord. Christmas time is a good time to "enter in" (if we have not done so), for it strikes a note of joy which rings out clear and full and strong, God's goodness "unto the children of men."

* * * * *

This is how Robert Speer entered into Christian service. When urged to take up student Y. M. C. A. work, for which he seemed eminently fitted, after a severe struggle he sent this as his letter of acceptance:

"I had other plans in view, but for almost three years I have been calling for No. 107 in Gospel Hymns in about all the meetings I have attended,—'My Jesus, as Thou Wilt,'—and it seems that the spirit of this hymn should guide me in this, the first call that has cost me very much to obey."

There are blessed thrills of joy in obeying God's commands. Then let us exercise that will at this Christmastide through the command to "Give" of ourselves and substance, for he has no other hands and feet but ours to carry the joy of the Lord to others.

* * * * *

The "Mayflower" put out to sea from Plymouth, England, with the Pilgrims on board, singing the psalms of David. Says one, "Under the inspiration of this sacred music they were made bold to venture upon broad seas to reach an untried continent."

Hugh McKail, standing on the scaffold waiting to be hung, sang the musical version of the 31st Psalm, "In thee, O Lord, do I put my trust: let me be never ashamed!"

Two Scottish lasses chanted the 23d Psalm on the scaffold a few minutes before their execution.

Long before the birth of Christ Old Testament men and women sang out their joys and sorrows. It would have been strange, indeed, had not heavenly music accompanied the proclamation of our Saviour's birth.

* * * * *

A singing religion is a conquering religion. A singing church is a conquering church. To this day the Germans have a saying, "Luther conquered us by his songs." Never, never let us forget that there are thousands of saved souls today all over the world who have been brought into the kingdom through song! It may be it is just as much your mission to sing as for another to preach. Cannot you so understand it?

Things This Year Has Taught Us.

Deuteronomy 8. 1-6. December 28, 1930.

When some one asked a famous engineer if they ever had an explosion of one of the engines, he replied:

"No, we have not. We wish we could if no one was hurt, for we should like to know where the weakest part is."

Quoting from an author: "It is sometimes in the Christian life a distinct advantage to have learned by a failure."

In learning New Year's wisdom from old year failures we get the New Year's wisdom to correct old year mistakes.

* * * * *

As long as "people will talk" we shall face one hard proposition, that of misjudging. If we have not learned to "Judge not" in the past year we shall be given another lesson, perhaps a sad one, in the year before us.

We daily say words and put ourselves into deeds that must inevitably identify them with ourselves at the close of life's day. It ought to be a source of grief to us to face the results of harsh judgment at the close of each year.

* * * * *

We should have learned that worry doesn't pay. "It is rust upon the blade."

Said a man to Mr. Moody the evangelist: "I have been up all night praying for people."

"You were wrong," said Mr. Moody. "Never in my life have I weakened myself by such unnatural exercises and worry. You must trust God more, my brother!"

"The man is blest
Who does his best
And leaves the rest;
Then do not worry!"

* * * * *

A friend of a noted bishop said of him: "During a strict intimacy of many years I never saw him in any other temper than that in which he would wish to live and die." Can that be said of you at the close of 1930?

One friend put a question to another friend who had a quick passionate temper:

"By what means are you able to keep that temper so suppressed?"

"By prayer," was the quiet reply.

"If," says Cayton, "religion has done nothing for your temper it has done nothing for your soul."

* * * * *

Some should have learned the past year that they were aiming too low. Then let us in the coming year "espouse daring ambitions"! Aim high for Christ!

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

DECEMBER, 1930.

MONDAY, 1st. *A meek and quiet spirit, which is in the sight of God of great price. I Peter 3. 4.*

It is in quiet moments that you really grow. Somewhere in every vexed, feverish day get a little "silent time" for Bible reading and prayer! It will bring heaven down into your heart, and make you strong for living and service.

TUESDAY, 2nd. *Salvation to our God which sitteth upon the throne, and unto the Lamb! Revelation 7. 10.*

If in heaven Jesus Christ is to be the center of adoration, should we not begin on earth our imperfect but sincere worship? In our daily devotions do we see and hear him? —Floyd W. Tomkins.

WEDNESDAY, 3rd. *Pray without ceasing! I Thessalonians 5. 17.*

Cultivate the habit of bringing everything to God, moment by moment, as it comes! If we watch our lives we shall find that God meets the things that we commit to him in prayer with special blessing.

THURSDAY, 4th. *Follow me, and I will make you fishers of men! Matthew 4. 19.*

Fishing for souls is a personal work. Every man or woman who possesses faith and an ardent love of Jesus should engage in it. Each fisher must drop his own hook, baited with love.—Theodore L. Cuyler.

FRIDAY, 5th. *Jesus Christ the same yesterday, and today, and for ever! Hebrews 13. 8.*

If you want to be the same tomorrow as today, in trial as in prosperity, you must have Jesus in you. It is the Christ-life that is the same, that is uniform, abiding, and victorious.—A. B. Simpson.

SATURDAY, 6th. *Prove me now herewith! Malachi 3. 10.*

When God tests you it is a good time to test him by putting his promises to the proof and claiming from him just as much as your trials render necessary!

SUNDAY, 7th. *Thou shalt call his name JESUS: for he shall save his people from their sins! Matthew 1. 21.*

If there is one word above another that will swing open the eternal gates it is the name of Jesus. There are a great many passwords down here, but that will be the countersign up above. Jesus Christ is the "Open Sesame" to heaven. Any one who tries to climb up some other way is a thief and a robber. And when we get in what a joy above every other joy we can think of will it be to see Jesus himself, and to be with him continually!—D. L. Moody.

MONDAY, 8th. *If ye keep my commandments ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love! John 15. 10.*

Believer, wouldest thou abide in Jesus? Be careful to keep his commandments! Keep them in the love of thine heart! Be not content to have them in the Bible for reference, but have them transferred by careful study, by meditation and by prayer, by a loving acceptance, by the Spirit's teaching, to the tables of the heart!—Andrew Murray.

TUESDAY, 9th. *And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth! If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? Genesis 27. 46.*

Does not her constant duplicity explain the reason of Rebekah's heart-weariness?

WEDNESDAY, 10th. *Jesus saith unto her, Go, call thy husband! John 4. 16.*

He is seeking to change the sense of wretchedness into a sense of sin. He is seeking to change weariness into desire. He wants to make the woman thirst, and so he puts his finger on her sin. The heavenly water can be had only for the thirsting!—J. H. Jowett.

THURSDAY, 11th. *And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table! Matthew 15. 27.*

This woman gained comfort in her misery by thinking great thoughts of Christ. Great thoughts of your sin alone will drive you to despair, but great thoughts of Christ will pilot you into the haven of peace. She won the victory by believing in him.—C. H. Spurgeon.

FRIDAY, 12th. *Ye are the salt of the earth! Matthew 5. 13.*

Salt, so needful, so wholesome, yet is it to be wisely used. Salt discreetly sprinkled over all the common dishes of life, giving all things a savor and sweetness,—this our Master seeks to make us!—Mark Guy Pearse.

SATURDAY, 13th. *It behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest. Hebrews 2. 17.*

The reason why he was made flesh was that he might have sympathy for men. There are no persons that can have compassion as those who have felt like us. God said to the Jews, "You shall be kind to strangers, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." So God says to Christ, You know the heart of a man.—Robert Murray McCheyne.

SUNDAY, 14th. *As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith! Colossians 2. 6, 7.*

Is our piety rhapsody or service? Is our restoration a dream or a discipline? Do we know in our heart of hearts that he who made the rainbow a covenant made the cross the only way to heaven? These are the questions which shock the complacency of self-satisfaction and bring men to penitence, confession, and prayer.—Joseph Parker.

MONDAY, 15th. *Whereas the Lord was there! Ezekiel 35. 10.*

Whatever may be the machinations and devices of the enemies of God's people there is still the same effectual barrier to thwart their design. From the first of a Christian's life to the last the only reason he does not perish is because the Lord is there.—C. H. Spurgeon.

TUESDAY, 16th. *Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready! Revelation 19. 7.*

There is danger even in preparing for the Lord's coming. The practical preparation consists, first, of a full entering into fellowship with him in our own spiritual life, then getting out of ourselves and living for the help of others and the preparation of the world for his coming.—A. B. Simpson.

WEDNESDAY, 17th. *And Abram said, Lord God, what wilt thou give me, seeing I go childless? Genesis 15. 2.*

Whilst the patriarch was pouring out the bitterness of his soul the stars came out. "Look now toward heaven and tell the stars if thou be able to number them," said his almighty Friend. And he believed. For the first time that mighty word occurs in Scripture. Henceforth the patriarch reckoned on God's faithfulness.—F. B. Meyer.

THURSDAY, 18th. *Now when he had left speaking he said unto Simon, Launch out into the deep and let down your nets for a draught! Luke 5. 4.*

Think of the fishing net giving the men the most amazing manifestation of Jesus they had seen! Ah, so it is when he is in the business! The common daily work shall bring glorious revelations of his presence and power. How often has the shop, the office, the kitchen been lit up with the proofs of his wisdom and goodness!—Mark Guy Pearse.

FRIDAY, 19th. *My little children, let us not love in word, neither in tongue, but in deed and in truth! 1 John 3. 18.*

Nothing so truly brings the spirit of Christmas as a loving heart. If at this sacred time there is any bitterness in our hearts toward anyone, or if there is anyone to whom we would not speak, let us earnestly pray to Christ to root out the unkind spirit and fill us with his Spirit!—Floyd W. Tomkins.

Saturday, 20th. *Rejoice evermore! 1 Thessalonians 5. 16.*

The springs of vital happiness demand no pilgrimage. The sad at heart need not go on uncertain journeys. The springs are in God the Father, and therefore they are as near as any one of God's children.—J. H. Jowett.

Sunday, 21st. *Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me! Galatians 2. 20.*

Would it not be well if from this Christmastide we were to start afresh with new efforts to please Christ in our daily thoughts, words, deeds; to ask his blessing on all we undertake; to avoid whatever we know he would condemn; in a word, to dedicate ourselves more consciously and affectionately to him who lay in a manger and died on the cross that he might have us as his own to all eternity?—William Bright.

Monday, 22nd. *They shall abundantly utter the memory of thy great goodness. Psalm 145. 7.*

Christmas time's a memory time
  For all who roam,
And every bell that's ringing clear
  From steeple, hall or dome
Brings memories of the closing year,
  And thoughts of home.

Tuesday, 23rd. *A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother. Proverbs 18. 24.*

Christmas time's a friendly time
  O'er all the land,
And every laughing Christmas star,
  And every caroling band,
Bring friendship's greetings from afar
  To clasp your hand.

Wednesday, 24th. *When they saw the star they rejoiced with exceeding great joy. Matthew 2. 10.*

Christmas time's a happy time
  For children dear,
And every glowing Christmas fire
  That sparkles bright and clear
Bears in its bosom, like a lyre,
  A song of cheer.

Thursday, 25th. *Thanks be unto God for his unspeakable gift! 2 Corinthians 9. 15.*

We thank thee, Lord, for Christmas chimes,
Which speak, as in the former times,
Of love incarnate ever near,—
The sweetest music of the year!

Renew in us thy life, we pray,
Repeat in us thy gracious sway,
That we may join with all who sing,
And bells of gladness for thee ring!
—Henry Sederkin.

Friday, 26th. *And she brought forth her firstborn son. Luke 2. 7.*

Had he not breathed his breath
Truly at Nazareth;
Had not his very feet
Roamed many a hill and street;
Had Mary's story gone
To time's oblivion;
Had the sweet record paled
And the truth not prevailed:
Dormant and bleak had been
This transitory scene,
And dark, thrice dark our earth
Unknowing of his birth!
—Charles Hanson Towne.

Saturday, 27th. *Give to the poor, and thou shalt have treasure in heaven! Matthew 19. 21.*

We are called upon to care for others at Christmastide, and our loving gifts are a proof of our belief in God's great gift of his Son. There are many evils which we deplore, but we can thank God that the spirit and example of Jesus Christ have revolutionized our mutual relations and given to men a gentle and sympathetic care for each other.—Floyd W. Tomkins.

Sunday, 28th. *Ye know not on what day your Lord cometh. Matthew 24. 42 (R. V.).*

So I am watching quietly every day.
Whene'er the sun shines brightly I will say:
Surely it is the shining of his face!
And when a shadow falls across the window
  of my room
Where I am working my appointed task,
I lift my head to watch the door and ask
  If he is come.

Monday, 29th. *The path of the just is as the shining light that shineth more and more unto the perfect day. Proverbs 4. 18.*

Let us live the life of daily faithfulness, and we shall rejoice as those who find great spoil! The years shall only clear our vision and show us more glorious things.—W. L. Watkinson.

Tuesday, 30th. *Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation. Hebrews 9. 28 (R. V.).*

It is impossible to read the story of the first Advent, and to believe in it, and to follow the history of the centuries that have followed upon that Advent, without feeling in one's deepest heart that something more is needed. "Christ . . . . shall appear a second time." There is no escape from the simple meaning of these words. This statement is not peculiar to the letter from which it is taken. It is the teaching of the whole New Testament.—G. Campbell Morgan.

Wednesday, 31st. *Thou art the same, and thy years shall not fail! Hebrews 1. 12.*

"Gentlemen," exclaimed an old tutor to his students at the end of the year's work, "many will be wishing you a happy New Year. I wish you a happy Eternity!"

[illegible] SCHOOL OF THEOLOGY

BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

DECEMBER, 1930

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

THE SERMON ON THE MOUNT (cont.).

Monday, 1st. Matthew 5. 46-48.

1. There are affections which are natural and spontaneous in us all. He is less than human who does not love some human being in some real and true sense. He must love at least "his own." There are courtesies which all men in every form of organized life are trained to display towards one another, else are they ostracized. But the kingdom which Jesus is establishing surpasses all such ordinary relationships. It demands a range of love, a courtesy of soul, which can only flow from a mind which has a wider outlook than that which distinguishes between Jew and Gentile, Greek and barbarian, Aryan and Negro. The will of the followers of Jesus Christ is the will to love with that new type of love which the words of Jesus reveal, which his cross has made the instrument of the will of God.

2. To have that kind of love ruling supremely and completely in our hearts would make us as perfect as the eternal Father himself. But who can hope to arouse such charity in himself?

3. "O charity! O valiant and pitiful charity! When shall I cease to be so soon angry, and hard, and bitter, and scornful, and unrelenting, and unforgiving? When shall my neighbor's presence, his image, and his name always call up only love and honor, good will and affectionate delight? . . . . O blessed, blessed charity, with thy divine heart, with thy dovelike eyes, and with thy bosom full of pity, when wilt thou come into my sinful heart and bring all heaven in with thee?" (Alexander Whyte).

Love divine all loves excelling, love of God in Christ for a sinful world, take thy throne over all the kingdoms of the world! Amen.

Tuesday, 2nd. Matthew 6. 1-4.

1. One of the most insidious and deadly diseases of the spiritual nature of man is that of hypocrisy. Jesus deals with it sternly and faithfully in the first three sections of this chapter. He does not name the Pharisees anywhere in these three chapters. It is a mistake to assume that only Pharisees were hypocrites. Many of them were sincere and earnest men, belonging to a party which was noted for its religious fervor. And of course it was just as easy for a Sadducee as for a Pharisee to be a hypocrite. Hypocrites are everywhere, in all religions and in all sections of the Christian church.

2. Hypocrisy is a kind of play-acting. It arises in our hearts when we come to perform some religious rite as if its value were independent of the state of our hearts. We may deceive ourselves into the notion that what religious acts we perform procure us merit before God. We may also attempt through them to win the praise of our fellow men. We forget that we can never deceive God even for a moment. But we can deceive men, and if we become satisfied with their admiration for our apparent piety, as when we give alms not for pity and sympathy towards the poor, but for greed of the praise of men, we are creating a deadly cancer of the soul. A healthy action has become diseased and putrescent.

3. So far as our acts of benevolence are concerned Jesus bids us seek the cure of hypocrisy by avoiding publicity. We must fear the praise of men. And if others must know, as often happens, what we give we must seek God's grace to fasten our attention upon the purpose of the gifts and to cherish the right motive for it in Christ's name.

O thou who hast given us life and redemption, grant us sincerity, sympathy and love like thine own in all our giving! Amen.

Wednesday, 3rd. Matthew 6. 5-8.

1. The most august of all man's gifts is the power to pray, to have speech with God. One would imagine that there he would be least likely to sin, that in this act he would never fail to be sincere and humble and intensely earnest. Yet we know, and Jesus here deals with the matter drastically, that man can turn even his power of prayer into sin. He can lie to himself and to others by pretending to speak with God when he is really addressing his own conceit and seeking the praise of men instead of the heart of his heavenly Father.

2. Our Lord knew what prayer can be as none of mortal men ever knew its glory and intimacy and power and awe and joy. And he speaks with scathing scorn of those who would use the outward attitudes and gestures, or the very words of prayer, without thought of their real intent, having the mind fixed only on the flattery of men. "Vain

repetitions" are words addressed to God over and over again without thought of their real meaning, as in church, or in saying grace at meals, or in rattling over the Lord's Prayer in our private devotions.

3. This is a subtle and deadly sin. How can we be delivered from it? Not by abandoning appropriate attitudes, or the use of set forms of prayer, which are for many occasions even necessary to our true prayer life. Jesus says we must learn constantly to retire deliberately, solemnly, carefully into privacy and then speak with our Father, God. That habit will spread its influence into all our public and communal acts of prayer, and tend to make them sincere and true.

O thou who art the hearer and answerer of prayer, enable us to be ever most humble, direct and full of faith in all the words we address to thee! Through thy grace in Jesus Christ. Amen.

Thursday, 4th. Matthew 6. 9-13.

1. The Lord's Prayer is certainly the most widely known piece of literature in the world. It must be repeated by hundreds of millions of people every day in seven or eight hundred languages. Its meaning is taking deep hold of the life of the human race, and its constant use is, for multitudes, no mere vain repetition. Whether its present form (compare Luke 11. 2-4,) is exactly as Jesus taught to his disciples or was gradually modified by oral tradition does not lessen its power, nor its substantial derivation from him.

2. Without at present considering the individual petitions we may briefly consider two facts. The first is that Jesus would have all men approach God with the name of Father in their hearts. This family call to him will be uttered with reverence, for the prayer throughout recognizes that he is lord of all in heaven and on earth, that he is judge of all and hence can forgive, that he is provider of all even of our most constant earthly needs, that he is Saviour of all even from evil itself. But in all he is our Father of an infinite love.

3. Further, the prayer is not a merely individual prayer. We are not true to its spirit if we only say, "My Father." The humblest man or woman in the remotest corner of the world who offers this prayer from the heart is making intercession for all mankind. Let us remember that the more intensely we realize its meaning for ourselves the more should it bring us into sympathy with all our fellow men!

Our Father, teach us to use the Lord's Prayer from the heart! For his sake who gave it to all men. Amen.

Friday, 5th. Matthew 6. 14, 15.

1. Matthew has inserted here a saying of Jesus which affirms a principle on which he laid immense emphasis. He made it the subject of one of his most stern and impressive parables (see Matthew 18. 23-35). And that parable seems to have followed a question by Simon Peter about this subject which would indicate that it was under discussion at various times.

2. Various words are used in the Bible both for sin and forgiveness. Sins are debts, or transgressions, or trespasses, or works of the flesh, or stains. Forgiveness may be conceived of as canceling the debt, covering the blot, casting away the obstacle to fellowship. In Ephesians 4. 32 the apostle Paul uses a beautiful Greek word which implies a gracious generosity when a man "forgives" as Christ has "forgiven" him. Forgiveness to be real must be free, unbought, ungrudging, complete. It cannot be withdrawn, nor can it be accompanied by upbraiding if it is to be pure and true and final.

3. Therefore, Jesus says, the man who would enjoy the forgiveness of his own sins by God the Father must necessarily have the same heavenly spirit in himself toward his fellow men. This is a central fact which shows that the gospel addressed to the individual is a social service. The unforgiving spirit has not tasted forgiveness. The reconciled becomes a reconciler.

O thou whose forgiveness is to us the supreme boon of eternal love, we would also be full of grace towards our fellow men! In Christ's name. Amen.

Saturday, 6th. Matthew 6. 16-18.

1. In each of the three illustrations of the proceedings of hypocrites Jesus says: "Verily, I say unto you, they have their reward." There is a note of scorn in the repeated statement. These people seek the applause of men, and the influence accorded to holy men, and they get what they seek. But such applause is based on ignorance of the real character of the pretenders. It is a blunder based on a lie. Intelligent people ought to know how shallow and worthless it all is, alike the pretence of piety on the one side and the ignorant praise of that pretence on the other. "They have their reward," but how hollow and worthless it is!

2. The true reward of almsgiving and prayer and fasting is the approval of God. Since all these things are done in his name and out of reverence for his spirit and power their supreme reward cannot be anything less than his gift. And it must serve as a call to sincerity and earnestness to have this guarantee of our Lord, the Son of God, that his Father will recompense those qualities to the full.

3. It is with fasting as with prayer. To reduce it to a mere form and a public display is to practise the mockery of God. When fasting is found spiritually helpful it must be really a form of prayer, a humble confession, a symbol of spiritual hunger and appeal to the Bread of life.

Thou who knowest our thoughts and intents art our Father, and we cast our inmost life upon thy cleansing grace! Amen.

Sunday, 7th. Matthew 6. 19-21.

1. Wealth in those days and among the people whom Jesus addressed consisted mainly of costly clothing, and personal ornaments, and accumulated coins of silver and gold. To those whose minds and hearts were set upon laying up for themselves such treasures his warnings are directed. His main argument is based upon the precariousness of such possessions and the security of spiritual riches. And it is an argument still to be considered when we see men who were wealthy yesterday rendered poor today through dishonesty of those whom they trusted or through the depreciation of their holdings.

2. But in a day when even people of moderate means own more than some who were accounted rich men in Christ's day, the argument has to be modified. No one can live except through the uses of capital, his own or that of his employers. And that requires attention. What should we do about it?

3. There are three things to be said. First, we must avoid mere personal luxuriousness and softness of living. Second, we must use all we can of our means for service of others. Third, we must constantly aim at the possession of those treasures of the mind and heart which arise from fellowship with God in Christ and with those whose lives in the past and present bear witness to him.

Almighty and all-holy Father, grant us a true love of all those treasures of the spirit which are heavenly in their origin and eternal in their nature! For Christ's sake. Amen.

Monday, 8th. Matthew 6. 22-24.

1. All great masters of the spiritual life have taught that self-love is the darkness of the soul. An ideal form of self-love is possible only in a sinless soul such as that of Jesus. And even in him it had to fight against temptations to that foul self-love which is the darkness of the soul. For this evil self-love is the fountain, as it has been said, of "covetousness, envy, pride and wrath." And no man can live under force of those passions and have a clear vision of truth or goodness or God. The eye of his soul is inwardly dimmed, and he cannot see even when the light of Christ is shining upon him.

2. It is this darkness which leads to that confused way of living when a man attempts to serve both God and Mammon, to pursue the ideal love and to cherish the selfish self-love at the same time. Those two masters cannot rule together in the city of Mansoul. The one must drive out the other.

3. There are popular forms of teaching which are dangerous in their view of self and the true master of the soul. "Self-expression," "self-realization," are good rules for an utterly pure heart. But how many people can say that in their self-realization it is Christ who is living in them? "None of self and all of thee" is the true ideal of life; for I live my true self only when Christ liveth in me.

Let us pray that we may learn the way of the unselfish life where God's pure will rules and the whole body is full of light!

Tuesday, 9th. Matthew 6. 25-30.

1. In his warnings against the insidious and destructive sin of anxiety, especially about food and raiment, our Lord used the argument of these verses. They are quoted constantly as illustrations of his intense love of nature. It was his own sympathetic nature that led him to consider the life of the birds. It was his own love of beauty that prompted his exquisite saying about the flowers. He tells his disciples to watch the birds in their busy, happy life, to consider the lilies and take to heart the loveliness of their coloring as they clothed the fields with more than regal glory.

2. What is the difference between the love of Jesus for natural objects and that mere sentimentalism which certain types of mind would call a mystic insight, and which so many present day writers about nature indulge in? Perhaps some people can go out into the woods and fields and feel their way into the presence of God: though one suspects that some phases of this experience are vague, merely emotional, and even hardly Christian.

3. What these words of Jesus impress on us is a certain majesty, a certain sublime ecstasy which sees nature as the work of God's hands (30). He is the lord of nature and our heavenly Father. God is not IN the single bird or IN the single flower. The divine immanence does not mean that. It does mean that all nature is his act, and all its wonder the creation of his wisdom and power and tender, yet holy, love.

O God, almighty Father, enable us to perceive through the things that are made thine everlasting power and divinity! Through Jesus Christ our Lord. Amen.

Wednesday, 10th. Matthew 6. 31-34.

1. The birds have a value. Indeed, without the birds life in some climates would be miserable, if not impossible, for human beings, for a single small bird may consume 250,000 insects in a year. But we are sons of God, not mere birds or flowers, and Jesus on the cross has proved the value of a human soul for the heart of the Father. The blossoms like gladioli and irises, whose stalks were used in Galilee for fuel in the oven, are not so beautiful in the eyes of God as the life of a fine and noble character.

2. Why, then, be anxious about your food and your raiment? Learn by daily practice the glorious art of a perfect trust in the fatherhood of God! Jesus is no mere sentimentalist or insincere exhorter. He knows the facts of life, that the poor must face the evil of poverty, must wonder where the

necessities of their existence are to come from. All peoples, Gentiles too, are in the same case. The question for his disciples is as to the spirit in which the daily situation is to be faced.

3. For them the problem is first of all a spiritual one. What is your attitude towards God? Your answer determines the quality of your personality as you face life. His command is that before we think of our personal needs we think of his name, his kingdom, his will (as even the Lord's Prayer teaches). Men who have given themselves wholly to him face even poverty with a spirit serene and strong and pure.

O Lord Christ, who didst bear even poverty for our sakes, grant us that faith in the Father which was thy strength and thy peace! Amen.

Thursday, 11th. Matthew 7. 1-6.

1. These are among the paradoxes of Jesus, which arise from the contrast of the ideal and the actual in our human experience. Just as in a perfect world, an ideal society, there would be no enemies to love, in like manner there would be no wrongdoers to condemn. Jesus, who combined sublime idealism with hard realism in all his thought of the world he was seeking to save, did not mean that we should treat sin in other lives as if it did not exist. His difficult words in verse 6 at least mean that his disciples must in some sense judge some people to be "dogs" or "swine," and to act accordingly.

2. But we do know in our own lives the difference between the censorious and the just man, between the one who loves to find fault and gloat over it and the man who, seeing wrong, speaks of it as wrong when it is his duty to do so, and yet with real regret and with genuine good will toward the guilty person.

3. And our Lord emphasizes the danger that he who judges others should be lenient with himself, that he should tolerate in himself what he condemns fiercely in his brother and so become a hypocrite. Especially are Christian workers and all promoters of moral ideals bound to listen humbly and with honest self-examination to this teaching of their Master.

O Lord Christ, grant us honesty with ourselves and charity toward our fellow sinners! Amen.

Friday, 12th. Matthew 7. 7-11.

1. Let us take the last part of this passage first, verses 8-11, for it is evident that all Christ's teaching about prayer rests on a certain view of God! God is indeed all powerful. All the facts and events of our natural world and of our life in it are under his control. But God is our Father. As ruler of the universe he has a purpose of love towards his human children. His supreme desire is to give them good things. The best, kindest, tenderest, wisest father among men is only a faint reflection of the perfect and supreme fatherhood of God.

2. Therefore, Jesus says to the whole world, rest all your heart's desires upon that fact! Be bold, earnest, persistent, absolutely confident in your life of prayer! You are seeking the supreme good? He will reveal it to you. You are asking some gift worthy of his love and power? He will give to you. You are knocking at the door of heaven for admission to your home life with the Father? He will open the door and take you in to his most intimate fellowship.

3. Your Father,—your Father!—is waiting to hear your voice, your knocking, to see your eager hunt for the priceless pearl of life divine. Make your prayer habits cover your whole daily life! Let this be the supreme thing in all your life interests! Bring every other interest into relation with your Father's control of love and power and wisdom!

O Lord, thou hast given us this vision of the abundant life in a boundless faith in our Father God! Fill us day by day with its glory and its joy! Amen.

Saturday, 13th. Matthew 7. 12-14.

1. Our Lord was not a vague and sentimental enthusiast. He did not believe that "all's right with the world," although he did believe with a strength and insight of conviction unparalleled in history that "God's in his heaven." He knew the facts of human life. He saw multitudes living carelessly, in self-indulgence, in self-will, or in mere content with what they could get of meager satisfaction out of the earthly life. The heavenward path is up the Hill of Difficulty, as Bunyan's pilgrim knew so well. But there are many who, like Bunyan's Mr. By-path, seek out easy and pleasant ways of reaching the life of the eternal city.

2. It is a mistake to suppose that Jesus demanded of his disciples a life of asceticism for its own sake. He does not mean that men should pursue mere hard, narrow deprivations. Poverty is not in itself a blessing. To ignore or despise the needs of the body is not a spiritual exercise. If it is blessed to give it cannot be wrong to receive, or to have.

3. What Jesus did teach was that the narrow way is the way of love. That is what people find it to be, not what it is in itself. To be unselfish, to practise the golden rule (12) is the narrow way. Let love rule our use of money, our habits of recreation, our whole view of our world relations! That will make the Hill of Difficulty an exhilarating and joyous climb.

O God of our earthly life, teach us how to live in our civilization, to be wise and holy in all use of our possessions, in all enjoyment of thy daily gifts! In Christ's name. Amen.

Sunday, 14th. Matthew 7. 15-20.

1. There were many teachers in those days who professed to know the purpose of God.

They were able by bold prophecies to win the attention and even the adherence of those minds who were not sensitive to the moral qualities of true messengers of God. Do we not here today have examples of this kind of thing? How easy it is to gain a hearing from excitable and shallow souls if a man or a woman has the gift of public speech and an attractive personality! To all these Jesus would apply a stern test, the test of life itself. There are such ravening wolves in America today.

2. Jesus as a faithful guide must be stern, because the great alternative of life or destruction (13, 14) for the children of men is ever before him when he is dealing with the purpose of the living and holy God. He will not have a weak charity lead his followers to ignore these alternative destinies. The true preacher leads men to the truths and the modes of conduct which lead to life eternal. The false preacher produces false beliefs and false characters, and that means not life but death.

3. But the supreme test is not simple orthodoxy. The false prophet can put on sheep's clothing: he can talk piously and use correct phrases. It is the inward disposition, or heart, from which both word and life take their quality. When the preacher of the gospel of the kingdom lives his own high teaching he is a true prophet and may claim the attention and obedient faith of his flock.

Grant, Lord, that all the prophets of our day, who would lead the souls of men, may in their inmost souls and in all their outward conduct prove themselves to be of sincere and honest hearts! In Christ's name. Amen.

Monday, 15th. Matthew 7. 21-23.

1. A Jewish rabbi is quoted as saying (about the year 200 A. D.): "Be bold as a leopard, and swift as an eagle, and fleet as a hart, and strong as a lion to do the will of thy Father which is in heaven!" Perhaps he had received echoes of those words of Jesus. To our Lord's mind the greatest and dearest and most beautiful thing in the world was the will of his Father. As dark Gethsemane was afterwards to show to all the world for ever, Jesus would even die for the doing of that will. Whatever he knew to be God's will, that he accepted and obeyed, not merely with dull acquiescence but with living, eager love. This will of his Father was his pearl of great price.

2. In those tremendous words we see today two things. The first is the terrible danger of self-deception. None of us may ignore that possibility in ourselves. One of the greatest commentators, the deep-souled Bengel, says humbly as to himself: "We have prophesied in thy name. Add: We have written commentaries and interpretations on the books and passages of the Old and New Testaments, we have preached splendid sermons." Yet what will the Lord in that day say to us about ourselves?

3. The second is the singular and awe-compelling authority which Jesus asserts as inhering in himself (29). It is in his name they have preached, and it is in his own right to determine whether they have been true to the will of the Father which he has revealed.

O Lord of the conscience of man, who hast enlightened the world with the will of thy Father, implant in us thine own love of that will in our love of thyself! Amen.

Tuesday, 16th. Matthew 7. 24-27.

1. Every man is building a "house of life." And his religion is the foundation of it. Carlyle said that the chief thing about any man is his religion. That is just another way of saying that the deepest thing in a man's life consists of the relations or attitudes which he deliberately assumes towards God. There seems to be, as you look over the world, an infinite variety of these attitudes. But Jesus reduces them to a small number. There are those who have not heard his words, and of these he says nothing in this place. There are those who hear and disobey. There are those who hear him and forthwith obey.

2. Jesus calls these two classes the wise and the foolish. As in Proverbs the wise man is he who accepts instruction, even traditional instruction, from his elders and lives by it, while the fool flings off on his own way, so Jesus says the wise man rears his house on the rock bottom of obedience to his teaching, and the fool on the yielding treacherous sand of self-will.

3. But who is this who confronts the world with that awesome message, whose words, spoken under these skies, must be taken as the supreme law of human nature on into eternity? Surely this is none other than the Son of God, in whose words we hear the authentic will of the eternal Father, creator, ruler, Saviour of all!

Unto thee, O Lord of our human race, we yield our trust, and unto thy words of truth our loyal service! Amen.

Wednesday, 17th. Matthew 7. 28, 29.

1. In these verses Matthew describes the effect produced by the teaching of Jesus upon "the multitudes." In the first verse of chapter five he told us that Jesus was addressing his disciples. No doubt some of the passages in these three chapters were addressed to general audiences and some to his avowed followers. But the whole "sermon," as we have come to call it, consists of carefully arranged material. There is a certain progression of feeling of which we may well take notice.

2. The sermon opens with serenity and heavenly beauty. In 5. 1-16 we are on the heights. We hear a voice which speaks out of joyous and intimate familiarity with the divine life. Then we pass (5. 17-48) to exposition of his own relation as king over the souls of men to the ancient revelation of

God's will in the law and the prophets. Here he reveals the deep principles which underlie the ethical life of man. Then (6. 1-16) we hear him dealing with the personal religious life of each man in the stewardship of money, in the life of prayer, and in the matter of self-discipline. Further, we are taken into the true life of direct and fearless trust in God our Father. In chapter seven the tone changes to one mainly of severity and warning which reaches its climax in the parable of housebuilding.

3. No wonder we are told of his "authority." These are the words of the supreme ruler of our lives, who can only save us if we know his own rules of life and obey them with our whole hearts.

Let us pray most humbly that his grace may attune us to his way of life!

CHRIST AND THE CHURCH.

Thursday, 18th. Revelation 1. 1-8.

1. It has been said by Dr. Charles that the whole book of Revelation might be looked on as an epistle to the churches in the Roman province of Asia. But the first part quite distinctly takes the form of direct messages to individual churches. On these messages it will be good for us to meditate for a few days. For while they are addressed to definite congregations which were in centers of influence and from which copies of the whole book would be published to the surrounding region, they are yet applicable to all Christian communities for all time.

2. The messages are from the risen Jesus Christ, and indeed from "his God and Father" (4-6). For it is the eternal One and his Son from whom the supreme boons of grace and peace are poured out upon the groups of faithful believers. These Christian people are in living contact with God. That is their distinguishing mark. Even today it is above all others the intelligent believers in Christ who are able to say that they have God.

3. God is known to us because Jesus Christ the historical person, whose life, teachings and sufferings are known, who has conquered death and rules henceforth even over the "princes of the earth," has delivered us from sin and has changed our whole status as men and women. We Christians, most humbly let it be said, must learn to practise, to cherish in our hearts, the kingship over our own lives, the priestly right to stand before God, fearless and joyful, which Jesus Christ has conferred upon us.

Unto thee, O Christ, giver of grace and peace, we render glory and dominion forever! Amen.

Friday, 19th. Revelation 1. 9-20.

1. John describes thus at length his vision of the divine being who appeared to him when he was "in the Spirit." The details, which we cannot describe here, are all symbolic. They mean to describe the personal glory, power, authority of Jesus Christ, who was "like unto a son of man." He was in reality more than "a man," but he had assumed the appearance of a human being for the purpose of communication with John the seer.

2. It is evident that we shall not understand the messages, any more than we can understand Christianity as a whole, unless we realize firmly and clearly that in Christ Jesus God himself has become manifest to the world. There is no limit to his power and authority. He has delivered us from sin, which only God can do. He has given us eternal life, which is the primal possession of the creator of all. He only can take to himself a title of God and call himself "the first and the last," who holds the keys of death and thus controls the destiny of mankind. He is our Lord of love, of tender lovingkindness, to whom we owe our final faith and uttermost love.

3. It was on a Sunday that the seer was entranced and had this glorious vision. He was a prisoner on a rocky island, but was already greater than his warders, having open to his view the glory of the world to come.

O God, grant us in all our trials such patience, such enduring faith, that we too may share in the fellowship of the risen Christ! Amen.

Saturday, 20th. Revelation 2. 1-7.

1. Dr. Charles in his great work on the book of Revelation decides that those letters to the seven churches were written, perhaps, long before the rest of the book. For here any persecutions seem to be local, whereas the "great tribulation," which is the background for the rest of the book, is worldwide. It arose from the effort of the Emperor Domitian to destroy Christianity utterly.

2. The first message is to the church in the great capital city of Ephesus, so deeply associated with the work of St. Paul. "I know thy works," says Christ. Each of the seven messages begins with these words "I know." All our churches ought to take those words to heart. They are not serving an absent master. He is unseen, but most intimately present with them. The Lord Jesus Christ knows what they are doing,—their "works." We often hear prayers in which he is asked to come to his people. The fact is that he is never absent. His is a living administration of their affairs, based on their spirit and his own divine purpose.

3. He discriminates what is good in the church from what is bad. Ephesus, for example, has been careful to allow only men of holy life to be their teachers. Christ praises them for that. But the church has lost the fervor of earlier days. Already church services and work have become matters of routine. The first, fine joyous love has faded. And Christ cannot allow a church to last which is not filled with fervent active love.

O thou great head of our churches, fill *them all with fresh abounding love for thee and for their fellow men! Amen.*

Sunday, 21st. Revelation 2. 8-11.

1. The church at the important seaport of Smyrna was evidently in sore distress. It would seem that a local bitter persecution was caused by the unconverted Jewish inhabitants, who were numerous and influential. They demanded that the Christians should renounce their faith by blaspheming the name of their Lord (see Acts 13. 45). Of course in this policy they were not acting in the true spirit of Jews (see Romans 2. 28). It was the lord of evil who ruled their synagogue in this campaign of hate and cruelty.

2. How deep is the tender sympathy of the Lord Jesus with his people at Smyrna! Instead of "I know thy works," he says, "I know thy tribulation." Their work has been to endure terrible affliction. It was all the worse because they were poor people who had no social or political influence. Moreover, worse days were at hand, although they would not last long. (That is what "ten days" means.) Ah, but he adds, "Thou art rich." They are in heaven's eyes richer than their wealthy persecutors. The treasures of God are theirs.

3. Their Lord calls them to a heroic faith, a devotion to him which can endure even death, the mere first death of the body. He has for them a victor's crown, the encircling glory of eternal life. There are even today in many lands hard-driven Christian groups who need this message to Smyrna.

O Lord of eternal mercy, look upon our brethren today in lands of bitter persecution, and speak to their loyal hearts thy wondrous words of promise and love! Amen.

Monday, 22nd. Revelation 2. 12-17.

1. For long Pergamum was the capital of the province of Asia, and was the first city in that region where the worship of the Roman emperors had been established. As that worship was used as the test of loyalty to the empire and Christians could not possibly join in it, the persecution of the church began early, and was apparently bitter in that place. Hence the terrific phrase, "the throne of Satan," is applied to Pergamum. One outstanding martyr was Antipas, of whom we know nothing more than that he was killed and was a faithful witness to the last.

2. Over against this tremendous earthly force of evil and cruelty we have set the kingship of Christ. He has the sharp two-edged sword, "the sword of my mouth," he says (16. See 1. 16). This is a double symbol, for the sword of his mouth is his word (see Isaiah 49. 2 and Hebrews 4. 12), and the word of Christ is the expression of his authority and power. What Jesus says is mightier than all empires of the world. The Russian government will find that though they murder thousands of Christians today the sword of Christ's authority will overcome their cruel power tomorrow.

3. Though Christ commends the church at Pergamum for holding fast to his name, he yet finds that subtle moral dangers are invading their life. Some of them have been playing fast and loose with the laws of Christian behavior. They have been careless about mixing themselves up with idolatrous practices, and this has led them into licentious practices. There is a call for repentance. They must be faithful even in private life if they would be thoroughly loyal to the authority of their true king.

Let us pray that all Christian churches in all lands may avoid any compromise with the standards of society which may lead them to "sin that grace may abound"!

Tuesday, 23rd. Revelation 2. 18-29.

1. Thyatira was the next city on the great road which connected all the cities to which these seven messages were sent. It is the Christ who sees deep into the inner life of his people, and who has power to enforce his laws of holy living, who here speaks (18, 23). As usual when he is going to find fault he begins with praise. Before rebuke comes hearty and generous approval. There is a lesson here for all who are in authority over children, employees, or other groups. It is healthful to praise the good before any wrongdoing is named and dealt with.

2. At Thyatira a scandalous situation has arisen. A woman member of the church has exerted powerful influence for the worst forms of evil, like Jezebel of old and her pliant husband Ahab. She has urged Christians to take part in some of the heathen practices in the name of the false doctrines of the Gnostics, who pretended to teach "deeper" truths than the gospel. Because they, as Christians, were made free by Christ, she taught that they were free to share, perhaps with other non-Christian members of their business guilds, in the eating of idolatrous foods and licentious practices. The Lord sent a message to her and her followers of terrible but just and appropriate severity. She and her followers will be visited with calamity on beds of suffering unless they all immediately repent.

3. But he knows that only some of the church members have been thus led astray. On the whole he knows their works to be those of love and faith (19, 25, 26). When men cherish these deep principles of faith they minister to one another in mutual, loving service. And they remain steadfast against all persecution and in face of fierce temptations.

O Lord Christ, grant unto all members of all thy churches to fear insidious and unhealthy teaching, and to purify the tone of personal life among us all! Amen.

Wednesday, 24th. John 1. 9-18. The Coming of Christ.

1. The church which is founded on the witness of the New Testament can never ignore

the fact that at Bethlehem not only a human child was born, but a divine being came into our world. All the ordinary tenderness and sympathy which surround a mother and her newborn babe are here transformed by a most reverent awe. True, we cannot penetrate the mystery of that unique event among all the births among the children of men. But all that followed in the gospel story about the manhood of this babe Jesus, his wondrous ministry, his awful cross, his glorious resurrection, prove that a miracle of some kind took place at Bethlehem, the supreme miracle of all history, the coming of the Son of God to share all the conditions of our human experience.

2. John says (9) that he was the true light, and later records that Jesus said, "I am the light of the world." He had already been the life and light of human history. Whatever was good and true and beautiful and lovely, all virtue and all praiseworthiness in man's character and achievements, was wrought by him. But man's sin had hidden him from view, had spoiled the workings of his immanent spirit.

3. Therefore he came personally in the person of that little babe at Bethlehem that he might be the revelation of God the Father and the redeemer of the race. Let us at this Christmastide remember with humble gratitude that thou the Son of God for our sakes became the Son of man!

O Lord of all grace and truth, open the hearts of all men to receive thee, that all men may be gracious and true! Amen.

Thursday, 25th. Luke 2. 8-20. The Arrival of Christ.

Rather than make any ordinary comments on this glorious passage let us ponder with thrilling joy the words of that brilliant young missionary, the late Howard Arnold Walter!

A CHRISTMAS THOUGHT.

The brightest spot in the whole wide world
That earliest Christmas night
Was not the palace of Herod's court,
With myriad torches bright,
But the lowly stall where the blessed child
Lay bathed in a heavenly light.

And where will ye find the radiant spots
In the whole wide world today?
Oh, not in the palaces stern and great
Where the kings and princes stay,
But down in the homes of the pure in heart
Where latest the Christ-child lay!

Friday, 26th. Revelation 3. 1-6.

1. The city of Sardis had long been "notorious for luxury and licentiousness." And the Christian church there seems to have suffered from the bad conditions of life around it. Either the populace were too indifferent or the Christians were too indefinite and unaggressive to cause strife. So the church had no troubles either from persecution from without or doctrinal divisions from within. If "peace" can of itself make a strong church the church at Sardis ought to have been strong!

2. But the opposite was the case. Christ has no word of praise to utter, no distinctive Christian quality in that church to name and commend. On the contrary, the terrible words are that it is merely "a nominal church." It is not really a living church. The marks of a dead church are upon it. Before God there is no record of any good which that church has done (2). They must therefore rouse themselves. Some lingering Christian traits remain: let them not languish unto death! "The church is to keep a fast hold of what it has received and heard, and repenting forthwith recover its former spiritual attitude."

3. The ever gracious Lord, even when thus uttering a stern warning of judgment (3), does not end without words of kindness and hope. A few individuals at Sardis were worthy. They lived unstained lives. Each of them was faithful to the pure ideals of Christian character. They were not ashamed in the church circles of careless men and women or before the outside world to be sneered at as "Puritans." Jesus promises to name them with his approval before his Father. "And they shall walk with me in white!"

O Lord, grant unto us in that great day to hear that we have lived worthily of the gospel and are worthy to be confessed by Jesus Christ! Amen.

Saturday, 27th. Revelation 3. 7-13.

1. The church at Philadelphia receives from its Lord words of praise only surpassed by those addressed to Smyrna. The membership was not socially prominent and influential, but it had been faithful. Under Jewish persecution ("Synagogue of Satan" means that,) the Christians had refused to deny the name of their Lord and Saviour. They had been inspired by the "word of my patience" (10), that is, the story of Christ's own unbroken loyalty even unto the death of the cross.

2. Their present reward is, first his words of praise. He who is over them all and with them all, holy and true to his promises, and in whose hands are the keys of human destiny, knows and rejoices over their works. But second, he will do more than praise, he will open the door for still greater service. The reward of devotion is greater opportunity. The church that is in earnest will enter upon a large field of service.

3. At the end a glorious reward is named in verse 12. Upon the foreheads of the victorious Christians Christ will place the name of God and his own name. That is, their character will bear the divine impress. They will be like him, perfect as the Father in heaven is perfect, and worthy to be citizens of the final heavenly city when it descends upon the earth.

Let us pray that our various churches may *have the spirit and win the two great rewards of this church at Philadelphia!*

Sunday, 28th. Revelation 3. 14-22.

1. The city of Laodicea was famous for these things: it was (1) a rich banking center, (2) "a large manufacturer of clothing and carpets," and (3) "the seat of a flourishing medical school." Some scholars see in verse 17 a reference to these three sources of pride and power. The church was infected as in other cities by the surrounding atmosphere, with result that it was spiritually blind and needed a divine healer, spiritually poor and needed divine riches, spiritually naked and needed the white garments of Christ's giving.

2. The church had become sickly and sickening in its lukewarmness. There was just enough faith and zeal to keep it from being ice-cold, and not enough to give it healthy and glowing warmth. Hence the call of the Master to "be zealous and repent." His love is unchanged. It is the love that took him to a cross for their sakes, for he was "faithful and loyal" (14). It is the love that would still rouse them from such unworthy indecisiveness of life.

3. It is the love that stands at the door of cold hearts and knocks for admission. In Holman Hunt's famous picture of Christ at the door there is no handle on the outside of the door. The artist explained that he omitted it deliberately. The door of our hearts must be opened from within. He stands and waits. But how royal and rich is his promise of joy when we do open our souls to his appeal!

O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

Monday, 29th. Revelation 2. 7, 8, 10, 11, 17, 26-29; 3. 5, 6, 12, 13, 21, 22.

1. There is much important and instructive matter which we have been unable to consider in our brief meditations on the famous letters to the seven churches of Asia. Let us today run over a few valuable points in the promises with which the letters conclude!

All the more may we do this because of the kind of refrain: "He that hath an ear, let him hear what the Spirit saith unto the churches!" Our Lord's words are echoed here, who often said: "He that hath an ear to hear let him hear!" For there is a hearing (and a reading) which is quite superficial and allows no real truth to grasp the real self. Our churches ought to be open even to the rebukes as well as the encouragements of the Spirit of Christ.

2. The promises are made "to him that overcometh." The first reference is of course to those who face active persecution and are threatened even with death for Christ's sake. The expanding churches in many regions are in such case. But the letters have shown that there may be spiritual death before the assaults of corruption within the church itself. For example, at Sardis there was no persecution, but "Thou art dead!" Christ said. The victory which earns the crown of life must be won by every man on the battlefield of his own soul.

3. And the rewards of victory are a royal largesse. "I will give," he says. And the gift is always far beyond the measure of the source. Yes, and even the service itself is a gift, a grace, a divine privilege.

O Lord of all worlds, give us by thy kind grace so to live among our foes in this world that we may receive the wondrous gift of eternal life! Amen.

Tuesday, 30th. Psalm 90. 1-9.

It may be best on these last two days of the year 1930, using the great 90th Psalm without comment, to read and dwell on the following verses by Adelaide A. Procter.

THE OLD YEAR'S BLESSING.

I am fading from you,
But one draweth near
Called the angel-guardian
Of the coming year.

I brought good desires,
Though as yet but seeds:
Let the New Year make them
Blossom into deeds!

I brought joy to brighten
Many happy days:
Let the New Year's angel
Turn it into praise!

If I gave you sickness,
If I brought you care,
Let him make one patience,
And the other prayer!

Where I brought you sorrow,
Through his care at length
It may rise triumphant
Into future strength!

Wednesday, 31st. Psalm 90. 10-17.

Continuing, we use still Miss Procter's moving song of meditation.

THE OLD YEAR'S BLESSING.

I am fading from you,
But one draweth near
Called the angel-guardian
Of the coming year.

If I brought you plenty,
All wealth's bounteous charms,
Shall not the new angel
Turn them into alms?

If I brought temptation,
Let sin die away
Into boundless pity
For all hearts that stray!

If your list of errors
Dark and long appears,
Let this new-born monarch
Melt them into tears!

May you hold this angel
Dearer than the last,—
So I bless his future
While he crowns my past!

OUR BOOK TABLE

DELIGHT YOUR FRIENDS, YOUNG AND OLD, WITH BOOKS AT CHRISTMAS AND NEW YEAR!

Jesus and the Modern Outlook, by Frank H. Sprague. Christopher Publishing House, Boston, Mass. 173 pages. $2 net.

A simple yet well argued statement of the elements in the philosophy of Jesus which fit these times because they (as it were) have no time,—are part and parcel of the spiritual order that underlies all shifting phenomena of time and space.

References are made to the unprecedented developments in the arts and sciences that are ushering in a new framework of "civilization," and also to the economic changes that affect the whole world at once. Men are coming to think in strange ways of familiar subjects. Meanwhile, it is urged, among many questions which occur in life the chiefest is this, What is living itself? "Mortal man is born and educated in a school of fear, until living becomes a fearful thing"; "Mortals are fearful under conditions that should inspire courage and confidence." What now is most to be dreaded is not the out-and-out opposition of evil men to reforms and religion, but the apathy and indifference that characterize the attitude of multitudes of people. Too many churches are Corinthian in the sense that they are "weak and sickly." Lawlessness (defined as a disease, while it is also a crime,) and economic parasitism aggravate these evils. No "relative" considerations will meet these conditions; the "limited ideals and methods of the past no longer suffice." The special danger is lest the dominant note of civilization put religion under bonds to materiality. We look, then, for the coming of the Son of man, not just in a vague future, but in dynamic power at once. "A radical program on a spiritual basis is the only sufficient means of salvation from error of every description." Jesus, the conclusion is, worked from the spiritual point of view rather than towards it. The Christ-idea, then, is the only thing that is timely.

We agree that the method of Christ was wholly original, though it is misleading to say that Jesus "did not bring about results by any power resident in himself." If he did not do it, who did—or does? If the divinity of Jesus be struck as a sure note the outlook, modern or future, will be well controlled.—C. A. S. D.

Jesus, the Son of God, by Benjamin Wisner Bacon. Henry Holt & Co., New York. 145 pages. $1.50.

This is the first of the Shaffer lectures delivered in the Yale Divinity School last February. Primarily it is a study of the sources of our knowledge of the historic Christ.

Dr. Bacon takes the view that the Gospels are "products of the Greek-speaking church in the post-apostolic age"; that "all the Gospels as written seek to justify the title Son of God." They therefore "reflect the light of their own times," "unconsciously bearing witness to Christianity as it had come to be in the post-apostolic times." He therefore impugns, to a certain extent, the historic truthfulness of the Gospels. He says the writers "drew from the stories handed down what they could apply to their own religious purposes, explaining and supporting the beliefs and practices of the church by attaching thereto sayings and doings of the Lord." This perversion of the records, he says, was "unconscious."

Assuming that the Gospels were written by the succeeding generation, he endeavors, following the modern school of critics, to determine the nature of the original documents or traditions that were used by the evangelists. They were, he says, first, the Petrine story, largely of events, which he calls "S"; second, the oral teachings of an early catechist, largely the sayings of Jesus, called "Q"; thirdly, the Pauline tradition of the incarnation, represented in Paul's letters and in John.

Dr. Bacon seeks to reproduce the testimony of these original documents or traditions as to the meaning of the sonship of Jesus. This original testimony of "S" and "Q" regarded Jesus as a man who was exalted after death, he says, as Elijah was after his translation, but there is no thought of an incarnation or preëxistence, as we find in Paul and John.

It is a little surprising to read that in "Q," one of these underlying documents, Jesus does "not perform miracles by his own power"; that in the passage, "Come unto me, all ye that labor, etc.," the original reference is not to Jesus but to personified wisdom; and that where Jesus is made to say, "No one knows the Father but the Son," we again hear wisdom speaking and the evangelist is underlying in a quotation.

So in a thoroughgoing manner this author seeks to separate the original testimony from the additions and interpretations superimposed upon it by the evangelists.

The impression made on the reader is one of utter bewilderment. What is one to believe? What is true and what is false in the Gospels? Is Dr. Bacon correct in his dissection of the Gospels as he searches for what was original and trustworthy and what was superimposed by the authors? He differs quite radically in his conclusions from other scholars. Are they right or is he right? Or are they all wrong?

One thing should be said. There is a growing agreement among scholars of all types that the Gospels as we have them are not post-apostolic, but decidedly apostolic; written within the lifetime of their reputed authors. In other words, there is no sound reason for doubting their authenticity. This of necessity would compel a radical change in the views here advocated by Dr. Bacon in the direction of their trustworthiness.

Again, this method of literary dissection to recover original sources from written documents does not seem to give satisfactory results. One wonders if the method itself is not a bit antiquated. At least this is the view taken by Edward K. Rand, professor of Latin in Harvard University. He writes in his "Founders of the Middle Ages" (page 9):

"In endeavoring to ascertain the mind of the church in regard to pagan culture I am assuming that the message of Christianity was clear, profound, and new. Anybody can read it in the Gospels, even, I venture to imagine, in the sources that New Testament scholars have discovered behind the first three Gospels,—writers that I must mention as canonized since they precede the evangelists themselves,—St. Urmarkus and St. 'Q.' Far be it from me, a mere classical scholar, to rush into the field of sacred history, sacred exegesis, and sacred higher criticism, but when he has followed the course of Homeric scholarship in the last century and seen the disintegrating critics themselves disintegrated, he may be permitted to question the value, not of a scholarly attempt to analyze the composition or to find the sources of the Gospels, but of an account of the beginnings of Christianity, strewn with epigrams and learned guesses, in which what is great in the Gospels becomes little in the retelling, and in which the frame of the drama is preserved with the protagonist left out."—S. C. H.

Master of Men (The): Quotable Poems about Jesus, compiled by Thomas Curtis Clark. Richard R. Smith, New York. 243 pages. $2.

The pieces assembled here are limited by the intention that they shall be quotable: which excludes long pieces. Within these limits all the best known poems will be found here, and scores of others of recent composition,—over 250 in all. Poems on the cross and on Easter are grouped together. There is not a piece that lacks point and poetic artistry.

Further aids to usability are Indexes of Authors, of Titles, and of First Lines.

Scientific Side Lights on Jesus, by Harrison Hale. Stratford Co., Boston. 30 pages. 50 cents.

A tastily printed, wide-margined pamphlet containing 10 brief, concentrated articles by the head of the Chemistry department of the University of Arkansas. Taking the Biblical figures or symbols of our Lord such as the light of the world, the sun of righteousness, the bread and the water of life, the author recalls certain facts in nature as revealed by science, and draws from them certain moral and spiritual lessons. It makes a pleasing and effective study.

A Shelf of Good Stories.

Bronze Bull (The), by Charley Grapewin. Christopher Publishing House, Boston, Mass. 130 pages. $1.75.

A right good story, told so realistically that it might be true. The plot is laid in Utah, though that is not important. Twin brothers are the leading characters: Jim an honest mechanic, Henry a crook who rises to be a political boss. The latter railroads the former to the penitentiary to save himself, but when his life of dissipation sends him West to die they meet and are reconciled. Henry persuades Jim to impersonate him, go back, and undo his evil deeds. The clean-up and sequel are as exciting as the earlier part of the plot. A girl in the story is a strong, likeable character.

Copper Coleson's Ghost, by Edward P. Hendrick. L. C. Page & Co., Boston, Mass. 302 pages, illustrated. $1.75.

Eli Coleson farmed a bit of land on the shore of Lake Erie. He struck a vein of copper, and got rich, using the money he realized to build a big house. Then the copper mine gave out, and Eli was trapped in its collapse. But report had it that his ghost haunted the place.

A bunch of high school boys conceived the plan of hiring the house and running dances during the summer vacation to make money. Spooky things began to happen right away. How the boys solved the mysteries night by night until finally it proved to be that a gang of rumrunners from Canada used the house as a liquor cache involves a plot with hair-raising adventures that will keep any boy's heart a-thumping.

David's Star of Bethlehem, by Christine Whiting Parmenter. Thomas Y. Crowell Co., New York. 31 pages, with frontispiece, decorated cover. $1.

David was an orphan who was taken on from the poor farm by a local farmer. The boy had ability and dreams, but was horribly treated by the farmer's wife.

Scott Carson and his wife had lost their only son three years ago just before Christmas. To escape the holiday with its sad memories they go to their camp in the woods.

Circumstances lead them to adopt David on Christmas Eve. The story of it is pretty, and affecting.

Eyes in the Dark, by Zenobia Bird. Fleming H. Revell Co., New York. 226 pages. $1.50.

Two plots develop together in this lively religious novel.

One is the mystery and excitement of sinkholes leading to underground caverns, when the two boy characters penetrate until scared by the two "eyes in the dark" of some animal. Determination to solve the mystery leads at length to a "haunted house," which turns out to be the base of burglars, and to the discovery of loot buried in the cellar.

The other gives a religious background, in which the sister Barbara and the older brother David, inspired by the teaching of their godly mother now dead, start a Sunday school in the outlying and poverty-stricken valley out West where their father's farm is located. Frank evangelical teaching underlies their conversation and actions, which culminate in a successful and happy ending.

It is a rattling good story, the several characters kept well in hand and true to life, the scenes and adventures calculated to hold the keen attention of young people of both sexes. David is at last able to go to college.

The "eyes in the dark" are reminders of the eyes of the Lord upon the righteous, that show him strong in behalf of those whose heart is perfect toward him.

Exit, by Harold Bell Wright. D. Appleton & Co., New York. 315 pages. $2.

The title derives from the figure of speech that is the motif of the book,—"All the world's a stage." It is also the title of a play which occupies the bulk of the book. It is several times recalled in the declaration that an actor's exit from the stage is more important than his entrance; his exit is a triumph or otherwise according to the measure of his success. Even then he stands in the wings, unseen. And such is life for all of us.

The book exhibits Harold Bell Wright's art at his best. The highly dramatic plot is novel, with several surprising turns. There is sustained emotion in the love stories of two generations.

Half a dozen characters occupy the stage, all well drawn and true to life. The language and literary style are above criticism.

One's reaction to the first 80 pages is rather a sense of sadness. Antonio Latour is an old, poor retired actor who missed marriage with his childhood playmate and dropped his stage career. This child, Helen Noël, grows up to be a glorious actress, but marries a scamp, and leaves the stage for the sake of her boy. Every plan is thwarted, every ambition fails to materialize. Helen dies. The next generation comes on the stage.

Here again there is confusion and disappointment, with family misunderstanding, bank-robbery, and murder. The scene is changed from the Mid West small town to the Nevada desert, with no lack of exciting action. Just when the situation has reached the worst a certain literary device is revealed, and the book ends on a happier note.

Famous Events in American History, by Inez N. McFee. Thomas Y. Crowell Co., New York. 296 pages, illustrated in colors, decorated cover. $2.

The 20 chapters run from Columbus to Admiral Byrd, including the flights of the latter to both poles. The Wright Brothers' flight at Kitty Hawk, Edison's invention of the incandescent lamp, the California gold discovery, find place among the more often told tales of the nation's discovery and settlement and wars. But these all were never better told, and the full-page illustrations for every chapter add to the value of the book.

Girls of Long Ago, by Ida Donelly Peters. Thomas Y. Crowell Co., New York. 324 pages, illustrated, decorated cover. $2.50.

"Long Ago" is the era in our national history from Washington to Lincoln. Nineteen young ladies who moved successively in White House circles live again. Even the best known of them are entertainingly introduced, and many of them are almost unknown to the average person. The style is narrative, anecdotal, with a minimum of historical effort. The line drawings for every chapter depict the scenes and costumes authentically. A most pleasing book!

Girls Who Made Good, by Winifred and Frances Kirkland. Richard R. Smith, New York. 120 pages. $1 net.

Except for Rosa Bonheur and Florence Nightingale all the others of the 15 girls written up are either living or have lived up to the past few years. Some are well known, —Lady Astor, Madame Curie, Jane Addams, Maude Royden. But what do you know of Gertrude Bell, Florence Allen, Alice Foote MacDougall, Mary Martin Sloop? All have achieved in one direction or another.

These bright biographical sketches will be eagerly seized by girls in their teens, for whom they will be specially inspirational.

Gospel Four Corners, by Frances Gilchrist Wood. D. Appleton & Co., New York. 300 pages. $2.

Crossroads in Illinois. The four corners occupied by adherents of four denominations. Hence the title.

The book is written in this jerky style. It is a tale of a man whose foot was crushed by the kick of a mule when he was a boy, thus thwarting his intended career and handicapping him through life. But his high spirit was not quenched. He took his place in the pioneering and reconstruction eras of this Illinois town till after the Civil War. As owner and editor of the local paper he fought for the highest ideals in social culture and civic advancement, including material advances such as the coming of the railroad and of a college. The hardships of life and the opposition of grafters and the saloon and vice meant continual struggle.

With this framework the novel exhibits intimate acquaintance with pioneer life and conditions on the Illinois prairie. The leading men in national politics cross the stage. Lincoln is actively in the plot. These historical details repay one for obscurities of style that are apparently intentional.

Jerry and Grandpa, by Hilda M. Wicksteed. Thomas Y. Crowell Co., New York. 145 pages, illustrated in colors, decorated cover. $1.50.

The story of a real dog, with several illustrations from photos. Told in a lively style. By a clever literary device the dog's early years are recalled as he dreams in his naps from time to time. Grandpa and Jerry are inseparable, and their doings are related from the dog's viewpoint. Other dog and human friends appear in the pages. Grown-ups will like the record no less than youngsters.

Poison Orchid (The), by Marie DeS. Canavarro. Christopher Publishing House, Boston, Mass. 194 pages. $2.

The story opens at Senator Campbell's palatial residence in Washington, where his beautiful daughter Estelle is getting ready for a ball at the British ambassador's in honor of an Indian ruling prince. At the ball the prince vamps Estelle by the subtle arts practised in India, and before he leaves Washington he gets her promise to visit him in India.

Thereafter it is the author's purpose to weave into the story the occultism and mystery of India and Thibet, with several creepy adventures. Estelle is at last rescued and brought home by her lover, Lieutenant Wakefield of the U. S. Navy.

The poison orchid,—a unique and exquisite plant,—grows in the rajah's garden, and is used in the plot.

The author's descriptions of Hindu and Thibetan conditions and lore may be true, but they will have little appeal for most readers.

Road from Echo (The): A Tale of the Virginia Mountains, by Lillian K. Craig. L. C. Page & Co., Boston, Mass. 298 pages, with frontispiece in colors. $2.

Familiarity with living conditions and habits, superstitions, vocabulary, in the Virginia hills gives reality to this stirring tale.

Echo is a little settlement back in the hills. Dan and his neighboring girl playmate grow up with ambition for education. The plot winds through witch doings and other adventures to a climax in a great storm that sends devastating waters down the valley. On the last page Dan and Jane have decided to go to school before they marry.

"Skipper": The Story of A Dog, by M. Benson Walker. Thomas Y. Crowell Co., New York. 238 pages, illustrated in colors, decorated cover. $2.

This Canadian author wrote an earlier successful dog story called "Scottie." Scottie is one of two collies, with a brother "Laddie." The third dog that gives title to this tale is a fox terrier named "Skipper." Skipper learns by experience, not always pleasant, the ups and downs of an inquisitive dog's life in a country home. There is not a dull page in the book. One follows the plot with sustained, kindly interest.

Stories from the Poets, by W. B. Penn. Thomas Y. Crowell Co., New York. 143 pages, illustrated in colors, decorated cover. $1.50.

We do not know any youngster who would sit down and read the 24 master poems paraphrased in this attractive volume, but any one of them would sit down with this book and so be agreeably introduced to Evangeline, Hiawatha, Horatius, the Lady of Shalott, Enoch Arden, Barbara Frietchie, the Ancient Mariner, the Prisoner of Chillon, John Gilpin and the other persons and incidents immortalized by the leading American and English poets. The author has made real stories that will whet the reader's appetite to read the original poems when opportunity offers.

Stories of the Youth of Artists, by Mary Newton Roberts. Thomas Y. Crowell Co., New York. 299 pages, illustrated, decorated cover. $2.50.

Twenty of the immortal painters from Giotto (13th century) to Whistler and Manet appear before the reader as boys and youths—Rosa Bonheur and Kate Greenaway are included, however,—in incidents that reveal their artistic spirit and skill, and how their lives were set toward painting. "Giotto's Last Day with His Sheep," "Joshua Reynolds Wins A Wager," "Rosa Bonheur Breaks Her Needle," "James Whistler Forgets His Manners,"—the human interest in the chapter titles invites the reader to the feasts that follow.

A world of art is opened up in these graphic sketches.

Toni of Grand Isle, by Nelia Gardner White. Penn Publishing Co., Philadelphia. 299 pages, with frontispiece. $2.

Smuggling a Chinaman into Canada was what broke up the orderly life of the Duquesnes when Raoul failed to get away with it and became an outlaw.

Raoul was the oldest son, a bright, merry-hearted, reckless youth. Toni (Antonia) was his younger sister. Raoul was sick of farm life, and wanted to get to the city, but his honest old hard-working father said no.

The reader is introduced to village life in Grand Isle, with several well drawn characters besides the Duquesne household. Raoul gets tired of hiding, and is back home before the story ends, satisfied after his bitter experiences to stay home. Toni maintains the thread of the plot throughout the book.

War Cry of the Sioux (The): A Historical Romance from the Sioux Outbreak of 1862, by Eddy E. Billberg. Christopher Publishing House, Boston, Mass. 162 pages. $1.75.

Revives the life and perils of the Minnesota frontier in the grip of one of the greatest of Indian risings. The author lived through those days.

Wild Wind, by Temple Bailey. Penn Publishing Co., Philadelphia. 316 pages. $2.

Action begins in the first line, and keeps up its pace until the last line. Like all of this author's stories, which are full of everyday people and human interest, the course of true love gets badly mixed up, but it straightens out at the end.

The scene is laid mostly in New England, with Salem and Boston in some of the chapters. The characters are varied and intriguing, while the turns in the plot keep expectation on the qui vive and provide a couple of keen surprises even on the last page. The leading family passes through the vicissitudes of the War and since, with the girl growing up to her teens and serving to illustrate with her young friends the most daring ways and ideas of the younger generation. The heroine sacrifices her happiness in marriage for years because she was so needed in this her sister's home: a clever enough literary device but involving another side,—should she have done it at the expense of her lover? How would it have worked out in real life? Well, it reads well enough.

Witness Tree (The), by Harold Channing Wire. Thomas Y. Crowell Co., New York. 236 pages, illustrated in colors. $2.

Whether a stand of giant redwoods would be cut down by a lumber company depended on where the government reservation line lay. It had been surveyed 75 years before, but in 75 years a tree grows and the bark heals over the marks cut by the surveyor. That was the difficulty Bill Wade the forest ranger was up against in his effort to save the redwoods.

Steve Covey was a gangster in New York City. During a street row he slugged a cop and knew he must get away. So he stowed away on a Pacific fruiter. The day he landed in California he was pressed into a gang to fight fires back in the mountains. This brought him into touch with Bill Wade.

It is a thrilling forest ranger story, fighting fires, outwitting timber thieves, and with other adventures. Steve liked the outdoor life and the excitement, and made good as a ranger. At a critical moment his eyes fell on the wrinkled scar of the witness tree they were trying to locate.

Of Biblical Consideration.

Adventure of the Hereafter (The), by William Edward Biederwolf. Richard R. Smith, New York. 173 pages. $1.50.

Dr. Biederwolf believes in the reality of the hereafter, but going thither is an adventure in the sense that exact conditions and experiences are not revealed. What is death? Where are the dead? Can we communicate with the dead, or they with us? Shall we recognize our friends in heaven? Do angels minister to the living? A hundred such questions spring to mind. Dr. Biederwolf expounds Scriptural teaching as far as it goes, and further draws reasonable inferences from the general trend of Scripture.

Believers need to be posted on such themes so as to avoid and combat prevailing errors.

Bible and Business (The), by Umphrey Lee. Richard R. Smith, New York. 164 pages. $1.50.

The author, pastor of a Methodist church in Dallas and besides a professor of Homiletics in Southern Methodist University School of Theology, takes rather a new lead in this survey of what the Bible has to say about business. Since the Bible deals so largely with the everyday life of people it of course touches on many business transactions and relations. Dr. Lee works through the text by periods from ancient Israel to New Testament church times, eliciting business details and maxims wherever he finds them. Though the Bible is in no sense a business manual his conclusion is that it reveals principles applicable today, ethical principles of continued validity affecting human relations.

The study is both interesting and profitable.

Cross in Symbol, Spirit and Worship (The), by William Frederic Rothenburger. Stratford Co., Boston, Mass. 220 pages, illustrated. $2.

A Palm Sunday meditation leads up to sermons on the seven words from the cross. Beginning at page 115 the author traces the evolution of the cross as a symbol, its use in art and architecture, its pre-Christian symbolism, its various theological aspects, and its message to the individual. This section is instructive, and leaves one in a spiritual frame, free from misconceptions and abuses of symbol. At page 181 a similar study of the Lord's Supper surveys its theological implications down the centuries, and its spiritual value.

The author asserts that the cross as a symbol does not appear in Christian art until the latter half of the 2nd century. The crucifix (including the figure of Christ) originated late in the 7th century.

Junior Stewards of the Bible, by Helen Kingsbury Wallace. Fleming H. Revell Co., New York. 96 pages, illustrated. 75 cents.

Studies of nine boys and girls in the Bible are given a new slant when viewed from the angle of stewardship of self and one's abilities and possessions. The characters are Joseph ("Who Used His Dreams"), Miriam

("Who Used Her Hands"), Samuel ("Who Used His Ears"), Jonathan's caddy ("Who Used His Feet"), and so on down to Jairus' daughter ("Who Used Her Life").

Peter the Fisherman Philosopher, by John MacInnis. Harper & Brothers, New York. 150 pages. $1.75.

Some readers of the **Record of Christian Work** may recall that not a great while ago the publication of this book caused the author to receive a request for his resignation as chief executive officer of a certain well known school for Bible study and training in religious work, which he was virtually forced to give. He reminds us of this, and in addition tells us that the same institution afterwards officially ordered the remaining copies of the book and the original plates to be destroyed. As undismayed as Tyndale when a similar fate had been suffered by the first printing of his English Bible, he has republished it. And this is the book.

Just why so Christian, so devout, so orthodox a book as this is should be considered a pestiferous danger is hard to understand. Its title and its treatment of its subject are not, indeed, stereotyped or conventional, but to condemn it for this reason would be to rule out all freshness of method and all variety of approach to an audience.

The book is simply written. At times it is somewhat tedious on this very account. But it is a suggestive study of a theme that is rather neglected in the bulk of our preaching. It is likely to be helpful to the audience which the author tells us he had in mind.—W. O. S.

For A Better Understanding of India.

Diana's Indian Diary, by Isabel Brown Rose. Richard R. Smith, New York. 248 pages. $1.50.

Another volume that gives accurate inside information about India. Mrs. Rose is a missionary with a great literary gift. She is a keen observer, and out of her full life as a missionary she extracts judgments and reflections based upon real experiences which tell just what one is glad to know about India.

This book has a story running through it. The characters are all engaged in mission work. The time covered is from January 1928 to February 1929. The experiences related are by no means confined to mission activities. Indian life and customs, daily happenings, and what not, enter into the story. The reader will be charmed by Mrs. Rose's style.

Disillusioned India, by Dhan Gopal Mukerji. E. P. Dutton & Co., New York. 224 pages. $2.50.

Mukerji has been in America for many years, lecturing and writing books on India which tell of Indian life and history and religion from the inside viewpoint. His information and interpretations are exclusively on the good side, and clothed in fine literary style they make agreeable reading.

Early this year he revisited India in order to post himself firsthand on current happenings. Contact with leaders on both sides and with the masses of peasants and others leads him to the conclusion that ideas have been set in motion, especially among Young India, which must soon or late bring independence. One native leader said the British dominions (Canada, South Africa, Australia) would never agree to equal dominion status for India, since its 320 millions would swamp the rest of the empire.

However, Mukerji's own concern is rather for India's ancient culture, and he believes it can be saved by the plan of non-violence: which may also prove to be a plan to procure political freedom everywhere without resort to war.

His sketches of Indian persons and life are delightful,—graceful, poetic, revealing interpretations a non-Indian would never know.

From the Forest, by Amy Carmichael. Oliphant's Ltd., London. 126 pages, illustrated. 2/6 net.

The author has maintained for many years a work for Indian girls at Dohnavur, South India. It is characterized by utter dependence upon God and high spirituality. All the author's writings have caught this spirit. They make God real.

This story of one of the girls is a literary and spiritual gem. A house in a forest had been given the Dohnavur work, to which to take the children and the workers for a change. The forest environment and open air life are the author's background.

Gandhi of India: His Own Story, edited by C. F. Andrews. Macmillan Co., New York. 372 pages, illustrated. $2.50.

Mr. Andrews explains that this volume comprises a rigid abbreviation of Gandhi's "Story of My Experiments with Truth," which was dictated by him during his imprisonment in 1922-24; also of Gandhi's account of his experiences in South Africa published under the title "Satyagraha (Soul-Force) in South Africa." Limitation of space imposed the omission of certain of his experiences, and of his extended views on diet restriction combined with fasting. However, it is the best comprehensive autobiography in English.

Mr. Andrews is the closest friend Gandhi has among non-Indians. He has enjoyed the consent and collaboration of Gandhi and his Indian friends in the preparation of this book, so it is fully authoritative. Mr. Andrews published a volume called "Mahatma Gandhi's Ideas" within a year. The two books should be read together.

Gandhi was born October 2, 1869. The worldwide attention his actions and ideas are receiving calls for careful and sympathetic study of the man. Gandhi is a Hindu, not a

Christian, though he drinks deep of the example and teachings of our Lord. The three cardinal virtues recurrent in all his writings are truth, love and inner purity. His doctrine of non-resistance challenges pacifists everywhere.

Hinduism Invades America, by Wendell Thomas. Beacon Press, New York. 300 pages. $3.

How about these Hindus who lecture and hold religious services in the leading cities? Are they all fakes, or what?

This author has gathered information that reveals an astonishing penetration of America by Hindu lecturers and organizers. A Directory gives the names and addresses of over 30 headquarters and branches for the propagation of Hindu and allied philosophies. It is here said that Hinduism is spreading more rapidly in America than in any other country, not excepting India. This unique survey names the various persons and explains their work and tenets.

Rama The Hero of India, by Dhan Gopal Mukerji. E. P. Dutton & Co., New York. 219 pages, illustrated.

A short English version, for boys and girls, of an ancient Indian epic which the author says is recited and acted everywhere in India. The story is typically Indian, if one is interested in that style of thing. The fantastic illustrations by a French artist may be rated artistic by some: to the reviewer they look absurd and ugly.

New Editions of The New Testament.

Moffatt New Testament (The): Parallel Edition. Richard R. Smith, New York. 633 pages. $1.

Moffatt's new translation and the King James in parallel columns. This shows at a glance where the Moffatt is more than a translation, —where it incorporates changes based on higher critical theories, etc., and on different Greek texts.

New Testament (or Covenant) of Our Lord and Saviour Jesus Christ (The), translated by E. E. Cunnington. Marshall, Morgan & Scott, London. 525 pages. 7/6.

The most novel thing about this compact little volume is the Introduction. The translator's object is of course to present as correct and clear a rendering of the original Greek in English as may be attained, using Nestle's text. To justify the need for it the Introduction has no less than 18 pages packed full of specific cases of infelicitous and misleading and out-of-date translations, errors, grammatical breaks, etc., found in the Authorized and Revised versions. Every one of these hundreds of cases seems well taken. Fifteen pages of Appendices discuss further difficulties.

Those who are familiar with other recent translations will not find this much different.

Some New Biographies.

Life of Phillips Brooks, by William Lawrence. Harper & Brothers, New York. 151 pages, with frontispiece. $2.

Over a generation has passed since this Episcopal giant finished his course,—it was in January 1893 at the age of 57. The profound impression he had made upon his own generation, which made his death a widefelt calamity, lives on in his writings and in the streams of influence still running strong even outside the limits of his own denomination.

Bishop Lawrence writes largely from personal memories. In such a brief work he has been able to give only the outstanding data, but there is enough to give the reader a sympathetic understanding of a great soul and a powerful servant of Jesus Christ.

Alexander Campbell and the Disciples, by Jesse R. Kellems. Richard R. Smith, New York. 409 pages. $3.50.

Alexander Campbell was born in the North of Ireland in 1788. His father Thomas had lost interest in the Episcopal church into which he was born, and had joined a Seceder church, as it was known. Later he entered the ministry of this church. So his firstborn son grew up in an atmosphere of ecclesiastical and theological division and disputation.

Thomas came to America in 1807, and achieved immediate success in the ministry. This book reviews the influences amid which Alexander grew up, and their relation to the subsequent development of the Disciples of Christ movement.

Chapters elaborate the history of the tenets of Christian unity, the rule of faith, the way of salvation, baptism, the Lord's Supper, the Holy Spirit, and the Christian organization. We have, therefore, a careful history of the large denomination that looks to Alexander Campbell as its chief founder.

A Chinese St. Francis, or the Life of Brother Mao, by C. Campbell Brown. Oliphants Ltd., London. 264 pages, illustrated. 3/6 net.

Cheng Mao was born in 1851. He heard the gospel for the first time in 1878. This readable volume follows along the years as Mao was again brought into Christian contacts, and came to study the faith, until finally he became a Christian. He died at the close of the century.

So distinguished was he for personal holiness, soul-winning zeal, freedom from faults in a character of great beauty and helpfulness, that the author was moved to gather the recollections of the good man by his friends and set them down as a testimony to the power of the gospel.

Half A Century: The Autobiography of a Servant, by Arno Clemens Gaebelein. "Our Hope," 456 Fourth Avenue, New York. 261 pages, illustrated. $2.50.

Friends and followers of Mr. Gaebelein will

EYES IN THE DARK
ZENOBIA BIRD
Forty Years on the Labrador
By Ernest Hayes
The Fine Art of Motherhood
Ella Broadus Robertson
RAINBOW MISSIONARY STORIES

Some New Revell Books.

be extremely interested to read this record of 50 years of an active life.

Mr. Gaebelein was born in Germany. He accepted Christ as his Saviour at the age of 12, and dedicated his life to Christ in 1879 at the age of 18. This was in Lawrence, Mass., whither he had come a few months earlier. While working in a woollen mill he busied himself in Christian circles, and soon was preaching. This led into the German Methodist ministry.

A romantic chapter tells of his work among the Jews, with headquarters in New York, by pen as well as by preaching. Finally in 1900 he started out as an independent Bible teacher, which has taken him from coast to coast, and overseas.

Hands Around the World, by Archer Wallace. Richard R. Smith, New York. 134 pages. $1.

Fifteen stories of men in different lands,—only one from each country,—who lived heroic lives and are on the world's roll of honor. These sketches not only make good reading, but they afford useful information.

Woodrow Wilson is the U. S. selection in this series. Sun Yat Sen of China, Garibaldi of Italy, Father Damien born in Belgium, Fritz Kreisler of Austria, Gandhi of India, David Livingstone of Central Africa, are among the others.

Why is Joseph Neesima of Japan's name spelled Nessima?

This author has proved in previous volumes to be a good story-teller.

Dr. D. Duncan Main of Hangchow, Who Is Known in China as Dr. Apricot of Heaven Below, by Kingston de Gruchè. Marshall, Morgan & Scott, London. 243 pages, illustrated. 6/–.

Forty-six years of consecrated medical work are here reviewed. In 1881 Dr. Main found a small house used as a hospital, with four rooms having 16 beds. When he left China in 1926 he left no less than 30 buildings adapted to various needs in medical work,—isolation hospitals, out-patients' departments, insane wards, etc,—and including medical and pharmacy training colleges and nursing training schools.

Throughout this grand record Dr. Main emphasized the preaching and teaching of the gospel, so that notable spiritual results went hand in hand with the healing of the body.

Sunday School Teachers' Helps.

Daily Digest of the International Sunday School Lessons for 1931 (A), by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 156 pages, vest pocket size. 35 cents.

Three pages are given to each lesson, including the Scripture text and comment divided among the seven days. Maps and other extras are also included. 4th annual issue.

Gist of the Lesson (The), by R. A. Torrey. Fleming H. Revell Co., New York. 157 pages, vest pocket size. 35 cents.

32nd year. Dr. Torrey's extensive expository notes on the Bible make the compilation of this book an easy task.

Lesson Round Table 1931 (The), edited by Richard D. Dodge. Cokesbury Press, Nashville, Tenn. 396 pages, and maps. $1.25.

Each week a different author develops the lesson in several topical sections. The authors are mostly well known men in all the denominations. They open up the subjects and set any number of leads and ideas before the teacher. 2nd year of issue.

Select Notes on the International Sunday School Lessons 1931, by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 376 pages, with illustrations and maps. $2.

This standard volume, now in its 57th issue, presents the same appearance as hitherto. It contains an immense amount of matter,—exposition and illustration and suggestion. What would the Sunday school world be without it!

Snowden's Sunday School Lessons 1931: Practical, Expository, Evangelical, and Unsectarian, by James H. Snowden. Macmillan Co., New York. 394 pages. $1.35.

Dr. Snowden presents a practical study of each lesson, all his own matter (not quotations from others) and all usable; rather condensed sermonic in style, not verse-by-verse analysis. Each lesson has full interpretation and varied application. 10th year.

Superintendent's Guide for 1931, by Harry Edwards Bartow. American Sunday-School Union, Philadelphia. 72 pages, plus.

Appropriate comments on every lesson, with maps, blanks, and other useful features.

Tarbell's Teachers' Guide for 1931, by Martha Tarbell. Fleming H. Revell Co., New York. 432 pages, with illustrations and maps. $2.

Follows the lines approved by 25 years' experience. Several pages of illustrations on the topics for different grades in each lesson are a distinctive and valuable feature. It is packed with teaching suggestion and matter.

Union Lesson Guide and Golden Text Book (The), 1931. American Sunday-School Union, Philadelphia. 36 pages, with maps.

The International lesson references are given in full, also the Christian Endeavor topics.

Christianity in Action, by John Timothy Stone. W. A. Wilde Co., Boston, Mass. 222 pages. $1.50.

Kindly little essays of a couple of pages each on 86 varied incidents or suggestions in everyday life. "At odd moments during a period of years I have jotted down or written brief sketches from life," says Dr. Stone. A man with a rose was to meet him at a railroad station. Some one was whispering in church. Always there is genuine Christliness in Dr. Stone's comment and advice.

Walk in His Ways, by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 255 pages. $1.50.

Meditations, each on a verse of Scripture and about a page long, that have appeared and proved helpful as daily readings in the "Christian Herald." A brief prayer is appended in every case.

Dr. Wells is an artist at this class of writing.

The Anvil Dollar Library.

Richard R. Smith of New York are surely giving wonderful value in this new dollar series of copyright books they are issuing. Already there are over 50 titles. As specimens we name these four:

Greatest Thoughts about Jesus Christ, by J. Gilchrist Lawson. 322 pages.

Moffatt Parallel New Testament: Moffatt and King James Versions. 633 pages.

One Thousand Evangelistic Illustrations, by Aquila Webb. 349 pages.

What to Preach, by Henry Sloane Coffin. 189 pages.

New issues will be included in this series. Where older books are incorporated the old plates will be used. The paper and binding are a marvel for the price.

Tower Stair (The), by George W. Harrington. Cornhill Publishing Co., Boston, Mass. 109 pages.

Homely topics and incidents evidently have touched the author's spring of versification and moved him to write short pieces, of which nearly a hundred are printed here. All the moods are represented in a large variety of verse.

Quiet Talk with God Each Day (A), 1930-31, by J. Sherman Wallace. Judson Press, Philadelphia. 230 pages.

A vest-pocket series of daily devotional readings, based on the Christian Endeavor or Young People's topics for weekly meetings from September 29, 1930, through one year. For each day there is a motto verse, a half-page meditation, and a brief prayer. All is simple and personal.

Western Piazza (The), by Newell Dwight Hillis. Fleming H. Revell Co., New York. 32 pages, decorated cover. 60 cents.

A meditation in Dr. Hillis' best style on the afternoon of life's long day, when the soul sits on the western piazza and waits for the sunset gun to boom. Christian sentiments and other figures of speech shed gracious light upon the impending experience.

AMONG NEW BOOKS.

Adventuring in Money Raising, by Cornelius M. Steffens and Paul D. Faris. Macmillan Co., New York. 278 pages. $2.50.
Child Life and Religion, by Ilse Forest. Richard R. Smith Co., New York. 142 pages. $1.50.
Christ and Culture, by William Chalmers Covert. Smith. 91 pages. $1.
Christianity in a World of Science, by Chester Forrester Dunham. Macmillan. 185 pages. $2.
Community Religion. Harper and Brothers, New York. 150 pages.
Dream Power of Youth, by Percy R. Hayward. Harper. 177 pages. $2.
Faith That Works (A), by E. S. Woods. Smith. 224 pages. $2.
Inner Sentinel (The), by L. P. Jacks. Harper. 183 pages. $2.
Inspirations, by Nellie Rosilla Taylor. Christopher Publishing House, Boston. 133 pages. $2.
Josephus and the Jews, by F. J. Foakes-Jackson. Smith. 299 pages. $3.
Mary Baker Eddy, by Lyman P. Powell. Macmillan. 364 pages. $5.
New Handbook of All Denominations (The), by M. Phelan. Cokesbury Press, Nashville, Tenn. 314 pages. $1.75.
Personality and Science, by Lyman Harold Hough. Harper. 185 pages. $2.
Preacher and His Missionary Message (The), by Stephen J. Corey. Cokesbury Press, Nashville, Tenn. 221 pages. $1.50.
Preparing the Way for Paul, by Frederick M. Derwacter. Macmillan. 165 pages. $1.75.
Procession of the Gods, by Gaius Glenn Atkins. Smith. 557 pages.
Sermon Substance, by Frederic C. Spurr. Epworth Press, London. 198 pages. 3/6.
Story Sermons for Junior Congregations, by Mary Kirkpatrick Berg. Smith. 161 pages. $1.50.
Why Rome, by Selden Peabody Delany. Lincoln MacVeigh, New York. 233 pages. $2.50.

DEMCO

FOR REFERENCE

Do Not Take From This Room

UNITED THEOLOGICAL SEMINA